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SRĪBHĀGAVATAM

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PARTS I TO IX AND XII

BEING AN ANALYSIS IN ENGLISH



BY

DIWAN BAHADUR V. K. RAMANUJACHARI

KUMBAKONAM, MADRAS, INDIA

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FOREWORD

1. *Śrī Bhāgavatam* is one of the eighteen *purāṇas* which were written by great *rishis* that knew the whole of the *veda* thoroughly. Their object was to enable those, that had learnt the *veda*, to compare their understanding of it with the teaching given by the *purāṇas*, and by this means to get a clear grasp of the subject. The *veda* teaches by precept, while the *purāṇas* show the example of great men, who carried out the *vedic* teaching in their practice. Thus the *veda* teaches that one should bear good and evil with equanimity. *Śrī Bhāgavatam* shows how *Prahlāda* accepted every attempt made by his father to kill him, and did not raise a word of complaint. The *veda* instructs us to beware of attachments; *Śrī Bhāgavatam* points out how *Bharata*, the son of *Rishabha*, retiring from his kingdom, became attached to a deer, and how he was born as a deer in his next birth. The *veda* directs that one should give up attachments to sons, wealth and the world and become a mendicant sage. *Śrī Bhāgavatam* explains how *Prithu* and *Rishabha*, both great kings, retired from the world towards the close of

their lives, and how the former became a forest dweller and the latter a mendicant sage.

2. Four ends are sought by men : *dharma* (karma aiming at fruits), *artha* (wealth of every kind), *kāma* (gratification of the senses) and *moksha* (release from the round of births and deaths brought about by *karma*). Other *purāṇas* deal with all these ends ; but *Śrī Bhāgavatam* confines its attention only to the last. It describes how this wonderful universe has been created by *Bhagavān* ; how He sustains it directly and through the agency of *Indras*, *Manus*, their descendants and the seven *ṛishis* ; and how He periodically destroys it after periods of activity until the final dissolution comes. By this description it shows the greatness of *Bhagavān* consisting in His capacity to know all things at the same time by direct perception, His ability to do everything and His power to overcome all opposition. It describes His various *avatāras* in order to bring home to our minds His noble qualities—how He loves all beings to the extent of overlooking their faults ; how He particularly loves those that love Him for Himself ; how as in the case of *Prahlāda* He is unable to see them suffer ; how He is ready to respond to every earnest appeal made to Him by the suffering, as in the case of *Gajendra*, the lord of Elephants ; how in the case of even worldly men that love Him, He is willing to do anything as churning the milk ocean and bearing a hill on His back, going to a mortal as a beggar and asking for a bit of land ; going on an errand and driving a chariot ; how He finds pleasure in mixing with very inferior beings

like monkeys and *rākshasas* and shepherd boys and girls as if He were one of them ; and how out of His infinite mercy He taught *Śrī Bhāgavatam* to *Brahmā* and arranged through him, *Nārada*, *Vyāsa*, *Śuka*, *Sūta* and others for its being handed down to us. *Śrī Bhāgavatam* puts before us the examples of great men who like *Nārada* and *Chitraketu* calmly accepted undeserved curses ; who like *Prahlāda* never complained of the sufferings experienced by them ; who like *Bali* kept their word, even though it involved the loss of everything that they call their own ; who like *Ambarīsha* returned good for evil ; who like *Mārkaṇḍeya* would not accept any boon offered to them however valuable it might be, and who like *Ranti-deva* would themselves starve in order to feed the hungry. It relates the instruction imparted by different teachers to different disciples at different times, and explains clearly what the true nature of the *ātmā* is, how he is related to *Bhagavān*, how by disobeying His advice given in the *veda* he wanders in *samsāra* (cycle of births and deaths), and undergoes sufferings of various kinds ; how by continuous, vivid and loving meditation on *Bhagavān* he may lift himself from *samsāra*, attain his true nature and enjoy eternal bliss, and how this meditation may be brought into existence and developed by association with *sādhus* (those that love *Bhagavān*), by hearing His stories from them and by doing every action as His worship. It shows that even in this world we may serve Him by doing the duties of our position (caste and stage of life) and by learning from the *veda*

what is acceptable to Him and doing it. To enable us to know what are the evil deeds, which we should avoid, it describes the several places of torture in hell, and the evil deeds, which take one to them. *Śrī Bhāgavatam* is thus of invaluable help to us, weak, ignorant and misguided men of this world.

3. It consists of twelve *skandhas* or parts. The tenth part describes fully the life and noble deeds of *Bhagavān* in His *avatāra* as *Śrī Kṛishṇa*, and the eleventh part contains His teaching to His servant *Uddhava* on the subject of bondage of *ātmās* to *karmas* and the means of attaining release. These two parts have been separately dealt with. This book is an analysis of the remaining ten parts and deals with the following subjects :

Section I. How *Śrī Bhāgavatam* came to be written and how it was first published.

Section II. Evolution of subtle matter as *mahat*, *ahankāra*, the five *bhūtas*, minds and the ten classes of senses.

Section III. The formation of the *brahma-aṇḍa* and the creation of the four classes of living beings.

Section IV. A brief description of the fourteen worlds in the *brahma-aṇḍa*, of the seven *dvīpas* in the *bhū-loka* and of the nine divisions of the central *jambhū-dvīpa*.

Section V. Division of time into divine years, *chatur yugas*, *kalpas* and *manu-antarās*, and a very brief description of the past *Manu-antarās* and of the officers holding sway in each *manu-antara*.

Section VI. Dissolution both *naimittika* (occurring at the end of each day of *Brahmā*) and *prākṛita* (occurring at the end of *Brahmā*'s life).

Section VII. A very brief description of the families of the first and seventh *Manus*, special emphasis being laid on the lives of great men like *Kapila*, *Rishabha*, *Jaḍa-Bharata*, *Dhruva*, *Prithu*, *Māndhātā*, *Hariṣchandra*, *Sagara*, *Kalmāsha-pāda*, *Purūravas*, *Yayāti*, *Bharata* and *Rantideva*.

Section VIII. *Avatāras* of *Bhagavān* as *Varāha* (Boar), *Nṛi-Simha* (Man-Lion), *Hari*, *Kūrma* (Tortoise), *Vāmana* (Dwarf), *Matsya* (Fish), *Rāma*, son of *Dāṣarata*, and *Paraśurāma*.

Section IX. A brief description of a few *Bhāgavatas*: *Ajāmila*, *Viṣvarūpa*, *Vṛitra*, *Chitrakethu*, *Ambarīsha* and *Mārkaṇḍeya*; the burning of the three *asura* cities, *avatāra* of *Mohini* and *Rudra* and the birth of *Maruths*.

Section X. Abstract of the teachings on the subject of the bondage of *ātmās* to matter by *karma* and release therefrom, contained in various parts of the original. This section deals with (1) the instruction imparted by *Śuka* to *Parīkshit* in part II, (2) by *Kapila* to his mother *Devahūti* in part III, (3) by *Nārada* to *Dhruva*, *Barhishmān* and *Prachetas* in part IV, (4) by *Jaḍa-Bharata* to king *Rahūgaṇa* in part V, and (5) by *Prahlāda* to his comrades and by *Nārada* to *Yudishṭira* in part VII.

Section XI. Admission by *Rudra* and *Brahmā* of *Nārāyaṇa* as the highest *devata* supporting the world.

Section XII. Enumeration of the duties of each caste (*varṇa*) and stage of life (*āśrama*) ; description of the principal places of torture in *Naraka* (Hell) and a brief account of the present *kali* yuga.

4. *Śrī Bhāgavatam* proceeds in the form of questions and answers, and while one subject is dealt with another subject is introduced, so that, a connected account of each subject is not available in the original. An analysis of the book is therefore necessary for assimilation of the teaching and of its application for the betterment of one's life. A literal translation in English verse by verse is not attempted here. What is done is merely to place before the public the substance in intelligible English, avoiding repetitions and omitting minor details, such as (1) description of hills, forests, lakes, gardens, cities, battles, the beauty of women and the like, (2) questions put by various persons and the praises of the questions and the questioners by the persons spoken to, (3) the reception of a newcomer and his praise and the praise of the person visited by the newcomer, and (4) the mention of fruits at the end of several parts of the original, which in the view of some should be regarded merely as praise.

5. The praises of *Bhagavān* by *Prahlāda* is fully translated in its proper place. The praises by *Kardama*, *Dhruva*, *Prithu*, *Prachetas*, *Daksha*, *Gajendra*, *Brahmā* and a few others are translated verse by verse in Appendix I. Other praises are omitted, as this appendix will give every information about *Bhagavān*. *Śrī Bhāgavatam*

as related by *Śuka* to *Parīkṣhit* begins with the second *skandha* and ends with the sixth chapter of the twelfth *skandha*. The first *skandha* serves as a sort of introduction to it. The first three chapters of this *skandha* deal with the questions put by *Śaunaka* and *Sūta*'s reply thereto. These are abstracted in Appendix II. *Sūta* next explains how *Śrī Bhāgavatam* came to be written, and how it was first published. In this connection, he relates the story of the *Mahābhārata* beginning with the termination of the battle at *Kurukshetra*. Chapter VII to XV on this subject are abstracted in Appendix III. In reply to questions put to him, *Śuka* relates the replies given to similar questions by others. Thus in *skandha* II, he relates the instruction given by *Brahmā* to *Nārada*, in *skandas* III and IV, by *Maitreya* to *Vidura*, and in *skandha* VII, by *Nārada* to *Yudhishtira*. In beginning *Maitreya*'s relation to *Vidura*, he explains how both these persons were brought together as *guru* and disciple. These are abstracted in Appendix IV. Appendix V briefly states the contents of the several chapters of *Śrī Bhāgavatam* and the places in this book where particular chapters of the original may be found. The references given in this book are to the texts printed in the *devanāgarī* character at the Nirnaya-sāgara Press, Bombay, in 1916. The readings generally followed are those in the texts printed in the Telugu or Grandha characters with the commentary of *Virarūghava*. A full table of contents of this book, which will serve as a sort of index, is prefixed to it, and a glossary of

Sanskrit terms of frequent occurrence is added at the end. With these exceptions, the analysis will be a faithful reproduction of the original, and may be read and re-read a number of times, and the purpose of the author in writing the book will be achieved. Every effort has been made to make it accurate and readable without the need of a reference to the original. The reader may detect in spite of this many defects ; he is referred to what *Nārada* stated to *Vyāsa*.

A work may show defects of grammar and of prosody in every verse, but if it contains *Bhagavān's* names, descriptive of His noble deeds, it will wash out the sins of the world, and great men (*sādhus*) will hear it read ; they will sing it to others or relate it to themselves. (*Vide* para 1.)

6. The scheme of this book, the table of contents and some portions were read to my guru, *Śrīmat Anḍavan* of *Śrīrangam* and this is published with his approval and blessing.

7. My thanks are due to Messrs. Bhuvarahachar of Kumbakonam, Ramachandra Sastrigal, Sanskrit Pundit of the Banadurai High School, Kumbakonam, and V. Saranathachariar of the Co-operative Central Bank, Ltd., Kumbakonam, for reading the original and the commentaries where necessary ; to Messrs. V. Saranathachariar and T. S. Ramachandrayar, of the same bank, who wrote the manuscript to my dictation and to the last two gentlemen and to S. Rajagopalaiyengar of the same Bank who corrected the proofs and passed them through the press.

Kumbakonam

V. K. RAMANUJACHARI

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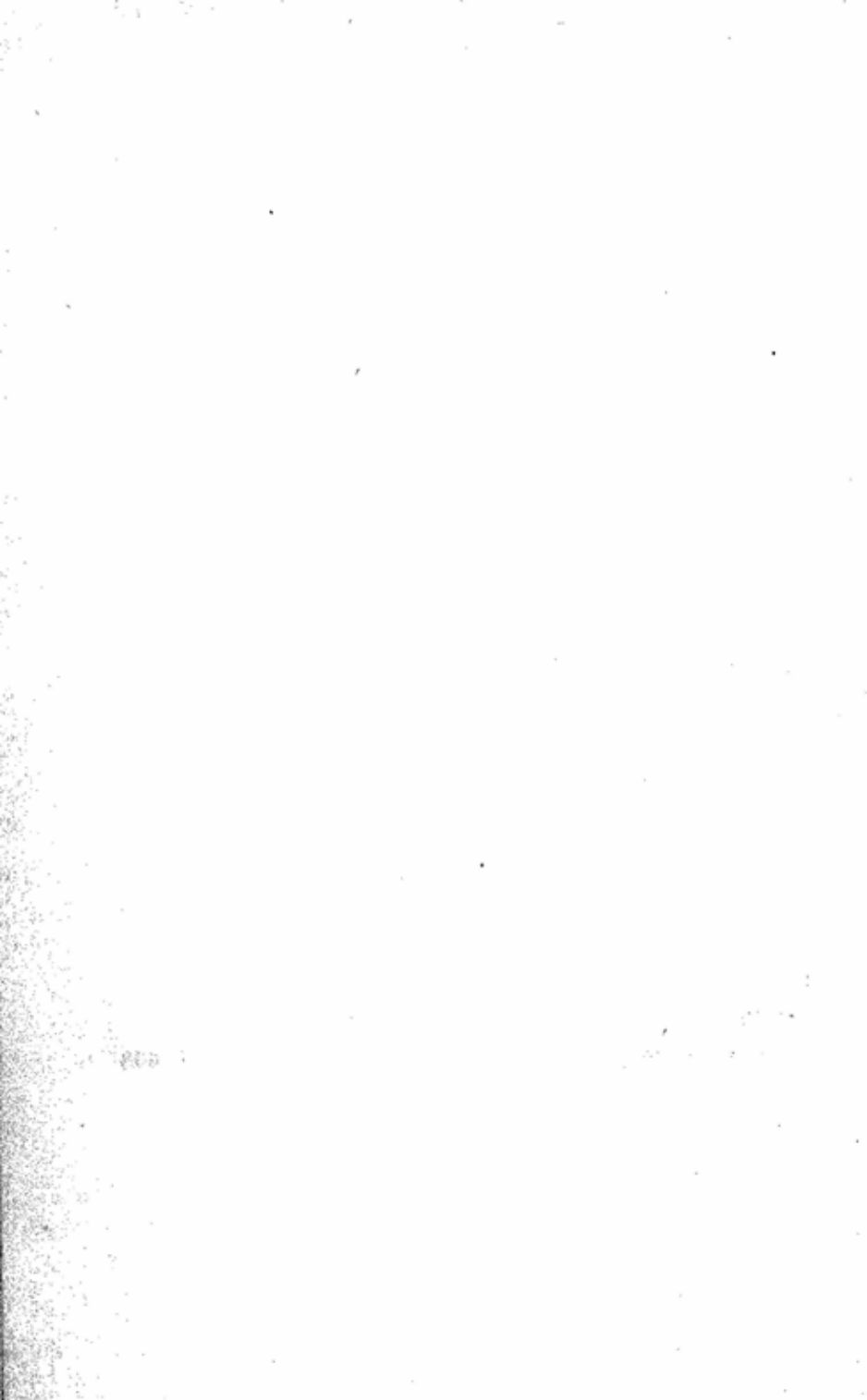
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श्रीमते वेदान्तरामानुजमहादेशिकाय नमः

कृष्णाय परब्रह्मणे नमः

SRĪ BHĀGAVATAM

SECTION I

INTRODUCTION

I. HOW SRĪ BHĀGAVATAM CAME TO BE WRITTEN

Bādarāyaṇa known also as *Vyāsa* was one day seated on the bank of the *Sarasvatī* with his mind ill at ease. He thought within himself as follows: "I have written the *Mahā Bhārata*, explaining the meaning of the veda and making it available even to women and *sūdras*. Yet my mind is not at ease. Perhaps I have not emphasised *Bhāgavata dharmas*¹ in a manner which will be appreciated by great *yogies* who are dear to *Bhagavān*. (Sk. I, Ch. IV, v. 26 to 32.) Just then the

¹ *Bhāgavata dharma* means matter relating to *Bhagavān*, i.e., the stories of His births and deeds.

divine sage *Nārada* appeared before him and stated that his suspicion was well-founded ; and that though he had described all the *dharma*s in the *Mahā Bhārata*, he did not give prominence to *Bhāgavata dharma*s. (*Ibid.*, Ch. V, v. 8 and 9.) In verses 10 to 22 he praised works which describe the noble deeds of *Bhagavān*. He said,

A work may be well-written ; but if it does not relate the pure deeds of *Bhagavān*, it will be like a pond which is resorted to by crows but in which the swans dwelling in the *mānasa saras* will find no pleasure. A work may show defects of grammar and of prosody in every verse ; but if it contains *Bhagavān*'s names descriptive of his noble deeds it will wash out the sins of the world, and great men (*sūdhū*s) will hear it read ; they will sing it to others or relate it to themselves. (*Ibid.*, v. 10-11.) People are by nature drawn to *dharma*, wealth and enjoyment. By pointing out the means of attaining them you intended to do them good but the result will be the reverse ; for, they will regard those ends alone as worthy of being sought and they will not pay any attention to their defects and turn away from them towards *Bhagavān*. There may be here and there a clever person that will do action only as the worship of *Bhagavān* and may be able to perceive with ease his noble deeds. But most people do not know what their own nature is and are made to do worldly actions by their *guṇa*s ; for their sake it is necessary for you to write a separate work dealing only with *Bhāgavata dharma*s. For this purpose do *yoga* and find out what those deeds are. (V, 15, 16 and 13.)

In the remaining verses 12, 14, 17-22, *Nārada* praised *bhakti* (love for *Bhagavān*) as the means of obtaining the only good that is worthy of being sought. In order to show the importance of *Bhāgavata dharma*s in creating a love for *Bhagavān* he related the story of his own life.

2. In the previous *Kalpa* (world age) I was a *Gandharva* named *Upabarhaṇa* ; I had a fine person and was full of conceit on that account. Certain great sages assembled at a sacrifice asked me to sing songs about *Bhagavān*. I however sang worldly songs, and the sages being enraged at this, cursed me saying " Do you become the son of a śūdra woman." Accordingly I became the son of a sweeper woman. Fortunately for me my mother was engaged to do service to certain sages, who were assembled at a place during the rainy season, and who were spending their time in relating stories of *Bhagavān*. (Sk. VII, Ch. XV, v. 69 to 73.) Though I was a boy only five years old, I was made to attend upon them, and I listened to the stories with great attention, giving up my toys, and ate the remains of the food partaken by them. By listening to their stories of *Bhagavān*, by taking the remains of their food and by the service which I rendered to them, my mind became pure and a love for *Bhagavān* sprang in me. (Sk. I, Ch. V, v. 23 to 25.) When the sages departed, they imparted to me *jnāna* (knowledge), which was given by *Bhagavān* Himself, and which is carefully preserved and taught only to proper students. (*Ibid.*, v. 29 and 30.) I pondered over this instruction every day, and *Bhagavān* was pleased to give me fuller knowledge. (*Ibid.*, v. 39.) Soon after my mother died of a snake bite, and pleased with being rid of this encumbrance, I went to a jungle in order to do *tapas*. I sat at the foot of a peepul tree, and as taught by the sages. I meditated upon *Bhagavān* who is within myself. I was so wrapped in the

meditation, that I even forgot my body. For one moment *Bhagavān* was pleased to show His form to me in my mind, and then He disappeared. Then I became unhappy and made efforts to see him again. Then I heard a voice in the air saying "You are not fit to see Me in this birth of yours ; for your mind has not become pure. My appearing before you for a moment was to stimulate your desire. Continue this practice and you will in due course become so truly pure that you will give up every object of desire and you will become My *bhakta*. Your knowledge of Me which you have now acquired will never leave you and you will remember Me even if you go through a period of dissolution and be born in another *kalpa*." (Sk. I, Ch. VI, v. 9, 16 to 25.) When the proper time came, my *śūdra* body fell down and I entered the bosom of *Brahmā*, when He lay on the ocean during the ensuing *pralaya*. At the beginning of this *kalpa* I came out from *Brahmā* and was then born as *Nārada* along with the nine *prajapatis*. (*Ibid.*, v. 29 to 31.)

3. *Nārada* then advised *Bādarāyaṇa* to write a book on *Bhāgavata dharma*s in particular, so that men, who now suffer from the three kinds of sufferings, might know whatever they have to know and end them. (Sk. I, Ch. V, v. 40.) He then repeated to him the instruction which *Brahmā* received from *Bhagavān* and which he received from *Brahmā*. *Brahmā* directed *Nārada* to amplify this teaching, so that a love might be created in men for *Bhagavān*. (Sk. II, Ch. VII, v. 51 and 52.) This direction was communicated by him to

Bādarāyaṇa. *Śrī Bhāgavatam* was the book written by him in accordance with this direction. (Sk. II, Ch. IX, v. 43 and 44.) The instruction was as follows: "Before (creation) I alone was and was one; I am other than matter and *ātmās*; and there is no other similar to me possessing this character. The world, which afterwards appeared, is Myself and what will remain at the end of evolution, will also be Myself. When matter is thought of, the *ātmās* do not appear; when the *ātmās* are thought of, matter does not appear. Both matter and *ātmās* are My bodies and they are entirely different *tatvas* (substances). This point will be clear from the analogy of light and darkness. When light is seen, darkness disappears; and when darkness appears, light is absent. Light and darkness are therefore entirely different substances. The five great *bhūtas* (elements) are present in the various products formed of them but they are not touched by the operations to which they are subject, like being cut or broken. Similarly, I am present in all things, but I am not touched by the imperfections that are found in them. I am present¹ everywhere and at all times. What has been stated above is the only thing worthy of being known by one, that desires to know the truth. Nothing else is." (*Ibid.*, v. 32 to 35.)

¹ The fact that *Bhagavān* is present everywhere separates Him from *ātmās*, who are by nature *anu* (smallest atom) and the fact that He is present at all times separates Him from matter, which does not remain in the same condition at all times; for, it continually changes its condition.

4. *Śuka* had an opportunity to relate *Śrī Bhāgavatam* to *Parīkshit*, the grandson of the *Pāṇḍava* warrior *Arjuna*. *Parīkshit* was a very good prince. He went one day on a hunting expedition, and being much fatigued and thirsty, he looked for water everywhere. Not finding it, he went to the *āśrama* of a *Rishi*. This *Rishi* was so deeply engrossed in meditation, that he did not notice his arrival. The king thought that he was slighted. Taking up a dead snake with his bow, he put it round the *rishi*'s neck. (Sk. I, Ch. XVIII, v. 24, 25, 28, 30.) The *rishi*'s son saw the affront offered to his father, and cursed the doer of it in these words. "On the seventh day from this you will be bitten by the serpent *Takshaka* and be burnt by his poison." (*Ibid.*, v. 32 and 37.) When the father knew of this curse, he was very sorry. For, a king on whose support the world lives happily, should not be so treated, and especially *Parīkshit*, who was a very good king. (*Ibid.*, v. 41, 42, 46.) But as the curse could not be changed, he sent word to the king to appraise him of what would take place. *Parīkshit* received the message with calmness, thinking that it was a due punishment for his misdeed. He said "May the fire of the anger of a *brāhmaṇa* burn me for my misdeed, so that I may not repeat the same." (Sk. I, Ch. XIX, v. 3 and 4.) He then went to the southern bank of the *Ganges* and spreading *kuṣa* grass on the ground, he sat upon it, resolving never to take any more food. (*Ibid.*, v. 5, 17 and 18.) This is known as *prāya-upaveśa*. A number of sages came to the place to witness the

scene. (Sk. I, Ch. XIX, v. 8.) The king then said "Respectful Sirs, tell me what a person going to die should do." (*Ibid.*, v. 24.) Before he concluded these words, *Śuka* came to the place and this question was repeated to him. (*Ibid.*, 25 and 37.) *Śrī Bhāgavatam* was related by him to *Parīkshit*. Among the audience was one, *Sūtha*, born of a mixed caste; and he related the *Śrī Bhāgavatam* to *Śaunaka* and other *ṛishis* at the time when they were assembled at *naimiṣa* doing a *Brahma satra*.¹ (Sk. I, Ch. III, v. 42 to 44.) *Śrī Bhāgavatam* that we now have is what *Sūtha* related to the *ṛishis*.

¹ *Brahma satra* means a number of men gathering together, making one a story teller, and hearing from him stories relating to *Bhagavān*'s births and deeds.

SECTION II

SARGA

(Sk. II, Ch. V and IX and Sk. III, Ch. V.)

5. A *purāṇa* should deal with ten matters: (1) *sarga*, i.e., the creation of mahat *ahankāra*, the five great elements and the *ātmās*' instruments; (2) *visarga*—the creation of the several orders of living beings by *Brahmā*; (3) *sthana*—the greatness of *Bhagavān* shown by the destruction of His enemies; (4) *poshaṇa*—the protection of the created world; (5) *ūti*—the tendency created in men by the actions which they do to procure fruits of different kinds; (6) *manvantara katha*—stories of the several *Manus* who held sway; (7) *Īṣānakathā*—stories of the *avatāras* of *Bhagavān* and of those who love Him only; (8) *Nirodha*—dissolution of the world; (9) *mukti*—the relief of *ātmās* from the bondage of *karma* and the attainment of their true nature; and (10) *āśraya*—*Bhagavān* who supports the world. (Sk. II, Ch. X, v. 1 to 7.) We shall take up these in order.

6. *Sarga*—(creation). This world full of beings and objects appearing in various forms and bearing various names, was at one time without the names and forms. The matter of which they were forms was dissolved in subtle matter known as *prakṛiti* or *tamas*. The *ātmās* being deprived of their bodies, were all exactly alike and the world then consisted of the three *tatvas*—matter, *ātmās* and *Bhagavān*, who controls both. They were so intimately blended, that it was not possible to separate them even in thought. The veda therefore states that before creation *sat* alone existed; one only. (Sk. II, Ch. IX, v. 32, and Sk. III, Ch. V v. 23.)

7. When the proper time came, *Bhagavān* decided to become many,¹ i.e., to become the present world with numerous forms and names. (Sk. III, Ch. V, v. 24 and 25.)

¹ Creation was described by *Brahmā* to *Nārada* in Sk. II, Ch. V and VI; by *Śuka* to *Parīkṣhit* in Ch. IX and X of the same skanda and by *Mitreyā* to *Vidura* in Sk. III, Ch. V, VI and VIII to X. *Prākṛita sarga*, i.e., the creation of the twenty-three *tatvas* is described in skanda II, Ch. V, verse 21 to 31 and skanda III, Ch. V, v. 26 to 36; the formation of the *brahma-aṇḍa*, the appearance of *Brahmā* in it and his *tapas* are described in Sk. II, Ch. V, v. 32 to 35; v. 4 to 29 of Ch. IX of the same skanda; Sk. III, Ch. VI, v. 1 to 10 and Ch. VIII, v. 13 to 21 of the same skanda; *Vaikṛita sarga* is described in skanda II, Ch. VI, v. 1 to 10 and Sk. III, Ch. VI, v. 12 to 26 and Ch. IX nad X of the same skanda. The first two items take place at the very beginning of *Brahmā*'s life, while the third item takes place at the beginning of each day of *Brahmā*. At the end of one day, the *naimittika pralaya* (para 21) takes place and the three worlds *bhū*, *bhuvar* and *sva*, are submerged in water; at the beginning of the next day *Brahmā* drinks up the water and does the *vaikṛita sarga*.

He gave a shake to matter which ever forms His body.¹ In the condition of rest the three *guṇas* of matter—*satva*, *rajas* and *tamas*—were in equipoise. By this shaking this equipoise was disturbed and one or another of the *guṇas* predominated. The result of this shaking was that the portion of matter, which was marked out for the future world, became *mahat*,² and in this the disturbance of the *guṇas* was first perceived. Leaving an envelope of *mahat* all around, and some *mahat* in the middle, the rest became changed into *ahankāra*.³ The position of *mahat* around *ahankāra* is like the relation of the skin⁴ to the seed which it envelopes. In this *ahankāra* the disturbance of the three *guṇas* became pronounced, so much that it consists of three varieties. One variety is known as *vikārika*, in which the *satva*

¹ *Body* means a thing which is supported and controlled by an intelligent being for his own purpose; and an *ātmā* is the intelligent person, who supports and controls a thing for his own purposes. Both matter and *ātmās* form the bodies of *Bhagavān* and they are always His bodies, whether they are in the condition of rest or in the evolved condition. This relationship can never be ended.

² The change of *prakṛiti* into *mahat* may be likened to the change of fresh drawn milk to curd. The milk is homogeneous; but this homogeneity is not preserved in the curd. Similarly *prakṛiti* was homogeneous, its three qualities being well balanced. In *mahat*, this does not continue, but one or another *guṇa* predominates over the others.

³ The change of *mahat* into *ahankāra* is analogous to the change of curd, when churned, into butter¹ and butter-milk.

⁴ *Vishnu-purāṇa*, Amsa 1, Ch. II, v. 35.

guṇa predominates; the second variety is known as *taijasa*, in which *rajas* predominates; and the last variety is known as *tāmasa*, in which the quality *tamas* predominates. (Sk. II, Ch. V, v. 21 to 24.)

8. From the *tāmasa* variety of *ahankāra* the five great *bhūtas*—*Ether* (*ākāśa*), *Air* (*vāyu*), *Fire* (*tejas*), *Water* (*Ap.*), and *Earth* (*prithivī*)¹ were formed successively in the same manner, each grade of matter being grosser than the one from which it was formed; and each of these elements passed through an intermediate stage known as *tanmātra*. Thus *ether* came forth from the *tāmasa ahankāra* through the *śabda-tanmātra*; the air from ether through the *sparsa tanmātra*; fire from air through the *rūpa tanmātra*; water from fire through the *rasa-tanmātra* and earth from water through the *gandha-tanmātra*. The five *bhūtas* differ from *mahat* and *ahankāra* in that they exhibit certain qualities, which did not appear in the other two. Thus sound is the quality of ether; touch of air; colour of fire; taste of water; and smell of earth. In addition to its quality each *bhūta* exhibits also the qualities of its cause: Thus air exhibits sound in addition to touch; fire, sound and touch in addition to colour; water, sound, touch and colour in addition to taste; and earth, sound, touch, colour and taste in addition to smell. (Sk. II, Ch. V, v. 25 to 29 and Sk. III, Ch. V, v. 26-36.)

¹ The terms 'ether' 'air,' etc., are used for want of better terms. What are known by these terms are formed from the compounds and mixtures of the five great *bhūtas*.

9. From the *vaikārika* variety of *Ahankāra* came forth the minds; from the same variety came forth the five classes of senses of perception and the five classes of senses of action, which are to serve the *ātmās* as their instruments in their embodied condition. In this creation it was helped by the *rajasa* variety. They were made at the very beginning and will last till the end of the present evolution. The instruments are, the senses of seeing, hearing, smelling, tasting and touching. The senses of action are those concerned with speech, action, loco-motion, excretion and sex union. (Sk. II, Ch. V, v. 30 and 31.)

10. Reference was made to the envelope of *mahat* round *ahankāra*. As *ahankāra* and the five *bhūtas* evolved, similar envelopes were formed within the previous envelope. Thus we have, starting from the middle, an envelope of water, an envelope of fire, an envelope of air, an envelope of ether, an envelope of *ahankāra* and an envelope of *mahat*. All around these six there is *prakṛiti*. These form seven envelopes or *sapta-āvaraṇa*¹ and each envelope is ten times as thick as the next inner envelope. These form the creation described as *sarga*.

¹ An idea of the seven envelopes may be formed by considering a cocoanut fruit. Inside is the seed. It is enveloped by the kernel. This is enveloped by the shell; this again by the fibre and over all is the skin. Thus there are four envelopes. (*Vishnu-purāṇa*, Amsa I, Ch. II, v. 59, 60.)

SECTION III

VISARGA

(Sk. II, Ch. V and IX, and Sk. III, Ch. VI, VIII to X, XII and XX)

11. (i) We now go to *visarga*. The five *bhūtas* and the other *tatvas* in the centre were unable to do any work by themselves. The *devatas* in charge of them praised *Bhagavān*. (Sk. III, Ch. V, v. 37-50.) The praise will be found in Appendix (I). *Bhagavān* then entered into the twenty-three *tatvas* and mixed and compounded them in various ways. In the mixture each element has an independent existence. But in the other this is not the case. (*Ibid.*, Ch. VI, v. 2 and 3.) The *tatvas* thus mixed and compounded appeared in the form of a lotus bud in the naval of *Bhagavān*, who floated in the water envelope. In this *Bhagavān* entered as also *Brahmā*, who was to be the ruler of the universe to come. (*Ibid.*, Ch. VIII, v. 13-15.) It took a thousand years for the lotus bud to grow in size and to fully develop. During all this time *Brahmā* and the *ātmās*,

that were to take birth in the universe, dwelt in it. (*Ibid.*, Ch. VI, v. 6.)

(ii) *Brahmā* then came forth and looking all around, saw no one other than himself. He thought that the lotus flower should have come forth from some cause ; and in search of it, he went down through the stalk of the lotus flower into the water envelope and looked for a long time. Failing in this attempt, he came up and sat on his seat. (*Ibid.*, Ch. VIII, v. 16-21). He considered how he should create the world but did not perceive it. (Sk. II, Ch. IX, v. 5.) He then heard the word *tapa*, *tapa* in the air which means do *tapas* (meditation). (*Ibid.*, v. 6.) He looked all around to see from whom the word came, but found no one. (*Ibid.*, v. 7.) He made *tapas* for one thousand divine years. (*Ibid.*, v. 8.) *Bhagavān* then showed him His own world known as *vaikunṭha*.¹ *Brahmā* was greatly pleased and being directed to create the world, he requested *Bhagavān* to impart to him such knowledge as would help him in that work ; that he might do the work with due diligence ; that he might not be touched with the charge of partiality, when he should create differences in the world according to the *karmas* of the various individuals and that he

¹ This *vaikunṭha* world is beyond the world of matter with the three *guṇas*. It consists of a shining substance with *satva* alone as its quality. The other qualities, *rajas* and *tamas*, are not found therein and time does no work in it. There is nothing higher than this. It is free from grief, delusion and fear. Everything remains as it is, unless it is changed by the will of *Bhagavān* or of His servants. (Sk. II, Ch. IX, v. 9 and 10.) v. 11-16 describe the appearance of *Bhagavān*.

might not be intoxicated with the thought that he was the creator of the world. (Sk. II, Ch. IX, v. 28 and 29.) *Bhagavān* then imparted to him instruction which is referred to in para 3.

(iii) As instructed by *Bhagavān*, *Brahmā* made *tapas* for another thousand divine years. The lotus flower was His body¹ and it is known as the *brahma-aṇḍa* as being his body and as being in the form of an egg. It is of the shape of a human body consisting of a head, trunk and limbs. It separated into three parts: one consisting of Himself and the *ātmās*, who were to be the enjoyers; the second consisting of the five *bhūtas* from which the bodies of the *ātmās* and the objects of their enjoyment were to be formed, and the third consisting of the *ātmās*' instruments. The last was subdivided into eleven groups. The minds formed the first group. Each class of senses of perception and each class of senses of action formed a separate group. (Sk. III, Ch. VI, v. 9).¹ Each of the groups was located in the parts of *Brahmā*'s body corresponding to the body of a human being. Thus the senses of sight were located in the eyes; the senses of smell in the nose; the senses of hearing in the ears; the senses of taste and speech in the tongue and mouth; the senses of action in the hands; the senses of sexual union and excretion in the

¹ The lotus flower is the body of *Brahmā* as he supports and controls it and uses it for his purpose, i.e., creation; and a body is what is supported and controlled by an intelligent being for his own purpose. It is also the body of *Bhagavān* as He supports, controls and uses it for creation through *Brahmā*.

sex organ and the anus ; the senses of locomotion in the feet ; and the minds in the heart. (Sk. II, Ch. VI, v. 1-10.)

(iv) A further differentiation took place as follows. The seven elements, viz., skin, flesh, blood, *medas* (membrane covering an organ of the body), *majjah* (fluid within the spinal column), bones and semen—were formed from the three *bhūtas*, earth, water and fire ; and with these, the bodies of *ātmas* were formed. (Sk. II, Ch. X, v. 3.) Their instruments with the controlling *devatas* came forth from the body of *Brahmā* and entered corresponding places in their bodies¹ as shown below : (Sk. III, Ch. VI, v. 12 to 26.)

| INSTRUMENT | CONTROLLING DEVATĀ | PLACE OF LOCATION | WORK DONE BY EACH |
|--------------------------|-----------------------|----------------------|--|
| Sense of speech | <i>Agni</i> (fire) | Mouth | Speech |
| Sense of taste | <i>Varuṇa</i> | <i>Tālu</i> | Perception of taste |
| Sense of smell | <i>Aśvins</i> | Nose | Perception of smell |
| Sense of sight | Sun | Eye | Perception of shape and colour |
| Sense of touch | <i>Vayu</i> | Skin | The perception of heat and cold and of hard- ness and softness |
| Sense of hearing | Directions | Ear | Perception of sound |
| Sense of sexual union | <i>Prajāpatīs</i> | Sex organ | Pleasure of sexual intercourse |
| Sense of excretion | <i>Mitra</i> | Anus | Excretion |
| Sense of action | Indra | Hands | Action |
| Sense of locomotion | <i>Vishṇu</i> | Feet | Locomotion |

¹ Verses 1 to 10 of Sk. II, Ch. VI state in 'what part of *Brahmā*'s body the groups of *ātmas*' instruments were located ; verses 19 to 33 of Ch. X of the same *skanda* describe their issuing forth from that body ; verses 12 to 26 of Sk. III, Ch. VI, say in what parts of the *ātma*'s body each set of instruments was located. The first point will be found in para 11 (iii) and the third in para 11. (iv). The second point being a repetition of the information contained in the other two points has been omitted.

| INSTRUMENT | CONTROLLING DEVATĀ | PLACE OF LOCATION | WORK DONE BY EACH |
|---------------------------|---|----------------------|---|
| <i>Manas</i> ¹ | The Moon | Heart | Analysis and synthesis |
| <i>Buddhi</i> | <i>Brahmā</i> , the husband of <i>Sarasvatī</i> | do. | Forming attachments |
| <i>Ahankāra</i> | <i>Rudra</i> | do. | Misperception of the <i>ātmā</i> as the body |
| <i>Chitta</i> | <i>Prajāpati</i> | do. | Perception of a thing as it is |

In the bodies thus prepared, the *ātmās* were made to enter. This is the creation of the *ātmās*.²

¹ The same organ, viz., the mind, performs four functions, and receives four names; and in each function it is controlled by a separate *devatā*.

² It was stated towards the close of para 11 (1) that *Bhagavān* entered into the lotus bud, which became the *brahma-aṇḍa*. He is therefore present in the body of every *ātmā* and in the *ātmā* himself. The body is as much the body of *Bhagavān*, as it is of the *ātmā*. For as the *ātmā* supports and controls it, *Bhagavān* also supports and controls it. For the same reason the *ātmā* is also the body of *Bhagavān*. The possession of bodies in this manner does not make Him liable to suffering, as the possession of a body does in the case of the *ātmā*. The *ātmās* are under the control of *Bhagavān*, who issues commands and has the power to punish for disobedience. The *ātmās* therefore become liable to punishment if they disobey. But *Bhagavān* is under no one's control. He is Himself *Īśvara*, the All-ruler and He cannot do any *karma* in the sense of action bringing on suffering. He can be said to be bound and to suffer only indirectly through the *ātmā*. It is He, who by His wonderful power makes an *ātmā* suffer, when he confounds himself with the body. The properties of matter are not in the *ātmā*, as the changes brought about in the reflections of the moon on a sheet of moving water are not in the moon. This misconception of the *ātmā* that he is the body will slowly disappear by the grace of *Bhagavān*,

(v) There were ten steps in this creation. (1) creation of *mahat*, (2) of *ahankāra*, (3) of the five *bhūtas*, (4) of the minds, (5) of the ten classes of senses, (6) the formation of the *brahma-aṇḍa*; these are known as *prākṛta* (creation); (7) creation of the vegetable kingdom, (8) of the animal kingdom, (9) of the human race, and (10) of the deva order. The last four are known as *vaikṛta* creation. (Sk. III, Ch. X, v. 13-17 and 26.)

12. (i) *Visarga*, i.e., the creation of the various orders of living beings. This takes place on the same plan in every *kalpa*. (Sk. II, Ch. X, v. 46.) It will therefore be sufficient to state how this creation was made in the present *kalpa*. At the beginning *Brahmā* found that the worlds *bhū*, *bhuvar* and *sva*, were submerged in water. The first step was to drink in the water.¹ (Sk. III, Ch. X,

if he does every action as His worship, and meditates on Him with love. When all his senses are stilled, and he sees *Bhagavān*, all his sufferings will vanish, as the unpleasant perceptions of a dreamer come to an end, when he wakes up. These effects are produced by hearing the relation of *Bhagavān*'s noble deeds. Why should there be any doubt when one feels intense love for the dust of His lotus like feet? This furnishes another reason for *Bhagavān*'s not being liable to any suffering; for he, that removes the suffering of another, must himself be free from it. A prisoner in chains cannot release his fellow prisoners. (Sk. III, Ch. VII, v. 9 to 14.)

¹ Reference is made to this drinking of the water in Sk. III, Ch. XIII, v. 1 to 2, following verse 16. *Brahmā* said, "The water was previously drunk by me, and the earth was put in her place; I created all beings, the *devas*, *asuras*, *pitris*, human beings, beasts, birds, creeping animals, vegetables, serpents, and other things high and low. Yet the earth is again submerged in water".

v. 6.) He then considered how he might create the three worlds (*Ibid.*, v. 7) and meditated upon *Bhagavān*. (Ch. VIII, v. 21.) He then saw in his heart *Bhagavān* seated on *Anantha*. (v. 22.) *Brahmā* then praised *Bhagavān* in verses 1 to 25 of Ch. IX. This will be found in Appendix I. *Bhagavān* said "Do not yield to depression; make efforts to create. What you desire has been already arranged for by Me. Do *tapas* again and meditate on Me. With these you will clearly see in your heart the three worlds as they were before. You will see Me pervading yourself and the three worlds, and the three worlds in Me. When one thus sees Me dwelling in all beings, as fire is in a piece of wood, he abandons his depression. In addition, he should also see himself, *i.e.*, the *ātmā* as divested of the material body with its instruments, and as resting on Me. He will then be released from bondage. You have now to create numerous beings in accordance with their past *karmas*; but this will not affect your mind; for, you will have my blessing with you, and though you will be engaged in this work, the quality *rajas*, will not bind you. You have already had several proofs of my blessing. You know me who cannot be known by embodied beings; you perceive that I am connected as their controller with the *bhūtas*, the senses, their three qualities and the *ātmās*. Also you saw Me outside of yourself, when you wished to know Me, and searched going down through the stalk of the lotus flower into the water below; and you have praised Me dwelling on the stories of My deeds and have done

tapas. I am pleased with this praise of yours. I impart to you the knowledge of the *veda* with which create as in the previous *kalpa* all the beings that have rested upon me." With these words *Bhagavān* disappeared. (Sk. III, Ch. IX, v. 29 to 39 and 43.) *Brahmā* carried out *Bhagavān*'s directions.

(ii) The first order of living beings created by *Brahmā* under the command of *Bhagavān* was the vegetable kingdom, consisting of trees forming the lords of the forests, trees bearing flowers and fruits, shrubs, herbs and creepers. Among these should be included also as the sixth variety those that are required only for the skin like the plantain and the bamboo. Next came the creation of beasts consisting of the beasts that roam on land, the birds that fly in the air and the fish that swim in the sea. The beasts that roam on land are divided into 3 groups (1)—those that like the cow and goat have split hooves, (2) those that like the horse and the ass have unsplit hooves, and (3) those that like the dog and the fox have five claws in their feet. This order of beings is full of the quality *tamas*, and cannot distinguish between the past, the present and the future; they perceive with their sense of smell, and feel pleasure and pain that are present, but cannot look beyond them. (Sk. III, Ch. X, v. 19 to 24.) Then came the creation of human beings, who are full of the quality *rajas*, and do karma; they regard what is really pain as pleasure. Lastly came the creation of the *devas*, which consists of eight classes, *viz.*, (1) the *devas* and *pitris*, (2) *asuras*, (3) *Yakshas* and *rākshasas*, (4) *gandharvas* and *apsaras*,

(5) *siddhas*, (6) *chāraṇas*, (7) *bhūtas*, *prethas* and *piśāchas*, and (8) *vidyādhara*s, *kinnaras* and *kimpurushas*. (*Ibid.*, 25 to 28.)

13. The *devas*¹ were created by *Brahmā*, when he shone brightly ; and they came from his face turned to the east. The *devas* are therefore bright beings and are powerful in the day. The *pitris* and *sādhyas* were created, when *Brahmā* felt himself strong. They are worshipped by men with offerings, when they desire strength. The *asuras* were created from the back of *Brahmā*, and they are powerful during *sandhyā*, i.e., the time between the departing day and the coming night. They are addicted to the pleasure of sex union. The *yakshas* and *rākshasas* were created, when *Brahmā* was overpowered by the quality *tamas*. These classes therefore show this quality prominently, and are powerful during nights. When *Brahmā* laughed, enjoying the beauty of his own person, the *gandharvas* and *apsaras* came forth from him. The *siddhas* and *vidyādhara*s were made, when *Brahmā* thought of the power of making oneself imperceptible. These classes have therefore the power of disappearing at their will. The *kinnaras* and *kimpurushas* came from *Brahmā*'s shadows ; they sing every morning the praises of *Brahmā* each together with his wife. When he was

¹ The original refers to creation by *Brahmā* remaining in particular bodies, to his rejecting them and to their being taken up by the several groups of *devas*. The commentary explains that the word 'body' should be understood to mean a particular mood or state of mind.

indolent, the *bhūtas*, *pretas* and *piśāchas* came forth from him, and when he lay down and was angry, the great snakes like *Takshaka*. (Sk. III, Ch. XX, v. 18, 19, 22, 23, 37, 38, 40, 42-48.)

14. *Kumara Srishti Brahmā* meditated upon *Bhagavān*, and when his mind became pure thereby, four sons came out of him, named, *Sanaka*, *Sananda*, *Sanātana* and *Sanatkumāra*. The father directed them to propagate the human race. But as they liked *Bhagavān* alone, they declined. The father became angry, and could not control his anger, even though he tried to do so. In this state, *Rudra* came out of him from between the eye brows. *Brahmā* directed *Rudra* to multiply the human race. He complied with this command; but those, whom he created, were full of the quality *tamas*, and began to devour things around them. *Brahmā* then said "Enough; go and do *tapas* on *Bhagavān*." Then came out of *Brahmā* nine *prajāpatis* from whom the world was filled, and also *Nārada*. The names of the nine *prajāpatis* were, *Marichi*, *Atri*, *Angiras*, *Pulastya*, *Pulaha*, *Kratu*, *Vaśishṭha*, *Bhṛigu* and *Daksha*. (Sk. III, Ch. XII, v. 4 to 7, 15 to 18 and 21 to 22.) Two others came out from *Brahmā*, viz., *Dharma* and *Kardama*. (*Ibid.*, v. 25 and 27.)¹

¹ The original states the places in *Brahmā*'s body from which these persons came forth. Many other things are said to have been created by Him. These details are omitted as unnecessary.

SECTION IV

BRAHMA-AṆḌA

(Sk. V, Ch. XVII to XXIV)

15. We may examine the *Brahma-aṇḍa*, which was thus created. It consists of fourteen worlds (*lokas*).¹ *Bhū-loka* is in the centre, and it is the world in which we live. Above this and below the sun is the *Bhuvar-loka*. (*Viṣṇu-purāṇa*, Amsa II, Ch. VII, v. 17.) Immediately below the sun is the world of *Svarbhānu* or *Rāhu*; below this is the world of *siddhas*, *chāraṇas* and *Vidyādhara*s; and below this is the world of *yakshas*, *piśāchas*, *Pretas* and *bhūtas*. Below this and above the earth is the world in which the wind moves. (Sk. V,

¹ These worlds are stated to have been formed from the *Brahma-aṇḍa* which was the body of *Bhāgavān* (*Virāt-puruṣa*) the inner ruler of *Brahmā*; *Bhuvar* from His naval; *sva*r from the heart; *maha*r from the chest; *janas* from the neck; *tapas* from the breast; and *satya* from the head. The *atala* was formed from his buttocks; the *vitāla* from the thighs; *sutāla* from the knees; *talūtāla* from the legs; *mahū-tāla* from the ankles; *rasū-tāla* from the heels and *pūtāla* from the soles of the feet. The *bhū-loka* occupies a place between the upper and the lower worlds. It is also said that the *bhū-loka* came forth from the parts of His body from the naval down to the soles of the feet; the *bhuvar* from the naval up to the neck; and the *sva*r world from His head. (Sk. II, Ch. V, v. 36 to 42.) This division is intended for meditation by the *yogi*.

Ch. XXIV, v. 1, 4, 5.) The higher limit of the *Bhū-loka* is the place where the swan and other superior birds fly about. (*Vishnu purāṇa*, Amsa II, Ch. VII and Sk. V, Ch. XXIV, v. 6.) Between the sun and *Dhruva* is the *sva*r world. (*Vishnu purāṇa*, Amsa II, Ch. VII, v. 18.) It is the abode of the devas under the command of Indra. In this region are the following in their order of their distances from the earth, the moon, *Venus*, (*Śukra*), *Mercury* (*Budha*), *Mars* (*Bhauma*), *Jupiter* (*Bṛhaspati*), *Saturn* (*Manda*) and the seven *rishis*, and above them all is the star known as *Dhruva*. (Sk. V, Ch. XXII, v. 10, 12, 13, 17 and Ch. XXIII, v. 1.) Around him the whole of the starry sphere moves round, like bulls tethered to a central post¹ (Sk. V, Ch. XXIII, v. 2.) Above the *sva*r-loka are the worlds, *Mahar*, *Janas*, *Tapas* and *Satya*. In the *mahar* reside seers like *Bhṛigu* and others who live throughout the *kalpa*. In the *janas-loka* reside *Sanaka* and the other three sons of *Brahmā*. In the *tapas-loka* reside the *devās* known as *Vairājas*. The *satya-loka* is the abode of *Brahmā*.²

¹ The original states the sizes of the different worlds and of the planets and of their distances from one another. This is omitted here as being of no practical value.

² The three worlds, *Bhū*, *Bhuvā* and *Svar*, are known as *kṛitaka* from the fact that they are destroyed at the end of a *kalpa*, and are re-formed at the beginning of the next *kalpa*. The three worlds, *Janas*, *Tapas* and *Satya*, are known as *akṛitaka* from the fact that they suffer no change at the end of a *kalpa*. The *mahar* world which is between these 2 groups is known as *kṛitaka-akṛitaka* from the fact that it is abandoned at the end of a *kalpa*, but is not destroyed. (*Vishnu-purāṇa*, Amsa II, Ch. VII, v. 19 and 20.)

(*Vishnu-purāṇa*, Amsa II, Ch. IV, v. 12 to 15.) Above the *satya-loka* is the region known as *Vishṇu-pada*, in which the sacred river *Ganges* took its rise. Beyond this are the seven *āvaraṇas* (envelops).

16. There are seven *lokas* (worlds) below the earth—*atala*, *vitāla*, *sutāla*, *talātala*, *mahātala*, *rasātala* and *pātala*. These afford greater sense enjoyment than the *sva* world of the *devās*. In the first *Bala*, the son of the asura *Maya*, holds sway. He has created ninety-six *māyās*, of which some are even now practised in the place. In it are found three classes of beautiful women, who give sense enjoyment to any one that enters that world. This is done to such an extent, that the person is so intoxicated, that he regards himself as the controller of everyone, and as one that has attained whatever has to be attained. In the second *Rudra* is surrounded by his attendants (the *bhūta gaṇas*) and is engaged in sexual intercourse with his wife *Bhavāni*. The semen, that comes out of their union, flows in a stream, which is drunk by fire and wind, and which is then thrown out by them. This becomes gold (*hātaka*) and *Rudra* is therefore known as *Hātaka-iṣwara*; and the gold is utilised by the residents for making ornaments. In the third resides *Bali* the grandson of *Prahlāda*, he from whom *Bhagavān* in his *avatāra* as *Vāmana* took away the three worlds and restored them to *Indra*. Here *Bhagavān* is present with his *gadā* (club) in his hand and is protecting *Bali*. *Rāvaṇa* came to this place in the course of a conquering expedition. *Bhagavān* told him that he was the servant

of *Bali* and that he should first overcome him before going to His master. With these words He threw him up with one of His toes and *Rāvaṇa* was thrown off at a great distance. In the fourth, *Maya* the *asura* resides. He formerly made three cities for the *asuras*, and when they were destroyed by *Rudra*, he fell at his feet, and with his grace he lives in the place free from the fear of *Bhagavān's* *chakra*. In the fifth, *Kuhaka*, *Thakshaka*, *Kūliya*, *Sushēṇa* and other great serpents, who are the sons of *Kadrū*, reside. In the sixth *Rasātala* reside *Daiteyas*, *Dānavas* (the sons of *Diti* and *Danu*) *Paṇayas* known as *Nivāta kavachas*, *Kūlakeyas*, and *Hiraṇyapura-nivasinas*. They are the enemies of the *devas* and are very strong. In the seventh *pātala*, the lowest, reside *Vāsuki*, and other lords of the *Nāga* (serpent) world. The lustre from the gems in their hoods dispels the darkness of that world. (Sk. V, Ch. XXIV, v. 7 to end.) Below them is *Bhagavān* in the form of one thousand hooded serpent, and is known as *Sankarshāṇa*. He supports the nether worlds and the earth.

17. The earth (*bhū-loka*) consists of seven *dvīpas* or Islands. In the centre is *Jambūdvīpa* surrounded by the ocean of salt water. Around it are six other *dvīpas* each surrounded by an *ocean*.¹ The names of the

¹ To give an idea that the seven oceans form concentric circles round the *Meru*, the following story is related: The Sun goes round the mount *Meru*; while a portion of the world is lighted up by him, the rest is shrouded in darkness. To prevent this and to arrange for the whole world being

dvīpas, the oceans which surround them, and the forms in which Bhagavān appears in them are stated below :¹

| NAME OF DVĪPA. | OCEAN OF | BHAGAVĀN APPEARS IN THE FORM OF |
|-----------------------|------------------|------------------------------------|
| 1. <i>Jambū dvīpa</i> | salt water | <i>Nara-Nārāyaṇa</i> |
| 2. <i>Plaksha</i> | sugar cane juice | the Sun |
| 3. <i>Śālmala</i> | toddy | the moon |
| 4. <i>Kuṣa</i> | ghee | Fire |
| 5. <i>Krauncha</i> | curd | <i>Varuṇa</i> |
| 6. <i>Śaka</i> | milk | <i>Vāyu</i> |
| 7. <i>Pushkara</i> | pure water | four faced <i>Brahmā</i> |

(Sk. V, Ch. XX, v. 2, 4, 7, 11, 13, 16, 18, 19, 22, 24, 27, 29, 32.) Beyond the ocean of pure water are the *lokāloka* mountains. Beyond them there are no living beings, and the sun, the moon and the stars do not shine therein. (*Ibid.*, 34-37.)

18. To turn to *Jambū Dvīpa*. It consists of nine portions. In each *Bhagavān* is worshipped in a particular form and by a particular personage. The names of the portions, their situation, the form in which

lighted up at the same time, *Priyavrata* the elder son of the first *Manu*, placed himself on the side of the *Meru* opposite to the Sun, and went round it in a bright car with the same speed as the Sun did. He did this seven times, and the ruts formed by the car, form the seven oceans. (Sk. V, Ch. I, v. 30 and 31.)

¹ The original enumerates the principal mountains and rivers in each *dvīpa*, the names of the rulers, and of their sons and the division of the inhabitants into castes. These particulars are omitted here as they are of no practical value.

Bhagavān appears, and the personage, who worships Him, are shown in the following table :

| NAME OF THE PORTION | SITUATION | FORM IN WHICH BHAGAVĀN APPEARS | NAME OF THE PERSON WHO WORSHIPS |
|---|--|--------------------------------|---|
| 1. <i>Ilāvṛita</i> | Round the Golden mountain <i>Meru</i> . It is in the centre of the earth | <i>Sankarshana</i> | <i>Rudra</i> |
| 2. <i>Bhadraśva</i> | To the east of <i>Ilāvṛita</i> | <i>Hayagrīva</i> | <i>Badrāśrava</i> (son of Dharma) |
| 3. <i>Harivarsha</i> | To the south of <i>Ilāvṛita</i> | Man-lion | <i>Prahlāda</i> |
| 4. <i>Kimpurusha</i> | To the south of <i>Harivarsha</i> | <i>Rāma</i> | <i>Hanumān</i> |
| 5. <i>Ajanābha</i> (now known as <i>Bhārata</i>) | To the south of <i>Kimpurusha</i> | <i>Nara-Nārāyaṇa</i> | <i>Nārada</i> |
| 6. <i>Ketumāla</i> | To the west of <i>Ilāvṛita</i> | <i>Pradyumna</i> | <i>Lakshmi</i> |
| 7. <i>Ramyaka</i> | To the north of <i>Ilāvṛita</i> | <i>Matsya</i> (Fish) | <i>Vaivasvata</i> Manu |
| 8. <i>Hiraṇmaya</i> | North of <i>Ramyaka</i> | <i>Kūrma</i> (Tortoise) | <i>Aryamā</i> , the lord of the <i>Pitṛis</i> |
| 9. <i>Uttarakuru</i> | To the north of <i>Hiraṇmaya</i> | <i>Varāha</i> | <i>Bhū Devī</i> |

(Sk. V, Ch. XVII, v. 15-16, Ch. XVIII, v. 1, 7, 15, 24, 29, 34 and Ch. XIX, v. 1, 9, 10.) Of the 9 *varshas* *Bhārata* alone is the place where good and bad deeds yielding fruits should be done. The others are places where men of meritorious deeds reap the fruits of their good deeds, remaining after their enjoyment in the *sva* world. (Sk. V, Ch. XVII, v. 11.)¹

¹ The original contains the praises of *Bhagavān* by the particular worshipper in each *varsha*. These verses are omitted here as they are of no practical use.

SECTION V

KĀLA (TIME)

(Sk. VIII, Ch. I, V, XIII and XIV)

19. (i) Taking as the unit *muhūrta* (equivalent to 48 minutes of English time) 30 *muhūrtas* make one day. Three hundred and sixty days make one year for men. This is one day for the devas. Three hundred and sixty-six such days make a divine year. Twelve thousand divine years make a *chatur-yuga*, a period of time consisting of *Kṛita*, *Tretā*, *Dvāpara* and *Kali yugas*. The duration of the four *yugas* is as below :

Kṛita 4,800 divine years; *Tretā* 3,600 divine years; *Dvāpara* 2,400 divine years; *Kali* 1,200 divine years.

Of these a portion at the beginning and a portion at the end of each *yuga* are known as *sandhyā*, i.e., the time during which two *yugas* meet. Taking the two *sandhyās* together, the period is 800 years for *Kṛita*, 600 years for *Tretā*, 400 for *Dvāpara* and 200 for *Kali*. All these are divine years. (Sk. III, Ch. XI, v. 18-20. Vishnu, Amsa I, Ch. III, v. 8 to 14.)

(ii) One thousand *chatur-yugas* form a day of *Brahmā*, which is known as *kalpa*. His night is of the same duration. (*Ibid.*, v. 22.) *Brahma's* life consists of 100 years each of 360 days and 360 nights. His life is known as *para*, being longer in duration than that of any other

being. *Parārdha* means the half of *para*, which is half the life time of *Brahmā*. *Brahmā* has passed the first half and he is in the first day of the 2nd *parārdha*. (*Ibid.*, v. 32 and 33.) The present *kalpa* is known as *śvetavarāha kalpa* from the fact that *Bhagavān* appeared at the very beginning of the *kalpa* in the form of a white boar, and brought up the earth from *rasātala* into which it had been carried by the *asura* *Hiraṇyāksha*. (*Ibid.*, v. 36.) The previous *kalpa* was known as *pādma-kalpa*. (*Ibid.*, v. 35, Vishnu, Amsa I, Ch. III, v. 15, 25 to 28.)

20. (i) In each *kalpa* 14 Manus hold sway, so that the duration of the rule of each *Manu* is 71 *chatur-yugas* and odd. (v. 23 and 24.) Six *Manus* have held sway and we are now in the rule of the 7th *Manu* (*Vaivasvata*). (Sk. VIII, Ch. XIII, v. 1.) In each *manu-antara* there is a separate *Manu*, a separate *Indra*, and seven *rishis* and *Bhagavān* comes down in *avatāra*. (Vishnu, Amsa I, Ch. III, v. 16 to 18.) The past *manu-antaras* were as follows:

| NAME OF <i>Manu</i> | NAME OF <i>Indra</i> | NAMES OF THE SEVEN RISHIS | AVATĀRA OF BHAGAVĀN |
|---|----------------------|--|---------------------|
| 1. <i>Śvāyambhuva</i> | ¹ | <i>Marichi</i> and others | <i>Yajna</i> |
| 2. <i>Śvārochisha</i> , son of <i>Agni</i> | <i>Rochana</i> | <i>Urja</i> , <i>stamba</i> and others | <i>Vibhu</i> |
| 3. <i>Uttama</i> ² | <i>Satyajit</i> | Sons of <i>Vasishṭa</i> | <i>Satyasena</i> |
| 4. <i>Tāmasa</i> ² | <i>Triśikha</i> | <i>Jyotirvyoma</i> and others | <i>Hari</i> |

¹ In the first *Manu-Antāra* there was no *Indra*, and his work was done by *Bhagavān* in his *avatāra* as *Yajna*. (Sk. VIII, Ch. I, v. 18.)

² The 3rd, 4th and 5th *manus* were the sons of *Priyavrata*, the elder son of the first *Manu*, and the sixth was the son of *Viśvakarmā* (para 77).

| NAME OF <i>Manu</i> | NAME OF <i>Indra</i> | NAMES OF THE SEVEN RISHIS | AVATĀRA OF BHAGAVĀN |
|-----------------------------------|----------------------------------|--|---------------------|
| 5. <i>Raivata</i> ¹ | <i>Vibhu</i> | <i>Hiranya-roma</i> and others | <i>Vaikuṇṭha</i> |
| 6. <i>Chākshusha</i> ¹ | <i>Mantra-Druma</i> ² | <i>Havishmat</i> and others | <i>Ajita</i> |
| 7. <i>Vaivasvatha</i> | <i>Purandara</i> | <i>Kasyapa, Atri, Vasishtha, Viṣvāmitra, Gautama, Jamadagni, Baradwāja</i> | <i>Vāmana</i> |

The next *Manu* will be *Sāvaranī* and the next *Indra* will be *Bali*. (Sk. VIII, Ch. I, v. 4, 19 to 21, 23 to 25, 27, 28, 30 ; Ch. V, v. 2 to 4, 7 to 9 ; Ch. XIII, v. 1, 4 to 6, 11 and 12.)

(ii) In each *manu-antara* *Indra* holds sway over the three worlds. The veda being forgotten and spoiled in each *kali yuga* of a *chatur-yuga*, the *rishis* reproduce it by doing *tapas* in the *tretā yuga*. In the first *yuga* men are naturally pure minded, and they do *tapas* on *Bhagavān*, and they require no guidance. In the second *yuga*, men worship *Bhagavān* by *yajnas*, and therefore the veda in its three fold form should appear. This is reproduced by the seven *rishis*. *Manu* rules over the earth and propagates the human race; he also compiles the rules scattered in the various parts of the

¹ The 3rd, 4th and 5th manus were the sons of *Priyavrata*, the elder son of the first *Manu*, and the sixth was the son of *Viṣvakarmā* (para 77).

² The *Indra* of the sixth *Manu-antara* was born again in the present *manu-antara* of the same parents, *Kāśyapa* and *Aditi*. (Vishnu, Amsa I, Ch. XV, v. 132.)

veda, and reproduces them in a convenient form for the guidance of men. (Sk. VIII, Ch. XIV, v. 2-10.) Towards the end of the third *yuga* of each *chatur-yuga*, owing to the growing disability of men to learn the whole of the veda, it is divided into four parts, and each is subdivided into many *śākhās* (branches) and each *śākhā* of each *veda* is entrusted to the care of a particular group of men. (Sk. I, Ch. IV, v. 14-24.) The officer employed on this work is known as *Vyāsa*, and *Kṛishṇa-dvaipāyana* was the *Vyāsa* in the current *chatur-yuga*. This work of division has been done twenty-eight times, so that we are in the twenty-eighth *chatur-yuga*. (Vishnu, Amsa III, Ch. III, v. 5, 6 and 9.)

SECTION VI

DISSOLUTION

(Sk. XII, Ch. IV)

21. There are two kinds of dissolution, one known as *prākṛita pralaya* and the other known as *naimittika* or *dainandina pralaya*. When the purpose of the evolution has been completed, the material products in the *brahma-aṇḍa* (universe) are dissolved into the elements. This takes place in the following manner. For a hundred years there is no rain, and every drop of water is evaporated. Then the universe is burnt up by a huge fire from below, and the whole is reduced to the form of ashes. Then for a hundred years there is torrential rain and all the compounds are dissolved into the elements. Then earth is reabsorbed in water through its *tanmātra*; similarly water in fire; fire in air; air in ether; ether in the *tāmāsa* variety of *ahankāra*; mind, the senses of perception and action are all absorbed in the *sātvika* variety of *ahankāra* and all the varieties of *ahankāra* are re-absorbed in *mahat* and *mahat* in *prakṛiti*. Thus in the place where the universe stood, there is one mass of *prakṛiti* without name and form. This is *prākṛita*

pralaya. (*Ibid.*, v. 5 to 18.) In the other *pralaya* only the three lokas, *Bhū*, *Bhuvar* and *Svar*, are destroyed, and this takes place as the *kalpa* ends, and the night of *Brahmā* begins. (*Ibid.*, v. 3 and 4.) The same process—absence of rain, evaporation, burning up and torrential rain—is repeated here also; but only the three worlds are affected. The people in the *mahar* world, unable to bear the heat, leave for the *jana-loka*. (Sk. III, Ch. XI, v. 25-30.)

22. (i) In paras 6 to 21 the creation, the sustenance and the dissolution of the universe have been described. Of these, the creation of *mahat*, *ahankāra*, the five *bhūtas*, the *ātman*s' instruments and the formation of the *brahma-aṇḍa* are done by *Bhagavān* Himself. The creation with differences is done by Him through *Brahmā*, whose inner ruler He is. (Sk. II, Ch. X, v. 36.) These differences are enumerated in verses 37 to 41. In each class thus created, there are minor differences with reference to the quality of matter—*satva*, *rajas*, and *tamas*, that prevails in the individuals making up the class. The sustenance is done by *Bhagavān* Himself appearing in the form of *dharma* and coming down in *avatāra* as animals, men and *devas*. (v. 42.) The dissolution is done by him in the form of time, fire, and *Rudra*, when the time for it comes as clouds are scattered and made to disappear by the wind. (v. 43.)

(ii) The description of the creation, sustenance and dissolution of the universe brings about the greatness of *Bhagavān*—His infinite capacity to know and his ability to do what is impossible for others. All this,

He does by mere willing, and it never becomes futile. His infinite mercy is also exhibited. He has nothing to gain for Himself by this work ; for, He can command whatever He may desire. His only wish is to help the *ātmās*, that are in this universe resting on Him. They do not know their own nature, and regard their bodies as themselves, and those, that are connected with those bodies as belonging to them. This ignorance makes them seek the gratification of their senses. They do *karmas* of various kinds, and are connected with one body after another. This is *samsāra*. *Bhagavān* wishes to lift them from this. He gives them bodies and instruments. He informs them through the *veda* as to what they should do, and what they should not do. He expects that the *ātmās*, with these helps, will realise their own nature, kill their hankering after sense enjoyment, develop a love for Him and identify themselves with Him in the end, having the same thoughts and feelings, and serving Him for Himself only. This is their true goal.

SECTION VII

MANUS' FAMILIES

(1) FIRST MANU'S DAUGHTERS

(Sk. III, Ch. XXI to XXXIII, and Sk. IV, Ch. I-VII)

23. The next three items, with which a *purāṇa* should deal, are *sthāna*, *poshaṇa* and *ūti*. The first two of these will be dealt with in connection with the stories of *avatāras*. *Ūti* is the tendency, that is created in man by *karma* and by enjoyment of its fruit. This creates an attachment to sense objects; attachment ripens to desire; desire leads to action, and action brings on connection with the body, in order that its fruits may be experienced. *Ūti* thus means bondage or connection with material bodies. *Mukti*, another point to be dealt with in a *purāṇa*, is release from bondage. *Ūti* and *mukti* will be dealt with in Section X.

Brahmā, not satisfied with the propagation of the human race, with his mind, thought as to what would be the most effective way of doing it. He then thought of *Bhagavān*. His body divided into two parts, one being a man, and the other a woman. The man was

Svāyambhuva and the woman, *Śatarūpā*. From that time forward, the human race is propagated by the sexual union of man and woman. *Svāyambhuva Manu* was directed to create a number of sons like himself. His children were two sons—*Priyavrita* and *Uttānapāda*, and three daughters named *Devahūti*, *Ākūti* and *Prasūti*. (Sk. III, Ch. XII, v. 52-56.)

24. *Devahūti* was married to *Kardama*. (Sk. III, Ch. XII, v. 56.) He was a son of *Brahmā* and was directed to propagate the human race. He did *tapas* for ten thousand years on the banks of *Sarasvatī*. (*Ibid.*, Ch. XXI, v. 6.) *Bhagavān* appeared before him¹ and said "I know the purpose for which you have been doing *tapas*, and I have already made arrangements. *Manu* will come to you with his wife and daughter, *Devahūti*, the day after to-morrow, and will offer *Devahūti* to you in marriage. By her, you will have nine daughters, who should be married to the *Prajāpatis* and I will be born as your son and will teach what the *tatvas* are to the world." (Sk. III, Ch. XXI, v. 23-32.) As stated by *Bhagavān*, *Manu* appeared to *Kardama* on the third day² and offered his daughter in marriage.³ *Kardama*

¹ Verses 13 to 21 of Ch. XXI, Sk. III, describe the praise of *Bhagavān* by *Kardama*. This will be found in Appendix I.

² Verses 38 to 44 describe the tank known as *bindu-saras*, by the side of which *Kardama* did *tapas*. These are omitted.

³ Verses 2 to 14 of Ch. XXII describe the praise of *Kardama* by *Manu*. This is omitted.

accepted the offer on one condition, *viz.*, that he would be with her until a son was born. *Manu* knowing that this condition was acceptable to his wife and daughter, gave the daughter in marriage to *Kardama*¹ (*Ibid.*, v. 36 and Ch. XXII, v. 15, 19 and 22.) *Devahūti* served her husband with love as *Bhavānī* serves her husband *Rudra*. She had great respect for him and was faithful; she was without desire, hate and greed; she did the service without ostentation; she had her mind, and senses under control, and her speech was sweet. In this manner she pleased her husband. (Sk. III, Ch. XXIII, v. 1-3.) This went on for a long time, and she became thin in the service. One day he happened to see her and spoke to her as follows: "I am pleased with you for your service and for your great love for me. One's body is very dear to him; but in order to serve me you have neglected it. I have secured the grace of *Bhagavān* by doing *karma* as His worship, by one-pointedness, by meditation on the *ātmā*, and by meditation on *Bhagavān*. I can therefore command objects of enjoyment, the instruments and the places for enjoyment. They are of a superior kind, unattainable by ordinary men, and calculated to excite the envy of even kings. You have attained a claim to such enjoyment by your loving service to me. Enjoy those objects." (*Ibid.*, v. 5-8.) *Devahūti* replied with humility and shyness: "When you accepted me as your wife, you

¹ Verses 27 to 39 of Ch. XXII describe *Manu*'s return and his life thereafter. This is omitted.

referred to a time, when I should have your embrace once. May that time now arrive. To a good woman, child birth brought about by the grace of her revered husband is a great gain. You have excited love in me. Make my body fit for your embrace and create a mansion with all that is necessary for enjoyment." (Ch. XXIII, v. 9 to 11.) He did as requested¹ and for a hundred years she had very superior enjoyment, and the whole time passed like an hour. At length she gave birth to nine daughters. *Kardama* prepared to leave his home to do *tapas*. *Devahūti* begged him to stay, until he found suitable husbands for them and until a son was born to her, who would be her solace in her loneliness. (*Ibid.*, v. 44, 46 to 52.) *Kardama* agreed and stayed. In due time *Bhagavān* was born of *Devahūti* as her son and was known as *Kapila*. (Sk. III, Ch, XXIV, v. 6.)

25. The nine girls were married as shown below : (1) *Kalā* was married to *Marichi* ; his sons were *Kaśyapa* and *Pūrnimā* ; (2) *Anasūyā* was married to *Atri* ; his sons were *Datta*, *Soma* and *Durvāsas*, who were the *avatāras* of *Bhagavān*, *Brahmā*, and *Rudra* respectively. *Atri* did *tapas* meditating on Him, who was the ruler of the world in order to get a son like Him. *Bhagavān* appeared with both *Brahmā* and *Rudra*. *Atri* asked

¹ Verses 12 to 21 of Ch. XXIII describe the creation by *Kardama* of a well furnished *vimāna* (palace) capable of going anywhere at his will ; Verses 24 to 33, the attainment of a beautiful form by *Devahūti* by bathing in the *bindu-saras* ; Verses 37 to 43, the journey of *Kardama* and his wife to various happy regions for enjoyment. These are omitted.

why two others appeared along with Him, while he meditated on one only. *Bhagavān* replied that all the three were concerned with the evolution, sustenance and dissolution of the world; that while He did the second by Himself, He did the other two operations through them; He therefore gave him many sons. (3) *Śraddhā* was married to *Angiras*. He had two sons, *Uchathya* and *Brihaspati*; and they attained celebrity in the second *manu-antara*. (4) *Havirbhū* was married to *Pulastya*. *Agastya* and *Viśravas* were their sons. The son of *Viśravas* was *Kubera* the lord of the northern direction and the lord of *yakshas*. (5) *Gati* was married to *Pulaha* and had three sons. (6) *Kriyā* was married to *Kratu* and her sons were sixty thousand seers known as *Valakhilyās*. (7) *Khyāti* was married to *Bhṛigu*. He had two sons, *Dhātā* and *Vidhātā*, and a daughter *Śrī*. The grandson of the first was *Mārkaṇḍeya* and the great grandson of the second was *Śukra*, the *guru* of the *asuras*. (8) *Ūrjā* alias *Arundhati* was married to *Vasishṭha*. He had seven sons, who became the *Sapta-ṛishis* in the third *manvantara*. (9) *Śānti* was married to *Atharvan*. (Sk. III, Ch. XXIV, v. 22 to 24; Sk. IV, Ch. I, v. 13 to 45.)

26. Having disposed of his daughters, *Kardama* approached *Kapila*, when he was alone, and said "I will renounce the world and ever thinking of you, I will go about the world." *Kapila* gave him permission saying "give up all your actions to Me; meditate on Me in order that your *karma* may be wiped out and you may attain immortality. I am the *ātmā* of all and

am seated in the heart of every one. One that sees Me in himself with his mind is freed from grief and fear." *Kardama* then went round his son and departed for the jungle. There he did *bhakti yoga* ; he did not confound the *ātma* with the body ; he was without attachment to wife and daughters or to sense objects ; he had no fixed abode ; he bore heat and cold with equanimity, and practised the vow of silence ; his mind was ever fixed on the *ātma* in his pure condition and on *Bhagavān* ; he looked upon all alike and did not divide persons around him into friends, foes and neutrals ; he perceived all beings in *Bhagavān* and *Bhagavān* in all beings. In this manner he went round the world unruffled, like the sea without waves, and finally he was freed from bondage and reached the goal attained by all lovers of *Bhagavān*. (Sk. III, Ch. XXIV, v. 25, 34, 38, 39, 41 to 47.)

27. As to *Devahūti*, when her husband prepared to renounce the world as stated in para 24, she expressed her repentance at having spent such a long time in sense enjoyment, and said "By attachment to sense objects I forgot *Bhagavān* completely. I was attached to you by my yearning towards sense objects ; but this will lead me to freedom from fear of *samsāra*, though I did not know your great merit. Attachment to worldly men leads to *samsāra* ; but the same attachment to godly men leads to *virakti* (desirelessness). One, whose *karma* does not lead to *dharma*, to *virakti* (desirelessness) and to the service of *Bhagavān*, is dead, even though he lives. Though I was married to you, who would help me to attain *mukti*, (release from bondage), I did not desire it.

Surely I have been duped by the *māyā* of *Bhagavān*." (Ch. XXIII, v. 53 to end.) *Kardama* comforted his wife, and remembering what *Bhagavān* had promised, he said, "Daughter of *Manu*! do not thus grieve about yourself. *Bhagavān* will soon be born as your son. Worship Him by the control of your senses and the mind, by *tapas*, by gifts of your wealth and by fervour. Do this continuously. When He is born, He will teach you about Himself and will destroy all the knots (desire and hate) in your heart." This instruction was carried out by *Devahūti* wholeheartedly. (Sk. III, Ch. XXIV, v. 1 to 5.) After his father's departure, *Kapila* remained in the *aśrama* to please his mother. What her husband had said to *Devahūti* came to her mind one day. She approached her son and said. "I am disgusted with the satisfaction of the senses. By attending to them I have attained *andham tamas* (loss of the knowledge of the *ātmā* and *Bhagavān*). You are the means, by which one may transcend the same, and at the end of this life, I have by your grace obtained a good eye in the form of Yourself. You are the cause of all beings. You rule them, and You are the cause by which the ignorance of the world will be dispelled, like darkness by the rising sun. Be pleased to remove my ignorance. I have been seized by the notion that I am the body, and that other things are mine. You have been the cause of this misconception, and You alone should remove the same. I have come to You as my refuge. You are the axe for cutting down the *samsāra* of myself, your servant. I wish to know about *Prakṛiti* (matter) and *puruṣa*

(*ātmā* and *Bhagavān*). I prostrate before you." (Sk. III, Ch. XXV, v. 8-12.) Thus appealed to, *Kapila* imparted instruction to his mother, which will be found in Sk. III, Chs. XXV to XXXII. This is abstracted in Section X. As a result of this instruction, *Devahūti*'s ignorance was removed. She praised *Kapila* and departed with His permission to do *tapas*; abandoning her home and all the paraphernalia created by her husband, she did *bhakti yoga* with such intensity, that she was not aware of what happened to her body. Though she depended upon others for food, she did not become lean; her body was covered with dirt, as fire is covered with smoke; her hair fell down over her shoulders; her cloth disappeared; yet she was taken care of by *Bhagavān*. She did not know her body, for her mind was fixed on *Vāsudeva*. She soon attained the goal, that she had sought. After instructing his mother, *Kapila* went in the north-eastern direction; and being given an abode by the ocean, he resides there in doing *tapas* for the welfare of the three worlds. (Sk. III, Ch. XXXIII, v. 13, 20, 24, 27-30, 33 to 35.)

28. The eldest daughter of *Manu*, *Akūti*, was married to *Ruchi*, a son of *Brahmā*. She had twins, *Yajña*, an *avatāra* of *Bhagavān*, and *Dakṣiṇā*, an *avatāra* of *Śrī*. By a previous arrangement with *Ruchi*, *Manu* took *Yajña* as his son, though he had two sons already. *Dakṣiṇā* remained with *Ruchi*. *Yajña* and *Dakṣiṇā* were married, and had twelve sons. They became the *devas* named *Tushitas* in the first *manu-antara*. (Sk. IV, Ch. I, v. 2-8.)

29. The third daughter named *Prasūti* was married to *Dakṣha*, one of the nine *prajāpatis*, and had sixteen daughters. Of them thirteen were married to *Dharma*, one to *Agni*, one to *Pitṛis* to be the wife of all of them and the last named *Satī* to *Rudra*. (Sk IV, Ch. I, v. 47-50.) Of the thirteen daughters married to *Dharma*, one named *Mūrti* had two sons, *Nara* and *Nārāyaṇa*, who were the *avatāras* of *Bhagavān*. (*Ibid.*, v. 52.) They came down as *Arjuna* and *Śrī Kṛishṇa* in order to take down the burden, under which the earth has been groaning.

30. To a great sacrifice attended by many great rishis and also by *Brahmā* and *Rudra*, *Dakṣha* came in, and all of them rose up except *Brahmā* and *Rudra*. In the case of the former, who was his father, he did not mind it. But he regarded the non-rising of *Rudra* as an affront, seeing that he was his son-in-law; and he abused him in vulgar language. (Sk. IV, Ch. II, v. 4 to 8.) *Rudra* did not speak a word; but *Nandi*, one of his chief attendants, spoke very angrily and cursed *Dakṣha* saying that he should regard the body, which is other than the *ātmā*, as the *ātmā*, and by this means he should forget the true nature of *Bhagavān*; that he should become greatly attached to women; and that he should have a goat's head on his shoulders. (*Ibid.*, v. 20-23.) He also cursed all those present at the place for not raising a word of protest. *Bhrigu*, one of those present, thought that this was an unjustifiable curse, and cursed the followers of *Rudra* in his turn. This was a deserving punishment for cursing innocent *brāhmaṇas*,

who had come to witness the sacrifice. *Rudra* returned from the place in silence, and the *ṛishis* completed the sacrifice and took a bath at the confluence of the Ganges and the Jumna. (*Ibid.*, v. 27, 33-35.)

31. Long after this *Daksha* performed the sacrifice known as *brihaspati-sava*. He did not invite *Rudra*, nor provide for an offering to be made to him along with the *devas*. *Sati* came to know of the sacrifice, and wished to go to her father's house to witness the same. *Rudra* dissuaded her, saying "Your father and his followers are my enemies. He insulted me with unseemly words at a sacrifice, though I was innocent. You should not therefore see him, though he is your father. If disregarding my advice you go, no good will come to you. In the case of respected persons insult by relations will lead to their instantaneous death." (Sk. IV, Ch. III, v. 1 and 3, 15, 24 and 25.) *Sati*'s love for her father prevailed. She went to her father's house, abandoning *Rudra*, who out of love had given half of his body for her abode. *Rudra*'s attendants seated her on a bull and accompanied her with all due respect. (*Ibid.*, Ch. IV, v. 3-5.) Events proved that *Rudra* was right. Though she was received with pleasure by her mother and sisters, her father did not welcome her, nor did any one present at the sacrifice dare do so for fear of *Daksha*. (*Ibid.*, v. 7.) *Sati* was enraged at this neglect by her father, by his insult offered to her husband and by the non-provision of an offering to him, and said "My husband loves *Bhagavān* intensely and sees Him in every person. No one is therefore dear or

hateful to him. He is without ill-will towards any one. Who other than you will insult him? Wicked persons perceive only faults in others, and do not notice their good qualities. But good men do not notice faults, but exaggerate any good points that exist in them, even though in a small degree. You offered insult to good men, and this is not surprising in wicked persons like you, who regard the corpse of a body as the *ātmā*. Though the insulted persons do nothing in return, the dust of their feet will destroy any merit which may be found in those evil-minded persons. Hence, I will abandon this body of mine, which has been obtained from you. When one by inadvertence eats impure food, the only means of making himself pure is to throw it out." (*Ibid.*, v. 7. 9, 11-13, 18.) With these words she prepared to die. She sat on the ground in silence with closed eyes. She reduced the outgoing and incoming breaths to inactivity, and placed them in her *nābhi* (the region of the naval). She raised the *prāṇa*, known as *udāna* from that region, and gradually carried it to the heart, the chest and the neck, and finally placed it between the eye-brows. In this manner she abandoned her body, which had been seated by the great *Rudra* with love many times on his lap. She did this, meditating on his holy feet and thought of nothing else. The fire kindled by this *yoga* quickly burned her body. The attendants of *Rudra* on seeing this, rushed forward to kill *Dakṣa*. But *Bhṛigu*, who officiated as *adhvaryu* made an offering into the *dakṣiṇā-agni*. Then the devas known as *Ribhus*, who had reached the world of the moon by *tapas*, rose from

the place and began to burn with lighted torches the attendants of *Rudra* and they fled in all directions. (*Ibid.*, v. 24-27, 31-34.)

32. When the news of the death of *Sati* and the rout of her attendants was carried to *Rudra* by *Nārada*, he became greatly enraged. (Sk. IV, Ch. V, v. 1.) He sent a *bhūta* named *Virabhadra* to destroy *Daksha* and his sacrifice. (v. 5.)¹ He tried to kill *Daksha* without success; while meditating on *Rudra*, the thought came into his mind, that he should be killed, as a goat is at a sacrifice. He was then able to take off the head from the body and he offered it into the *Dakshinā-Agni*, one of the three fires used at the sacrifice. (*Ibid.*, v. 22-24, 26.) While he was thus engaged, *Rudra*'s other attendants, who had followed *Virabhadra*, pulled down the buildings on the sacrificial ground, broke the vessels in use, quenched the fires, tore the ropes that marked the limits of the various places, and passed urine where the offerings should be made. The *rishis*, who were on the spot, were coerced; the wife of *Daksha* and other women were threatened; and the *devas* who were on the spot and those that had fled, were seized. (*Ibid.*, v. 14-16.) Three persons were selected for special punishment. *Bhrigu*, who cursed *Nandi*, *Bhaga*, who indicated *Nandi* by his eyes and *Pūshan*, who laughed when the curse was pronounced. The moustache of the first, the eyes

¹ The event stated above took place during the reign of *Prāchīna-barhis*. Vide para 73. Reference is made to him in these words in Sk. IV, Ch. V, v. 8. "There are no thieves, while *Prāchīna-barhis* who punishes severely, lives."

of the second and the teeth of the third, were pulled out. Others were pelted with stones ; and the sacrificial grounds were burnt. (*Ibid.*, v. 18-21.) *Virabhadra* and others then returned home.

33. The *devas* then sought the help of *Brahmā*. He said " You have done wrong in excluding *Rudra* from his share in the offerings. His heart has been pierced with insulting words, and he has been left lonely by the death of his wife. Ask for his pardon touching his feet, and he will excuse your fault at once." (*Sk.* IV, Ch. VI, v. 1, 2, 4-6.) With these words, *Brahmā* went with the *devas* to the *Kailāsa* hill, where *Rudra* lives.¹ (*Ibid.*, v. 8.) He addressed him as follows : " Men are deluded by the *māyā* of *Bhagavān*, which cannot be transcended. They forget that they are different from their bodies, and that they are controlled by Him. They therefore see differences in the world and do wrong. Good men out of mercy excuse them, and do not return evil for evil. You are not touched by the *māyā* of *Bhagavān*. You should therefore excuse *Dakṣha* and those that helped him. Let the unfinished sacrifice be resumed. Let *Dakṣha* live and *Bhrigu*, *Bagha* and *Pūshan* get back what had been pulled out of them, and let all those, that received injuries by the pelting of stones and other means become whole." (*Ibid.*, v. 48-52.) *Rudra* agreed and said " I do not think of the wrong done by the foolish, nor say they have done

¹ The original in verses 9-39 describes the *kailāsa* hill and *Rudra*, and contains his praise by *Brahmā* in verses 42-47. These are omitted as serving no purpose.

this or that. I have only punished those, that were deluded by the *māyā* of *Bhagavān*. Let everything happen as you have requested." (Ch. VII, v. 2-4.) Then they all returned with *Rudra* to the sacrifice. (*Ibid.*, v. 7.) By *Rudra*'s grace all those that had been injured were made whole; and the head of a goat that had been previously sacrificed, was put on *Daksha*'s neck, and he was brought back to life. *Daksha* then prostrated before *Rudra*, and asked for forgiveness. The sacrifice was resumed and duly completed. (*Ibid.*, v. 8, 9 and 12.) *Bhagavān*, *Nārāyaṇa* came to receive His own offering. (*Ibid.*, v. 18.) He said,

Myself, *Brahmā* and *Rudra* are the highest causes of the world. I enter into My *prakṛiti* with the three *guṇas*, and create, sustain and destroy, and receive the name appropriate to each action. As creator, I am *Brahmā*; as sustainer I am *Vishṇu*; and as destroyer I am *Rudra*. The foolish man regards *Brahmā*, *Rudra* and other beings as different from Me. No person regards his head or hands or any other part of his body as belonging to another. Similarly *Brahmā* and *Rudra* are parts of My body, and should not be regarded as different from Me. All of us are actuated by the same thoughts. One that sees no difference between them attains peace of mind. (*Ibid.*, v. 50-54.)

While on this subject it should be added that *Satī* was re-born as the daughter of *Himavān*, and was reunited to *Rudra*. She is therefore known as *Parvatī*, being the daughter of the *Parvata* (hill) *Himavan*. (*Ibid.*, v. 58 and 59.)¹

¹ The matter stated in paras 23 to 33 was related by *Maitreya* to *Vidura* and was embodied in the *Śrī Bhāgavatam*. The *Vishṇu Purāṇa* omits mention of *Devahūti*, *Kardama* and *Kapila*. The wives of the nine *prajāpatīs*

(2) THE FAMILY OF MANU'S ELDER SON

(Sk. V, Ch. I-XV)

34. We now go to the family of the elder son of the Manu, named *Priyavrata*. He had received instruction from *Nārada* and was full of love for *Bhagavān*. He did not therefore wish to take up the administration of the earth, consisting of the seven *Dvīpas*, as he feared that by doing so, the knowledge, that he had acquired regarding *Bhagavān* might suffer diminution. (Sk. V, Ch. I, v. 6.) Manu requested *Brahmā* to intercede on his behalf. He said,

To one that has controlled his mind and the senses, and finds pleasure only in the contemplation of his *ātmā*, what will the status of a householder do? If he does not control his mind and the senses, even residence in the jungle will do no good. One, that wishes to overcome his enemies, shelters himself in a fort, and when he has vanquished them, he comes out and goes about at will. Similarly one, that wishes to overcome the six enemies in the form of his mind and his senses, should remain in family life and make efforts to subdue them. *Bhagavān* controls every one through the *Veda*, as man controls beasts with the rope passed through their nostrils. He desires that each should do the duties of his *varṇa* (caste) and *aśrama* (stage of life); and if any one neglects these duties, He will not be pleased with him. You are a kshatriya and must take up the administration of the kingdom. Do this as the worship of *Bhagavān* without attachment. Then you will in no way suffer. (*Ibid.*, v. 14 and 17 to 19.)

are said to have been created and married to them by *Brahmā* himself, while *Śrī Bhāgavatam* states them to be the granddaughters of the first Manu. (*Vishṇu Purāṇa*, Amsa I, Ch. VII, v. 7 and 8.)

He obeyed out of respect for the great personage, and ruled over the country for one hundred and ten millions of years.¹ He had ten sons by the first wife. Of them, three remained bachelors. He divided the seven *dvīpas* among the remaining seven sons. By his second wife he had three sons named *Uttama*, *Tāmasa* and *Raivata*, who became *Manus* in the third, fourth and fifth *manu-antarās*. (Sk. V, Ch. I, v. 20, 23, 24, 26, 28, 38.)

35. *Jambū-dvīpa* fell to the share of his eldest son *Agnīdhra*. He did *tapas*, meditating on *Brahmā* for a son, who sent down *Pūrvachitti* an *apsaras*, who was doing singing service before him. They had nine sons,² among whom the father divided the nine *varshas* (portions) of *Jambū-dvīpa*. The portion named *ajanābha* fell to the share of his eldest son, *Nabhi*. *Agnīdhra* performed sacrifices and reached the world of the *pitrus*, when he died, so that he might be in the same world as the *apsaras*; for his desire was not satisfied, and he was ever thinking of her. (Sk. V, Ch. II, v. 1 to 3, 20, 22.)

36. *Nabhi* was childless and wished to have a son like *Bhagavān*. He therefore performed a sacrifice. *Bhagavān* cannot be reached by any ordinary means;

¹ The formation of the seven oceans is referred to in the footnote on page 26.

² The original describes the appearance of the *Pūrvachitti* and the appeal made to her by *Agnīdhra* to become his wife. (Sk. V, Ch. II, v. 4-17.) These are omitted here as being of no practical use.

but out of love for *Nābhi* he appeared, when the *pravargyas* were being done. The *Ritviks* (helpers in the sacrifice) communicated to Him *Nābhi's* wish. *Bhagavān* said that He could find no one like Himself and would therefore be born as *Nābhi's* son. He was accordingly born and was named *Rishabha*. (Sk. V, Ch. III, v. 1, 2, 13, 16 and 17, 20.) He soon gave indication of his greatness. *Indra* out of ill-will towards *Rishabha* withheld rain. *Rishaba* laughed, and by his yoga he caused rain to come down on *bhārata-varsha*. (Sk. V, Ch. IV, v. 3.) *Nābhi* however did not realise that *Bhagavān* was born as his son; for his mind was influenced by His *māyā*. He therefore fondled him as if he were an ordinary boy, and enjoyed great happiness. In due course he anointed *Rishaba* as king and entrusting him to the care of *Brāhmaṇas*, he went to *Viśāla* with his wife, and meditated on *Bhagavān Nārāyaṇa*, and reached His likeness in the end. (*Ibid.*, v. 4 and 5.)

37. *Rishabha* wished to set an example to the world as to how it should conduct itself. He therefore spent some time with a *guru* learning what should be known. With his permission he married *jayanti* given to him in marriage by *Indra*. By her he had a hundred sons like himself. One of them, *Bhārata* was the eldest and was a great *yogi*. This *varsha*, which had previously been known as *ajanābha*, was named after him as *Bhārata-varsha*. (Sk. V, Ch. IV, v. 8-9.) Nine others became great sages, and we shall hear of them in the XI *skandha*. (*Ibid.*, v. 11.) *Rishabha* ruled over the country, doing the duties of a householder in order to

teach by his example the *dharma*s, that had been forgotten; for what a great man does others follow. Though he knew everything, he sought the advice of *Brāhmaṇas* and acted accordingly. He performed a hundred *yajnas* (sacrifices). (*Ibid.*, v. 14-17.)

38. At one time, he went to *Brahmā-varta* and calling his sons together, addressed them as follows (*Ibid.*, v. 19):

(i) *Virakti*. This body, which men have obtained, was not intended for enjoyment of sense objects. The enjoyment is procured with difficulty, and is mixed with pain; and it is available in all births, even in the birth as swine. The body should be used for the worship of *Bhagavān*. By this, the mind becomes pure and unending bliss is attained. (Sk. V, Ch. V, v. 1.) One should seek the society of good men (*Mahōn*) and avoid the company of those, that are attached to women. Association with good men is the door to liberation, and the company of bad men leads to suffering. Who are good men? They are those that preserve an equal mind in joy and grief; that have their minds and senses under control; that are without anger towards those that injure them; and that wish the welfare of all. (*Ibid.*, v. 2.) They love Me (*Īṣvara*) and are not attached to worldly men, who think only of maintaining their body, their wife, children, house or property. Their attachment to them is only to the extent of the services which they render to them. (*Ibid.*, v. 3.)

(ii) *Samsāra and the means of ending it*. One, deluded with the thought that the body is the *ātma*, does actions to gratify his senses. I do not regard this as a proper thing; for though the *karmas* disappear, yet they connect him with bodies, which yield suffering. The confusion of the *ātma* with the body will continue, so long as one does not desire to know what the *ātma* is in his real nature; and his mind will be drawn to *karma*, which will connect him with a body, so long as he does *karmas* to satisfy his senses. (v. 5.)

Until he meditates on me with love, he cannot be released from connection with material bodies. A wise man should perceive what his true goal is; and how any action done to procure satisfaction of the senses produces an injurious effect. If he does not do so, he will forget his own nature, will find pleasure in householder's life, in which the pleasure of sexual intercourse is available, and will experience suffering. (v. 7.) The sexual union of man and woman produces a tendency, which makes them regard their body as the *ātma*, and their houses, lands, property and friends as theirs. (v. 8.) When the knots present in the heart in the form of *karma*-made tendencies are loosened, one comes out of *samsāra* and reaches *Bhagavān*; for the cause by which he was bound has been destroyed. (v. 9.)

(iii) *Helps to Bhakti.* Abandon all desire for sense enjoyment; love Me and serve Me, who am your *Guru*. Bear joy and grief with equal indifference; see that all embodied beings have no real enjoyment either here or in the world known as *svarga*. Learn to discriminate what should be done and what should be rejected. Do *tapas*; cease from useless work. (*Ibid.*, v. 10.) Do My work; hear stories about Me. Seek the company of those, that love Me; repeat My names descriptive of My good qualities; bear no ill will to any one; regard all persons alike; give up the notion that the body is the *Ātmā*, and that the houses and other things belonging to it are yours; take pure food; control your *prāṇa*, the senses and the mind completely; take interest in all good things; abstain from sexual intercourse; persevere in what you should do and control your tongue. (v. 12.) Finally see Me in all beings. Look upon them as My bodies, whether they are movables or immovables, and respect them. This is My worship. It is by My worship, that one is released from the bondage of *karma*. (v. 26 and 27.)

(iv) *Direction to impart this knowledge to others.* One, that desires to reach My world and to receive My blessings, should impart this teaching to those, that do not know it. The father should teach his sons, the *Guru* should teach

his disciples, and the king his subjects. If they do not hear you, repeat this teaching again and again. What good will a person obtain by causing a blind man to fall into a pit; hence do not by any means induce them to do worldly actions to which they are already attached by ignorance. (v. 15.) Most men are blind as to what is their real goal and they seek only sense enjoyment; for a slight good they quarrel with one another, and do not see the immense suffering, that follows the quarrel. (v. 16.) One that does not save men, that are in the grasp of death, is not a *guru*; is no relation; is not a father or mother; is not a *devatū*; is not the husband of a wife. (v. 18.)

(v) *Importance of treating brāhmaṇas with respect.*
 Among animals movables are superior to immovables; superior to them are the animals that creep; superior to them are beasts; superior to them are men; superior to them are *Pramathas* (servants of Rudra); superior to them are *Gandharvas*, *siddhas*, and *kinnaras*, who are the servants of the *devas*; superior to them are the *asuras*; superior to them are *Indra* and other *devas*; superior to them are *Daksha* and other sons of *Brahmā*; superior to them is *Rudra*; superior to him is *Brahmā*; superior to him is Myself; superior to Me are those that really love Me (*Bhagavān*). 'I regard them as My *devas*.' (v. 21 and 22.) I do not see any one equal to a *brāhmaṇa*. Where then can a superior be found to him? What is offered to a *brāhmaṇa* with fervour by men, I eat with pleasure. I do not accept *agni-hotra* (an offering into the fire) in the same manner. (v. 23.) The *brāhmaṇa* bears the veda, which is an ancient body of Mine. In him the *satva guṇa*, the most purifying agent, abides. In him are found also the control of the mind and the senses, truth speaking, mercy to all beings, *tapas*, bearing with equanimity good and evil and the perception of the true nature of the *ātmā* and *Bhagavān*. (v. 24.) They do not require any thing even from Me, who am superior to superior beings like *Brahmā*; and who am the lord, that gives enjoyment in *svarga* and liberation from the bondage of *karma*. How can those, that love Me, and that have nothing which they can call their own, seek anything from any one? (v. 25.)

39. *Rishabha* wished to teach the *dharma*s of a *parama-hansa* (the highest among those that renounce the world) consisting of *virakti* (desirelessness), *jñāna* (knowledge of *Bhagavān*), and *bhakti* (loving meditation on Him), to all those, that have abandoned every *karma*, that have conquered love and hate and that are engaged in contemplation. He placed his eldest son on the throne, and retired from the world with his body alone. (Ch. V, v. 28.) He conducted himself like one that is blind, deaf, mute and insane. He had no clothing and did not attend to the hair on his head. Though men talked to him, he preserved the vow of silence. (*Ibid.*, v. 29.) He wandered from place to place and was ill-treated in various ways by wicked men, by the use of threatening or insulting language, by beating, by passing urine on his body, by spitting on him, by throwing on him stones, filth and dirt, and by passing wind on him. He never minded them, as a wild elephant does not mind the biting of mosquitoes; for his mind dwelt on the true nature of himself and of *Bhagavān*. He did not therefore identify himself with the body nor regard those connected with him through the body, as his. His mind was serene. (*Ibid.*, v. 30.) When he found that men disturbed his *yoga*, he followed the example of *ajagara* (huge mountain serpent). What this is, is explained in Sk. XI, Ch. VIII, v. 1 and 2. "The *yogi* should take what food comes without any effort on his part, whether it be good or bad, little or much. If no food comes, he should go without it for many days, regarding it as the effect of his past

karma." *Rishabha* accordingly lay down on the ground and in that posture alone he took his food and drink. (*Ibid.*, v. 32.) He attained various *siddhis* (abnormal powers) as the effect of *yoga*, like going with the body to where one desires to go, disappearance at one's will, entering into the body of another person, seeing things at a distance and hearing what is said thereat. Yet he did not mind them ; for he regarded them as obstacles in the way of meditation. (*Ibid.*, v. 35.) To show how a *yogi* should die, he wandered from place to place, and came by accident to the *kuṭaka* hill. Here, in a forest fire kindled by the friction of one bamboo against another in a cluster he burnt his body. (Sk. V, Ch. VI, v. 7 and 8.)

40. It was stated that fearing disturbance to his *yoga*, *Rishabha* followed the example of a mountain serpent. The question arises how a *yogi*, that had conquered his mind and senses, could be affected by anything. In reply *Suka* quoted the words of a wise man. "Let not one be attached to anyone, while his mind is inclined to wander. If he does so, believing that his mind is under control, his meditation on *Bhagavān* practised for a long time will disappear. Attachment to any one gives an opportunity to desire to enter his mind, and it will be followed by the six enemies, in the same way as faith of a husband in a wicked wife gives room to her lover's entry and finally to his death. The enemies are desire, anger, intoxication, greed, grief, delusion and fear. Bondage to *karma* is brought about by these. Who knowing

this will accept such bondage?" (Sk. V, Ch. VI, v. 3-5.)¹

41. *Bharata*, the eldest son of *Rishabha*, succeeded him and ruled over the kingdom for ten millions of years. He married *Panchajani*, the daughter of *Viṣvarūpa*, and had five sons by her. He then resigned his kingdom in favor of his eldest son, and went to do *tapas* in the *āśrama* of *Pulaha* on the banks of *Gandak*. There he did meditation on *Bhagavān* with great intensity. (Sk. V, Ch. VII, v. 1, 2, 8 and 11.)

42. One day he bathed in the river, and sitting on its bank was doing *japa* for 3 *muhūrtas*. A deer, that was pregnant, came to quench her thirst in the river. Hearing the roaring of a lion at no great distance, she leapt across the stream; and by this effort and by the fright into which she had been put, she gave birth to a young one and died. The young one fell into the stream, and was being carried down the current. *Bharata* was filled with pity for the young one, and took it home and tended it, reflecting as follows "This young one has been abandoned by its relations, friends and by others of the same herd. It has come to me for refuge; it regards me as father, mother, brothers and relatives. It knows no other. It has confidence

¹ Verses 9 to 11 of Ch. VI, state that one *Arhat* will misrepresent the example of *Rishabha*, and teach people to follow practices opposed to the veda, and give the warning that if persons follow his teaching, they will fall into hell (*andhatamas*). Verses 12 to 17 state how *Rishabha* was being praised and what fruits will follow from hearing the story of his life.

in me. I must therefore do all that is necessary for it. I must not mind how my own interest suffers. To treat one, that has come for protection, with indifference is a fault in a knowing person. Good men are well disposed towards those, that suffer. In a matter of this kind they neglect their own interest, however great it may be." (Sk. V, Ch. VIII, v. 1-7 and 9 and 10.) He was greatly attached to the young one. Every day he fed it, protected it from wild animals, fondled it, and did whatever would give it pleasure, and was thinking of it only. By this means his meditation on *Bhagavān* and his daily practices dwindled bit by bit, until they disappeared altogether. (*Ibid.*, v. 8.) He would not let the deer go from him, whether he lay down on the ground, whether he sat, went about, took his meal or bathed. (*Ibid.*, v. 11.) When he went out to gather *kūṣa* grass, twigs of the *palāṣa* tree, flowers, fruits and roots, or to fetch water, he took it with him, lest it should be attacked by a wolf. (*Ibid.*, v. 12.) If it delayed on the way, he would take it on his shoulders; if he lay down, it would sit on his chest, and if he sat, it would sit on his lap. This gave him immense joy. (v. 13.) While doing his *tapas*, he would often rise, and looking at it, would bless it. (v. 14.) One day it went out to graze but did not return at night time. *Bharata* was filled with anxiety on its account and reflected as follows (*Ibid.*, v. 15) "Will the young one come to me, who am hard-hearted like a hunter? May I see it grazing in the grounds of the *aśrama* taken care of by Providence? (v. 16 and 17.)

Will it be safe from wolves and other wild animals, whether they roam about alone or in herds? (v. 18.) Will it play its frolicks as usual and make me happy? (v. 20.) When I am seated in meditation, it would playfully hit me with the end of its horns? (v. 21.) If it bit the grass on which offerings were placed, and I expressed my anger, it would sit in a corner frightened like the son of a *rishi*. (v. 22.) Would the moon protect the orphan from the wolf and other wild animals?" (v. 24.) In this manner *Bharata's tapas* completely disappeared; and when his life came to an end, he thought of the deer standing by his side with tears in its eyes; and in the next birth he was born as a deer. (v. 26 and 27.)

43. By the merit of his *tapas*, he remembered what he had been in his previous birth and was filled with grief. He said "Oh! how have I fallen! I abandoned every attachment and retired from the world. I did *tapas* ever thinking of *Bhagavān*, repeating His names and doing His worship. By foolish attachment to the deer I have attained this birth." Filled with disgust, he abandoned his mother (deer) and returned to the *āśrama* of *Pulaha*, where he had done *tapas* before. He was afraid of attachment to anything, and feeding on dried leaves and grass, awaited, when this animal body would fall. When that time came, he threw it into the river. (v. 28 to 31.)

44. He was then born as the son of a *Brahmaṇa* as the youngest of ten sons. (Sk. V, Ch. IX, v. 1.) Afraid of attachment to any one, he pretended to be

insane, blind, and deaf; he resumed his *tapas* broken off in the last birth but one, but did it mentally afraid of obstruction by others; he remembered by the grace of *Bhagavān* what he had been before. (v. 3.) The father did the usual *samskāras* to him, though they were not necessary in *Bharata's* opinion. (v. 4.) He tried to teach him the *veda*, but as he did not pronounce the letters in the proper order or with the proper accents, his father's efforts proved futile; and he died of a broken heart. (v. 5 and 6.) His brothers paid their attention only to the teaching in the earlier part of the *veda*, but were ignorant of the means of attaining release from bondage. They did not know the great merit of *Bharata*; regarding him as a fool, they did not wish to take any trouble to teach him anything. (v. 8.) Men of the world called him a lunatic, a deaf man and the like, and he spoke so as to justify these remarks. He did actions at the desire of others either for wages or for nothing; he took what food came from the wages given for such work, or which was obtained by begging, or which came without any effort on his part, whether it was little or much, or whether it was good or bad. He never sought food pleasing to the taste. He was indifferent to joy and grief; and was therefore without attachment to his body. (*Ibid.*, v. 9.) Like a bull he did not protect himself from cold, heat and wind; yet he was stout and his limbs were hard; he slept on the bare ground and took no oil bath or any other bath; he was like a gem covered with dust; he wore a rag round his waist, and the holy thread on his

shoulders was black ; those, that did not know his greatness, called him *brahma-bandhu* (an inferior *brāhmaṇa*). (v. 10.) Once when his brothers learnt that he lived on the wages, that he got from others, they made him watch their corn fields and he did this work also. He ate what was given him like a domestic animal, regarding it as nectar, whether it was broken rice, oil cake, bran, horse gram or spoiled cooked rice left at the bottom of the vessel. (v. 11.) He perceived that the *ātmā* is *jñāna* and bliss, that he is self-proved, that in his nature he is without desire and hate, and that he is free from *karma*. This perception never left him. (v. 9.)

45. *Bharata* had some adventures. One night when he was seated on a raised seat in a field of corn, he was carried by the servants of the chief of a band of robbers for an offering to *Kālī*. He had vowed a human sacrifice if he had a son. This desire being satisfied, he was on the look out for a proper person to be offered. His servants pitched upon *Bharata* by accident. (v. 12 and 13.) They gave him an oil bath, made him wear a new cloth and adorned him with sandal paste and flowers, and gave him a sumptuous feast. Then taking him to the temple of *Kālī* with music, they seated him. The chief priest took up a sword to cut off his head. (v. 15, 16.) Just then the great merit of *Bharata* burnt *Kālī* so much, that she came out of the temple, and snatching the sword, cut off the head of every one present except *Bharata*. (v. 17 and 18.) This shows that any injury attempted on a worthy person recoils on the doer himself. (v. 19.)

46. At another time *Rahūgaṇa*, king of the *sindhus* and *sauvīras*, was going to the sage *Kapila* for spiritual instruction, and was being carried in a palanquin. *Bharata* was made along with others to carry the palanquin. He raised no objection. (Sk. V, Ch. X, v. 1.) It was usual for him to look on the ground for a short distance, lest he should trample on a worm, and in doing this work, he followed his practice. But it gave such a shake to the king in the palanquin, that he cried out "Go properly." (v. 2.) The bearers explained that it was not their fault, but that a man, who had been newly engaged, leapt from place to place. (v. 4.) The king said ironically "Brother ! It is clear that you are much tired ; you have carried the palanquin single-handed for a long distance. You are not stout ; your limbs are not hard ; you are afflicted with old age. The other bearers are not tired." *Bharata* said not a word but carried the palanquin as before. For he did not identify himself with his body. (v. 6.) He went again as before. The king became angry and addressing *Bharata* said "Fellow ! you seem to be dead though alive ; you treat me with indifference and disobey my command. I will punish you, as the God of death punishes sinful persons, until you come to your senses again." (v. 7.) *Bharata*, who had never opened his lips till this moment, was filled with pity for the king ; for he was going on a good errand. He spoke as follows (v. 8) :

Sir, what you have said is true from the worldly point of view ; but it is not so in reality. You think

that the palanquin-bearer carries a burden and is tired ; but I neither carry any burden nor am I tired. You refer to a place to be reached by me, but I have no place to reach. You think that I am stout, but what is stout is a compound of the elements. A knowing man will not speak as you have done. (v. 9.) Though I have come into the world connected with a body, the following are not in me ; they are in the body—stoutness and leanness, illness and anxiety, hunger and thirst, fear and quarrel, desire, old age, sleep, attachment to sense objects, anger, regarding the body as the *ātmā* and intoxication. (v. 10.) You refer to my being dead though alive. Being alive is to breath, and being dead is to abandon a previous state of existence. Both these have a beginning and an end, and they are found in the body, which is subject to change. It breathes and had a previous existence. These are not in me (*ātmā*). You referred to the relationship of master and servant. This is found only in those that invariably command and in those that invariably obey. Such a relationship is found only in *Bhagavān* and *ātmās*. You will not be master at all times. You are now a king ; at another momemt the position may be reversed, and I may be a king and you may be my servant. (v. 11.) I do not find the least room for the perception of differences, i.e., for the thought "I am master, you are my servant ". This is found only in speech ; this being so, who is the ruler and who is the ruled ? Nevertheless Oh King ! I will serve you. (v. 12.) You said that you would punish me. I regard my body with indifference, and conduct myself like a person insane, and blind ; and I meditate on myself as the body of *Bhagavān*. What purpose will be served by your punishment ? It is like powdering what has been already reduced to powder '. (v. 13.)

He attempted to bear the palanquin as before. (v. 14.)

47. The king, on hearing these words, suspected that he was a *Bhāgavata* (a lover of *Bhagavān*) and feared, that his behaviour was disrespectful to him. He came down from the palanquin in haste, and prostrating

before him, asked that his fault might be excused. He said (v. 15) "Who are you? You seem to be a *brāhmaṇa* from the fact that you wear the holy thread, an emblem of *brāhmaṇas*. You appear to be an *avadhūta* (a sage unmindful of his person). Whose son or disciple are you? To what place do you belong? For what purpose have you come here? If you have come for our good, are you the sage *Kapila* himself? (v. 16.) I do not fear the *vajra* (weapon) of the lord of the *devas*, the *śūla* (weapon) of the three-eyed *Rudra* or the rod of *Yama*. I do not fear the fire, the sun, the moon, the wind or *Kubera*, the lord of wealth, but the insult offered to a *brāhmaṇa* fills me with much fear. (v. 17.) Therefore give me a reply. You go about without attachment, concealing the greatness of your wisdom. It is difficult to gauge you. Your words are in accord with books on *yoga*; for I am unable to perceive their drift even with my mind. (v. 18.) I have come to obtain instruction from *Kapila*, leaving other sages, who know the truth about *ātmā* (*ātmā* and *Bhagavān*). *Kapila* has come down with a portion of the wisdom of *Hari* in order that he may be a means of saving the suffering world. (v. 19.) Do you go about in order to see the world without showing who you are? How can one, who is attached to his home, and whose perception is therefore dull, perceive the nature of great *yogis*." (v. 20.) The king then expressed his doubts on two points in *Bharata's* speech. He said "Though I am different from my body, yet being connected with it, I feel that I fight in battle, and that I am tired. From

this I infer that you also carry a burden, and that you are tired. A jar cannot by itself fetch water ; but when used by an intelligent person, it does so. Hence worldly speech is based upon facts. (v. 21.) When rice is cooked in milk over a fire, though the fire is in contact with the vessel only, the milk is heated and by its heat the rice is cooked ; similarly by contact with a body, senses, and the mind, *samsāra* comes to a person. (v. 22.) You said that the relation of ruler and ruled does not obtain except between *Bhagavān* and an *ātmā*. As the effect of good *karma*, one becomes a king, and it is his duty to protect the good and punish offenders. The doing of his duty is therefore the worship of *Achuta* (*Bhagavān*), and by this means he gets rid of evil *karma*. Hence I, a servant of *Bhagavān*, do not reduce to powder what has been already powdered." (*Ibid.*, v. 23.) He then asked for his pardon in these words. "By the intoxication brought about by the thought 'I am a king,' I have slighted you, the best of men. Be pleased to look upon me with a friendly eye. If you do so, I shall get over the sin of having treated you disrespectfully. (v. 24.) You are a companion of *Bhagavān*, the well-wisher of all. Like Him you do not regard the body as yourself. Hence my disrespectful treatment has wrought no change in your mind ; yet owing to this treatment I shall perish at no distant date, though I am very capable like *Rudra* with *śūla* in his hand." (*Ibid.*, v. 25.) *Bharata* then gave *Rahūgaṇa* instruction about the cause of bondage and the means of ending it and also about the highest *ātmā* (*Bhagavān*). This is in

Chapter XI. In Chapter XII he explained how the *ātmā* and the body differ from each other ; and in Chapter XIII he depicted the misery of *samsāra* by an allegory. Then he took leave of him, and wandered over the world with his senses and mind completely under control, like a sea without waves. *Rahūgaṇa* returned home and no longer confounded the *ātmā* with the body. (Ch. XIII, v. 24, 25.) In Chapter XIV *Śuka* explained the meaning of the allegory to *Parīkshit*. These four chapters are analysed in section 10.

48. The story of *Bharata*'s family may briefly be told. After *Bharata* came six kings, each being the eldest son of the preceding one. The sixth was *Pratihartā*, who had two sons, *Aja* and *Bhūman*. The former was childless. The kingdom therefore passed on to the family of *Bhūman*. Six kings came after him, the last being *Gaya*. (Ch. XV, v. 1 to 6.) Regarding him people said " who can be like *Gaya*, unless he has a portion of *Bhagavān*'s wisdom? He was bathed by the daughters of *Dakṣa* with water from sacred rivers. The Earth gave her blessings to his children, though he never asked for them. The *veda* did the same. Even after his death the *brāhmaṇas* gave him a sixth part of the merit of the *dharma*s, that they had done. In his sacrifice *Bhagavān* came in person and received the offerings." (*Ibid.*, v. 7 to 13.) After *Gaya* came ten kings of whom the last was *Viraja*. He was the last of the family of *Priyavritha* and was an ornament to his family as *Vishṇu* is an ornament to the hosts of *devās*. (*Ibid.*, v. 16.)

(3) THE FAMILY OF THE FIRST MANU'S YOUNGER SON

(Sk. IV, Ch. VIII to XXXI)

49. We now go to the family of the other son of *Svāyambhuva* Manu named *Uttānapāda*. He had two wives named *Suntiti* and *Surichi*, and had a son named *Dhruva* by the former and a son *Uttama* by the latter. He was fond of the younger wife and treated the elder with indifference. One day as the king was seated on his throne, *Uttama* was seated on his lap. *Dhruva* tried to get up to his father's lap, but was prevented by *Surichi*, who was standing by the side of her husband. (Sk. IV, Ch. VIII, v. 8 to 10.) She said "if you wish to sit on the king's lap, you should be born as my son. (v. 11.) Do *tapas*, so that you may be born from my womb." (*Ibid.*, v. 13.) The boy's heart was pierced with these harsh words, as a serpent is when beaten with a stick; and he went to his mother crying. (v. 14.) The King did not interfere, lest he should offend *Surichi*. (*Ibid.*, v. 15.) *Dhruva's* mother comforted the boy, saying that what *Surichi* had said was perfectly true. She said "Do not wish to injure any one. If you do so, and cause him pain, you will have to suffer pain in return. The King is ashamed to acknowledge me as his wife, and as you have been born from me and been fed on my breast, unhappiness has fallen upon you also. Worship *Bhagavān*, as your step-mother has advised. Your grand-father, the *Manu*, and his father *Brahmā* worshipped *Bhagavān*

and have attained their present positions." (*Ibid.*, v. 17 to 22.)

50. The boy prostrated before his mother, and set out to do *tapas*. Not far from home, he was met by the sage *Nārada*, who tried to dissuade him from the hard work on which his mind was set. (*Ibid.*, v. 24 and 25.) *Nārada* said "To boys attached to their toys I do not see what is respectful and what is disrespectful treatment. The cause of disrespectful treatment should be found in one's own *karma*. No one, that is not under delusion, will look for it anywhere else. Be satisfied with what *Bhagavān* gives you. You wish to reach your end by meditating on *Bhagavān* as advised by your mother ; but He is difficult to please. Therefore return home." (v. 27-32.) But the boy was firm ; for his mind was set on winning a place above the three worlds—a place not reached by those before him. (v. 37.) *Nārada* then said "*Bhagavān* is the only source from which all the fruits sought by men come to them. The way taught by your mother is the means by which you can attain your end. Go to the *Madhu-vana* on the bank of the *Jumna* and bathe in it three times a day. Do *yoga*, in the manner in which it should be done. Meditate upon *Bhagavān* with your mind." (*Ibid.*, v. 40-42.) He described how he should meditate upon His figure,¹ v. 43-52, and taught him the *mantra* consisting of twelve syllables, with which

¹ The mode of doing *tapas* taught by *Nārada* is described in section X (iii).

Bhagavān should be worshipped. He said that if this *mantra* was recited properly for seven days, he would be in a position to see the *devas* going in charriots in the air. (*Ibid.*, v. 53-54.)

51. *Dhruva* made *tapas* as directed for five months. In the first month, he took his meal once in three days, and it consisted of wood apple and *Badari* fruit; in the second month he took food once in six days, and it consisted of dried leaves of trees. In the third month he lived on water only, and this once in nine days. In the fourth month his food consisted merely of atmospheric air, and this was taken in once in twelve days. He also discontinued the breathing operation. In the fifth month he stood on one foot only, motionless like a post. He drew his outer senses from their objects and reduced them to inactivity. He fixed his mind on a mental image of *Bhagavān*; he meditated upon the same and saw nothing else. When he did *tapas* in this manner, the three worlds trembled, unable to bear the *tejas* (heat rays) radiating from him, and they were unable to breathe. The *devas* went and sought the protection of *Bhagavān*. (*Ibid.*, v. 72 to 80.) *Bhagavān* asked them not to be afraid and to go home, promising to appear before the boy and remove all their trouble. (v. 82.) *Bhagavān* then went on the shoulders of *Garuḍa* to where *Dhruva* was doing *tapas*. *Dhruva* would not open his eyes. *Bhagavān* then caused the mental image, upon which he has been meditating, to disappear. *Dhruva* then opened his eyes and saw *Bhagavān* exactly in the form in which He had been described by *Nārada*,

and in which he had meditated upon Him. He was so overcome with joy, that he prostrated at His feet. He drank him in with his eyes and appeared ready to embrace Him with his hands and to kiss Him with his mouth. He appeared anxious to praise, but did not know how to do it. *Bhagavān* touched his cheek with the conch. (Ch. IX, v. 1-4.) *Dhruva* then praised Him. (v. 6-17.) This will be found in Appendix I. *Bhagavān* replied "I know what you have sought in your heart. I will give it to you. It is a place which has been given to no other till now, and which is difficult to reach by any. It is the place round which the starry sphere goes round every day, like bullocks round a *medhi*.¹ When your father departs for the forest, take up his kingdom and rule over it for thirty-six thousand years. (v. 18-22.) Worship Me with *yajnas* (sacrifices) and have every enjoyment that you may desire. At the end of your life think of Me and come to My place." (v. 24-25.)

52. *Bhagavān* disappeared, while *Dhruva* was looking on. He returned home, but not much pleased. (v. 26-27.) For, having seen *Bhagavān*, who releases men from their bondage of *karma*, he did not ask for *mukti* (release). (*Ibid.*, v. 29.) Though *Bhagavān* promised to give it to him in the end, it was to be attained only after a long time, for the place that he was to occupy will last till the whole of the Universe is dissolved. In the meantime *Nārada* went to his father *Uttānapāda*,

¹ *Medhi* is a post round which bullocks go round on straw to separate paddy from it.

and told him of the approach of his son. (Ch. IX, v. 37.) When *Dhruva* went to do *tapas*, *Nārada* had comforted the father, who was very unhappy on account of his bad treatment of his son. He had told him that he would shortly return having gained his end. (Ch. VIII, v. 64 and 69.) The father went to meet *Dhruva* (Ch. IX, v. 39), and received him with open arms with both his wives, *Suniti* and *Surichi*. (v. 41.) *Dhruva* prostrated before them and *Surichi* raised him, embraced¹ him and blessed him. (v. 42-46.) In due course *Uttānapāda* placed *Dhruva* on the throne—a measure which was acceptable to all his subjects, and went to do *tapas*. (v. 66-67.)

53. One day *Dhruva*'s brother *Uttama* went to hunt and was killed by a *Yaksha*, and his mother *Surichi* went in search of him, and on hearing of his fate she died of grief. (Ch. X, v. 3.) *Dhruva* went to punish the *Yakshas* for this treatment of his brother. He made war upon them and killed many of them." (Ch. X, v. 4 and Ch. XI, v. 5.) Then *Svāyambhuva* *Manu* appeared before him and said:

'Boy, enough of this intense anger of yours. You have killed many *yakshas*, who were perfectly innocent. (Sk. IV, Ch. XI, v. 6 and 7.) This act of yours is not

¹ *Dhruva*'s reception and his return to the city amidst the rejoicings of his people are described in great detail in Ch. IX, v. 42-54. They are omitted as unnecessary.

² The original describes in detail the battle between *Dhruva* and the *Yakshas* in Ch. X, v. 6-30 and in Ch. XI, v. 1-5. They are omitted as being of no practical value.

suitable to our family (v. 8), nor is it becoming in one, who at the age of five did severe *tapas*, and seeing *Bhagavān* in person obtained a very high place unattainable by others. (v. 11 and 28.) For the offence of one person many have been killed on the ground that they belong to the same class. (v. 9.) This is not the way in which good men, that follow *Bhagavān*, act. Without controlling your mind you have acted like a beast, and injured many. (v. 10.) Your duty is to teach others how they should behave, if they wished to be good men. How then is this act of yours justifiable? (v. 12.) You will therefore be condemned by good men. (v. 8.) You thought that your brother was killed by an *yaksha*, but he was killed by his own *karma*; and *Bhagavān* has used the *yaksha* to punish your brother for it. (v. 24.) *Bhagavān* is impartial. He is the cause of the birth and death of all persons, bound by *karma*. No one is his friend; nor is one his enemy. He gives to each the fruits of his *karma* (v. 20) and he uses other persons as instruments in this work. (*Ibid.*, v. 19.) *Bhagavān*, who is the *ātmā* of all, is pleased by one's accepting good and evil with an equal mind, by mercy, by friendship to all beings and by his regarding them all alike. When He is pleased, a person abandons desire, aversion and other undesirable qualities; is released from connection with matter and reaches Him, who is infinite bliss. (v. 13-14.) By killing the *yakshas* you have insulted *Kubera*, their lord. Prostrate before him with humility and ask for the pardon, of that great personage, before our family is destroyed by his *tejas*." (v. 33 and 34.) *Dhruva* desisted out of respect for his grandfather.

Then *Kubera* appeared before *Dhruva* and said :

'You did not kill the *yakshas*, nor was your brother killed by an *yaksha*. The *karma* of each leads to his death. The thought that 'I killed and you killed' comes from ignorance of the real nature of the *ātmā*. For this there is no foundation and it leads to bondage. Go home and meditate on *Bhagavān*, whose bodies are the five elements and all *ātmās*. See him in every being.' (Ch. XII, v. 1, 3-6.)

He added that he was pleased with his desisting from the war out of respect for his grandfather (*Ibid.*, v. 2) and offered to give him a boon. The only boon, which *Dhruva* would accept, was unswerving love for *Bhagavān*. *Kubera* said, "Be it so." (v. 7-9.)

54. *Dhruva* performed many sacrifices. He worshipped *Bhagavān* with *bhakti* and perceived Him in himself and in all beings. He was of good conduct; he was respectful to all *brāhmaṇas*; he loved the helpless and never looked to their faults; and he maintained *dharma* as taught in the *veda*. His subjects therefore looked upon him as their father. (v. 10-12.) At the end, two divine persons came to him in the form in which *Bhagavān* appears, and took him in a chariot to the place appointed for him. (v. 20 and 29-35.)

55. After *Dhruva*, came seven kings in lineal succession. The seventh was *Anga*, who had a son named *Vena*. (Ch. XIII, v. 19.) He was a wicked person.¹ He took his bow and arrows, went to the forest and killed helpless beasts. He killed boys playing on the playground, though they were his comrades. (Ch. XIII, v. 40-41.) He showed no mercy. People complained to the father about the son. *Anga's* efforts to reform him proved fruitless and he was sorely vexed.

¹ The original describes how *Anga* performed a sacrifice for a son; how on its proving fruitless, he made an offering to *Bhagavān* on the advice of the helpers; how a divine personage arose from the fire bearing a golden vessel containing rice cooked in milk, and how by taking this rice *Anga's* wife became pregnant. (v. 25-38.) This is omitted as of no practical value.

(*Ibid.*, v. 42.) One night as he lay on his bed, he reflected as follows:

Those, that have no children, are indeed very happy, and have worshipped *Bhagavān*, for they are not filled with grief at the conduct of a bad son. To be the father of a wicked son destroys one's good name, leads to *adharma*, to the displeasure of all and to mental worry. Will a wise man seek the birth of delusion of himself, which is misnamed a son? But there is one good point in a wicked son. A good son attaches his father to himself to a very large extent. But wicked son fills the father with disgust for his household life, which is full of suffering and this is a good point. (v. 43-46.)

With these thoughts he left the palace at midnight and disappeared. (v. 47.)

56. Next morning search was made for him in vain. (*Ibid.*, v. 48.) The *rishis* placed the son *Vena* on the throne, even though he was not a satisfactory prince. (Ch. XIV, v. 2.) Soon he showed of what stuff he was made. He ordered that no *yajna* (sacrifice), *homa* (offering) or *dāna* (gift), should be done; that all *dharma*s should be put an end to; and this was proclaimed by beat of tom tom. The *rishis* remonstrated with him. (v. 6-7.) But he did not listen to them. He said "You are fools; for you regard as *dharma* what is the reverse. You abandon your master, to whom you look for livelihood, and go to another like a wife going to one other than her husband. These foolish people treat me—who am *Īṣvara*—in the form of a king—with disrespect. They do not know what is good in this world or in the next. Who is that person whom you call *Yajna*, and for

whom you bear this love? *Vishṇu*, *Brahmā*, *Rudra*, *Indra*, *Vāyu*, *Yama*, the Sun, Lord of rain, *Kubera*, the Moon, earth, *Agni* and others are in the body of a king. Hence, a king is full of all *devatās*. Therefore worship me with all your *karmas* without ill-will; make offerings to me. Which person can accept offerings before me?" (v. 23-28.) Then the *rishis* were so enraged, that they said *hum*; and *Vena* was at once killed. (v. 34.)

57. His mother took care of the dead body without disposing of it. (Ch. XIV, v. 35.) The *rishis* churned his arms and a beautiful prince named *Prithu*, and a beautiful princess named *Archis* came out. They were the *avatāras* of *Bhagavān* and of *Lakshmi*. (Ch. XV, v. 1-5.) The *brāhmaṇas* anointed him as king, and every one vied with one another in bringing him presents. Among the presents were, a seat, a crown, a string of pearls, a garland, a *chakra*, a conch, a rod, a shield, a sword, bow and arrows, sandals for the feet, a chariot, and horses. *Lakshmi* gave *Prithu* enduring wealth of all kinds. (*Ibid.*, v. 14-19.)

58. Then minstrels began to praise him; but *Prithu* stopped them, saying "Praise means a description of one's qualities and deeds. You do not yet know what they will be in my case. How can you praise me? You may praise me when you know them in due course. Perhaps you will say that prompted by those present, you praised me. But they will approve the praise of *Bhagavān* only, but not the praise of one like

me. One may be able to acquire the qualities of great men, though they are not now present. Yet who will allow himself to be praised for the qualities to come? If he does so, people will laugh at him." (v. 20-24.) They replied that being directed by the sages, they were going to state what deeds he would do in the future. Their praise is contained in Ch. XVI, v. 4 to 28.¹

59. One point in this deserves notice. Verse 14 states that *Prithu's* rule would extend up to the *Mānasa* mountains. These are beyond the seventh ocean of pure water, and the sun rises on them in the east, and sets on them in the west. This therefore means that he would bring under his rule all the seven *dvīpas* (islands). Of all his predecessors the only one, whose rule extended over these *dvīpas* was *Priya-vrata*. He divided them among his seven sons. His son *Āgnīdhra* ruled over *Jambū-dvīpa* only and divided it into nine *varshas* (portions) among his nine sons. His son *Nābhi* and all his successors ruled over *Bhārata varsha* only (Modern India). Being an *avatāra* of *Bhagavān*, *Prithu* was able to extend his sway over the whole of the earth.

60. The first thing that engaged the attention of *Prithu* was the provision of food for his subjects. During the reign of *Vena* the seeds of corn did not germinate, and there were no harvests. People therefore suffered from starvation. When *Prithu* came to power, they applied to him for help in the matter. *Prithu* considered

¹ This praise is omitted as events related herein will be known from the succeeding paras 60-72.

how this came about, and finding that it was owing to the fault of the earth, he took his bow and arrows in order to punish her. (Ch. XVII, v. 9 to 13.) The earth took the form of a cow, and fled in terror. (*Ibid.*, 14.) *Prithu* followed her wherever she went. She found no one who could protect her. She therefore turned round and facing him, said (v. 15-17) "Protect me also; for your duty is to protect all beings, and I am one of them. I have done no wrong, and in addition I am a woman. Why do you wish to kill me? Ordinary people do not beat women, even though they offend. You are far above them; you are merciful and love the helpless, overlooking their faults. How is it becoming on your part to kill me? I float on water and like a strong boat, not rendered unfit by frequent use, I support yourself and the whole world. If that boat be broken, who will do that work?" (*Ibid.*, v. 18-21.) *Prithu* replied "You receive the offerings made at sacrifices, but do not yield corn in return. Every day you eat the grass placed before you, but do not yield milk from your udder. You are therefore a fit object for punishment. It is only in the case of innocent people, that punishment is condemned. You retain the seeds formerly created by *Brahmā*. But you do not allow them to germinate disregarding my command. I will pierce you with my arrows, and with your flesh I will feed my hungry people. If one is not merciful to people, it is the duty of a king to punish him, whether he be a man, a woman or neuter, and the destruction of such a person is no offence. You asked, who will support the world, when

you are no more. I will support it with the strength of my *yoga*." (v. 22-27.) The earth then recognised that *Prithu* was an *avatāra* of *Bhagavān*. (v. 28.) After praising¹ him, she said "Do not be angry with me. It is no doubt true that seeds were created by *Brahmā*. But I saw that what came from them were being used by wicked men, who did not govern the country properly and did not perform sacrifices. I was neglected by the rulers of the worlds and was not protected. The worlds were full of thieves. I therefore withheld the seeds for use by good men in sacrifices at the time, when they would be wanted. Owing to the lapse of time the seeds have lost their power of germination. I will tell you how this may be rectified. Find out a person, that will stimulate me, as a calf stimulates a cow, before milking begins. I will yield whatever is required as a cow gives milk. Find out one who will receive them." (*Ibid.*, Ch. XVIII, v. 6 to 10.) On hearing this, *Prithu* made the first *Manu* perform the function of a calf. He was himself the milker, and his hands were the milking vessel. In this manner the Earth was made to yield abundant harvests for the support of the people. (*Ibid.*, v. 12.)

61. Others also obtained what they required from it by putting forward a leader. Though the matter is not of practical importance, yet some information is given incidentally regarding certain groups of the *deva*

¹ This praise is contained in verse 29-36. It is omitted as being of no practical value.

class. The *pitris* desire the offerings made in *śrāddhas*, and they got it through their leader, *Aryamā*. *Gandharvas* require a sweet voice and *apsaras*, a fine person. These they got through their leader *Viśvāvasu*. The *siddhas* require *aṇimā* and other abnormal powers, and they got them through *Kapila*; the *vidyādharas* desire *vidyā*, i.e., power to travel in the air, and they got it through the same leader; the *kimpurushas* and others desire the power to disappear at pleasure, and this they got through *Maya*. The *asuras* require intoxicating liquor and they got it through *Prahlāda*; and *yakshas*, *rakshasas*, *bhūtas* and *piśāchas*, desire blood and they got it through their leader *Rudra*. (Ch. XVIII, v. 17-21.)

62. *Prithu* resolved to make a hundred horse sacrifices. (*Ibid.*, Ch. XIX, v. 1.) Ninty-nine had been completed. When the hundredth was in progress, *Indra*, unwilling to see its completion, carried away the horse, that was to be offered at the sacrifice. The sage *Atri*, who officiated as the *Adhvaryu* pointed this out. The king's son went after him, but seeing the dress of a sannyāsin in which *Indra* appeared, he withheld his arrow. *Atri* told him that it was merely a disguise, and that the offender was no other than *Indra*. *Prithu's* son followed him. *Indra* then abandoned the horse and disappeared. (*Ibid.*, v. 11 to 17.) When the horse was tied to the *yūpa* (post), *Indra* came again under cover of darkness, created by himself and he carried away the horse once more. Again urged by *Atri*, *Prithu's* son went after him and brought back the horse. (*Ibid.*, v. 19 to 22.) These repeated attempts of *Indra* to

prevent the completion of the sacrifice made *Prithu* so angry, that he took up his bow and arrows in order to kill *Indra*. The *ṛitviks* (helpers) dissuaded him on the ground, that as he had undertaken a sacrifice, and was doing it, it was not proper that he should kill any one other than that required for the sacrifice. They offered to make an offering of *Indra* into the fire and thus make an end of him. The *Ādhvaryu* took the *Juhū* in his hand, and was about to make an offering of *Indra*. Just then *Brahmā* came, and asked him to desist. (v. 26-29.) He said, addressing *Prithu* "You wish to please *Bhagavān* by your sacrifices, and he will be satisfied with the ninety-nine already performed. Let this be left incomplete. Both you and *Indra* are the bodies of *Bhagavān*. Listen to me. Do not mind the obstruction to the fulfilment of your purpose. This has been the work of *Bhagavān*. If you take any further steps in the matter, it will not lead to your peace." (v. 32-34.) *Prithu* out of respect for *Brahmā* gave up his anger, and regarded *Indra* as his friend. (v. 39.)

63. (i) *Bhagavān*, who also was present, then addressed *Prithu* as follows :

This person (*Indra*) has created an obstacle in the completion of your hundredth horse sacrifice. He asks for your pardon ; you should therefore excuse him. (Ch. XX, v. 2.) Good men do not injure any one ; for the *ātma* is not the body. If men like you be deluded into thinking that the *ātma* and the body are one, their attending upon wise men will only be useless labour. (v. 3-4.) A wise man is not attached to his body, which has been brought about by *avidyā* (confusion of the *ātma* with the body), by desire springing therefrom and by *karma* (action) to which it leads. (v. 5.)

(ii) Reference has been made in verse 5 to a wise man (*pratibuddha*). *Bhagavān* explained in verse 7 to 12 what the wise man sees and what he does. First, he perceives the real nature of the *ātmā*.

The *ātmā* is one, i.e., the *ātmās* form one class, unlike the bodies, which are divided into several classes, as *devas*, men, beasts and vegetables; for his only character is *jnāna*. The *ātmā* is pure, not impure like the body. He is *jnāna*, i.e., he is self-proved, while the body depends for perception of its existence on the *ātmā*. In his pure nature he is not connected with a body; he is without desire and aversion. It is only when he lives in a body, that these feelings appear. But they are accidental and do not pertain to his nature. He is the seat of *jnāna*, i.e., consciousness. He is therefore said to be a *chetana* (intelligent), while the body is *achetana*. He is *aṇu* in size (atom), but his attribute *jnāna* is in contact with everything, so that he is all-knowing. But this does not take place in his embodied condition; for owing to his *karma* it has contracted. But when he is released, it becomes infinite and does not suffer any more change. Like the body he is not limited by a house. He sees the work done by the body, his senses and the mind. He is therefore said to be *pratyak* while the body is *parāk*, i.e., it does not reap the fruit of its perception. He enters into the body and controls it. For these reasons, the *ātmā* is different from the body. (v. 7.) Next he sees his difference from *Bhagavān*. He is supported by Him and *Bhagavān* is the supporter. What is supported is different from one that supports. (v. 8.) Thus, he obtains *viveka* (discrimination). With this discrimination he does the duties of his position with fervour, and without a longing for their fruits. By this discipline his mind becomes little by little serene (v. 9); desire and aversion leave him of themselves; he sees the *tatvas* as they really are. He will in due course attain his own nature freed from the six evils. (v. 10.) Even when he dwells in a body, he attains happiness (v. 11) and his mind is not affected by good or evil; for he loves *Bhagavān* only and nothing else. (v. 12.)

64. *Bhagavān* then gave instruction as to how he should rule his kingdom. "Treat good and evil with an equal mind; regard all men alike, whether they be good, bad or midling. Regard all your paraphernalia as having been provided by Me; regard yourself as one of the people but not be conceited that you are a ruler over them. Accept with respect the advice given you by good *Brāhmaṇas*, and follow it; place *dharma* before you as the principal thing to be attained. The duty of a king is to protect the people well. If he does so, when he dies, he receives one-eighth part of the merit earned by their good deeds. If he does not do so, he reaps the demerit of their bad deeds, and also loses the merit of his own good deeds. (v. 13-15).

65. *Bhagavān* said that He was pleased with *Prithu*; for he regarded all persons alike, and that He could not be reached as easily by sacrifice, by *tapas* or by *yoga*, as He could be by the perception of all alike. (v. 16.) He then asked him to name a boon, which he was willing to give. The only boon, which *Prithu* would have, was the possession of ten thousand years in order that he might drink in the honey of the stories of His noble deeds and qualities, which flowed from the hearts of good men through their mouths. (v. 24.) *Bhagavān* then returned to His abode with His attendants; so all others and *Prithu* returned to his city in the midst of joyous demonstrations of his subjects.¹ (v. 37-38.)

¹ In verses 1-8 of Ch. XXI, the return of *Prithu* to his city amidst the rejoicing of his subjects is described. This is omitted as not being of importance.

66. Some time after *Prithu* commenced a *brahmasatra* in the tract of country between the *Jumna* and the *Ganges*. (Ch. XXI, v. 11 and 13.) It was attended by the *devas*, and by the *rishis* of the *brāhmaṇa* and *kshatriya* classes.¹ Then he stood up and delivered the following address to the assembly.

There is a notion that there is no being as *Bhagavān*. This is erroneous. There are in this world and in the other worlds many shining places, in which persons obtain enjoyment, and they themselves appear in shining bodies. There must be some Being that gives them this enjoyment; and that Being is *Bhagavān*. (v. 27.) The fruits of *karma* are of various kinds. They are (1) *trivarga*, i.e., *dharma* (fruit yielding karmas), *artha* (wealth), and *kāma* (enjoyment in this world), (2) enjoyment in the *svarga* world, (3) bliss experienced in the highest heaven. Do not imagine from this fact that there must be many persons that give different fruits. They are given by the same Being. (v. 30.) It is true that in making offerings different *devatas* like *Agni*, and *Indra*, are invited, and the offerings consist of various articles. Do not imagine from this fact that there must be different *devatas*. *Agni*, *Indra* and others are the bodies of *Bhagavān*, and He is their *ātmā*. Hence though the invitations use words, *Agni*, *Indra* and the rest, it is *Bhagavān* that is invited; it is He that receives the offerings, and it is He that gives the fruits desired.² (v. 34-35.) This view has the support of

¹ Verses 15 to 20 of Ch. XXI, describe *Prithu's* appearance at the time. This is omitted as unnecessary.

² Those, that deny the existence of a superhuman being, think that the fruits of *karma* are yielded by the *karma* itself. But this *karma* perishes as soon as it is done; it cannot give the fruits, that will come at a distant date. It is also unintelligent. The *mīmāṃsaka* therefore assumes that a capacity is created in the doer of *karma* and that this

all such high personages as *Brahmā*, *Rudra*, *Svāyambhuva*, *Manu*, *Priya-vrata*, *Uttānapāda*, *Dhruva* and my grandfather, *Anga*. Men like *Vena*, the daughter's son of *Yama*, may not accept it. They are deluded in regard to what is *dharma* and ought to be pitied. (v. 28-30.) *Bhagavān* gives not only the fruits of *karma* but also wipes out the impurities generated in many births of persons, who are burnt by the fire of *samsāra*. But this takes place when they love His holy feet, and the love grows day by day. Love for *Bhagavān*'s feet can do this, as the *Ganges* springing therefrom washes out the sins of those, that bathe in it. (v. 31.) Those who are thus made pure are never reborn. (v. 32.) This being so, worship *Bhagavān* with your mind, tongue and body, doing the duties prescribed for your caste and stage of life, and controlling the mind and the senses. This should be done with sincerity, and with the firm conviction that He will give to each what fruits he desired. (v. 33.) Those who carry out these instructions of mine confer a blessing upon me. (v. 36.)

67. *Prithu* next dwelt on the importance of treating *brāhmaṇas* with the utmost respect. He said :

Brāhmaṇas regard *Bhagavān* as the highest *devatā*; they bear good and evil with equanimity; they do their duties with fervour; they do penances of various kinds (*tapas*); their conduct is good; they control their minds, their senses and their tongue; and they spend their time in meditation on *Bhagavān*. They are the repositories of *Brahma* (the *veda*) which is pure and eternal. They bear *Bhagavān* in their minds helped by the means enumerated. Thus both the *veda* and *Bhagavān* appear in them as a thing appears in a looking glass. (v. 37 and 42.) *Bhagavān* Himself worshipped their feet, and has obtained *Lakshmi* and fame, which purifies the world; and by the same means,

abides till the fruit can be given. This he calls *apūrva*. This also being non-intelligent, cannot give the fruits. They must therefore be given by an intelligent being, who knows all people, that do *karma*, and all their actions.

that *Lakshmi* never leaves him even for an instant. (v. 38.) *Brāhmaṇas* are of the faces of *devatās*, who receive offerings. By serving *brāhmaṇas* those *devatās* are pleased. *Bhagavān* eats with pleasure what is offered into the mouths of *brāhmaṇas* with fervour, mentioning the names of those that receive the offerings. He is not pleased to the same extent with what is offered into the fire (*Agni*), which is non-intelligent. (v. 41.) If one serves *brāhmaṇas*, his mind soon becomes pure without any other effort on his part; and when the mind has become pure, what else remains to be done? When one ever bears on his head the dust of the feet of *brāhmaṇas*, his bad deeds soon disappear and good qualities come to him. Hence may I bear that dust on my crown so long as I live. (v. 43.) Do you also attend upon *brāhmaṇas* and serve them. (v. 39.) Let not the *tejas* (power) of *kshatriyas* be ever directed towards *brāhmaṇas*. (v. 37.)

Prithu in conclusion prayed that *brāhmaṇas*, cows and *Bhagavān* together with those that love Him might show their grace to himself. (v. 44.) This address of *Prithu* was received with applause by the assembly, which then dispersed.

68. Towards the close of his life *Prithu* received a visit from *Sanaka* and his three brothers, and he showed them every mark of respect. When they were seated, he asked by what means one might obtain what was good for him in this life of *samsāra*? (Ch. XXII, v. 15.)¹ *Sanat-Kumāra* replied:

The means are *rati* (love so intense, that one cannot support himself without going to *Bhagavān*) and non-attachment to everything else. (v. 21.) The former is brought

¹ V. 1-14 of this chapter describe the appearance of *Sanaka* and his brothers, and the words of *Prithu*, who welcomed them. They are omitted as unnecessary.

about by *upāsana* (continuous, vivid and loving meditation on *Bhagavān*). This requires several helps. Of them some are needed for bringing it into existence. These are:—the service of those, that love *Bhagavān* alone; hearing His stories; dislike for association with those that are attached to wealth and to the satisfaction of their senses; abandonment of wealth and enjoyment which are sought by them; a desire to know the truth (the nature of the *ātmā* and of *Bhagavān*, the means by which the *ātmā* may reach *Bhagavān* and what he will attain on reaching Him); ever thinking on the instruction imparted on this subject by the *guru*; and finally eagerness to commence meditation. When *upāsana* has come into existence by these means, other helps are required to make it grow in vividness, and to develop the love day by day. They are:—finding pleasure in food not impure by nature, and not rendered impure by the vessel in which it is contained and by the touch of impure persons or things; the control of the mind and the senses; the practices known as *niyama*; not finding fault with any thing unconnected with the work on hand; abstinence from every exertion, that does not tend to the maintenance of the body; bearing heat and cold, pleasure and pain with equal indifference; non-injuring of any being; ever dwelling with the mind on the object of meditation even on unsuitable occasions like the taking of food; (this object is a mental image of *Bhagavān*, which is pure, and which can be grasped by the mind); the doing of the duties of one's position as the worship of *Bhagavān*; thinking of one's connection with Him as His body; hearing the pure stories of *Bhagavān* and finally finding pleasure only in the *ātmā* and in nothing else. This does not mean that he should not find pleasure in hearing about *Bhagavān*. (v. 22-25.)

69. Reference has been made to non-attachment to everything other than *Bhagavān*. "If the senses are drawn by the objects of sense enjoyment, they draw the mind to those objects. The conviction that meditation should be done to reach *Bhagavān* will then slip from

the mind, as the water of a pond flows out, when the reeds on its banks are pulled up and an opening is thereby made in them. This is followed by the disappearance of *yoga*, (meditation) and of the dwelling of the mind on the object of meditation at other times. Then the person does not remember the real nature of the *ātmā* and of *Bhagavān*. When this happens, all thought of the *ātmā* is lost. There can be no greater loss than this. The person, that dwells with his mind on the objects of sense enjoyment, attains birth in the vegetable kingdom. Hence one, that wishes to get rid of his ignorance, should never be attached to anything ; for it prevents the attainment of every good sought by men—*dharma*, performance of one's duties, wealth, enjoyment and release from bondage. Of these, the last is the best ; for once attained, it will be eternal ; while the others are affected by time. All objects in the world from *Brahmā* down to the lowest germ, whether they be regarded as superior or inferior, come into existence from matter at the time of creation. Therefore there is no good in any of these." (v. 30-36.)

70. "By the means indicated by me, one burns up his body in such a manner, that the seed from which *samsāra* sprang up, will never sprout again. He will then cease to perceive a body around him or to feel desire, aversion and such other qualities within him—the body and the qualities which in the embodied condition made him forget his connection between himself and *Bhagavān*. A person risen from sleep ceases to think of what he saw in his dream or to feel the

pleasure and pain which he then experienced. Similarly in this case ; for the person sees these things only when *vāsanās* (tendencies created by *karma*) and by its attendant enjoyment exist. But these have been destroyed in his case. (v. 26-29.) Hence with the raft of the lovely feet of *Bhagavān* cross the ocean of *samsāra*, which cannot be crossed by any other means. Those, that wish to cross this ocean without this raft, do not attain their end and their labour is in vain." (v. 40.) *Prithu* then thanked the sages, who then returned home.

71. *Prithu* exercised rule over the seven *dvīpas*, and his command met with no opposition anywhere. But this did not extend to *brāhmaṇas* and to those who loved *Bhagavān*. He experienced enjoyment of various kinds in order that he might wipe out the *karmas* that yielded them. But he did not undertake any new *karma* to procure more. (Ch. XXI, v. 11 and 12.) As instructed by the sages, he placed his mind ever on *Bhagavān*, and regarded himself as having obtained every desirable object. He did what was proper with reference to place, time, his own strength and his wealth, and he did every act with the sole object of pleasing *Bhagavān*. He regarded himself as different from matter, and without attachment to anything connected therewith, he never thought that he did anything himself. But he was always of the opinion that he was used as an instrument by *Bhagavān* in doing it. Hence though he lived in his home and was surrounded by wealth of every kind, he was never

attached to anything, as the sun is not polluted by the mire, on which his rays fall. (Ch. XXII, v. 49-52.)¹

72. When *Prithu* saw that he was very old, he left his kingdom with his sons and departed for the forest. (Ch. XXIII, v. 1-3.) There he lived the life of a *vānaprastha* (forest dweller). He lived on fruits and roots; sometimes his food consisted of dry leaves; sometimes of water only; sometimes of atmospheric air only; he slept on bare ground; in summer he sat in the sun with fires on four sides of him; in winter he stood in falling rain; in the cold season he stood in water up to the neck; he bore heat and cold with equal indifference; he controlled his tongue and the senses, and abstained from sexual intercourse. In this manner he did severe *tapas* desiring to worship *Śrī Kṛishṇa*. (v. 4-7.) He followed the teaching of *Sanat-kumāra* and did *yoga* (meditation). (v. 9.) When the time came for his departure from this world, he sat pressing the *anus* with his two heels. He raised *prāṇa* from the *mūlā-dhāra* (a place below the naval) and carried it to *nābhi* (the region of the naval); he then carried it slowly to the heart, the chest, the neck and the top of the head. (v. 14 and 15.) He then united in thought the several parts of his body and his instruments, the mind and the senses, with the elements (*bhūtas*) and the *ātmās* instruments outside, i.e., the earth with earth, water with water and so on. Then he imagined the totality

¹ In verses 53-63 *Prithu* is praised and is compared to various high personages. This is omitted as unnecessary.

of earth as merged in the totality of water ; similarly water in fire ; fire in air ; air in ether ; ether and the *ātmās* instruments in *ahamkāra* ; *ahamkāra* in *mahat* ; *mahat* in *paakṛiti*. Finally he severed in thought his connection with matter altogether. He then abandoned any *karma* that remained and attained his own nature. (v. 16-18.) His wife *Archis* had followed him to the forest, though she was unfit for the hard life, that her husband led therein. She lamented her husband's death for some time ; then growing a big fire she went round it thrice and getting into it she died. She then reached the world to which her husband had gone. (v. 21 and 22.)

73. *Prithu*'s eldest son succeeded him ; his brothers receiving portions of his kingdom all round the central portion. The eldest son was the overlord. He was succeeded by his son and he, by his son known as *Prāchīna Barhis*, *Barhishmān* and *Barhishad*. (Ch. XXIV, v. 1 and 8.) He performed so many sacrifices, that he was said to have covered the earth with grass pointing to the east. Hence the names given to him. (*Ibid.*, v. 9 and 10.) Seeing the king being thus engrossed in the doing of *karma*, *Nārada* out of pity went to him and asked " Oh King, what good do you desire to attain by your *karma* ? Is it the abandonment of pain or the attainment of pleasure ? You will not attain either." The king replied " My mind has been affected by the doing of *karma*. I do not know what is my good. Teach me pure wisdom, by which I may be released from *karma*." (Ch. XXV,

v. 3-5.) Then *Nārada* said "You have killed many goats in sacrifices; they are waiting to see when you will die, so that they may attack you with their horns made of iron." (*Ibid.*, v. 7 and 8.) He then depicted allegorically the life of an *ātmā* led entirely by his mind and living on sense enjoyment only; his life of suffering after death; his birth as a woman and her preparation to commit sutte, when the husband died, and the instruction as to His true nature then imparted to him by *Bhagavān*, his companion in the heart. This description is contained in Chapters XXV to XXIX, and is abstracted in Section X. *Nārada* returned after giving this instruction. The king left his kingdom with his sons and went to the *āśrama* of *Kapila* to do *tapas*. He then meditated on the lotus-like feet of *Govinda* with one-pointedness, and free from all attachments, he attained His likeness. (Ch. XXIX, v. 80-82.)

74. *Barhishmān* had ten sons named *Prachetas*. They were of one mind, and always acted together. They were directed by their father to increase the population, and they went to do *tapas* in the sea. They were met on the way by *Rudra*, who came out of a *saras* (tank) near the sea. He was pleased with them, as they loved *Bhagavān*, and taught them a *mantra* to be repeated in their *yoga* (meditation). (v. 13-15.)¹ This *mantra* is known as *yogādesa* and is contained in

¹ Ch. XXIV, v. 16-33 state the questions put by *Vidura* to *Maitreya* (16-18), describe the *saras* from which *Rudra* came and his appearance (19-25) and express his pleasure at seeing them; for they loved *Bhagavān*. (v. 26-32).

verses 33 to 68 of Ch. XXIV.¹ They did *tapas* in water for ten thousand years and pleased *Bhagavān*, who appeared before them and said (Ch. XXX, v. 3-4) "You will get a son, who will not be inferior to you in his good qualities, and will fill the three worlds with his descendants. (v. 12.) A girl has been born of the *rishi* *Kaṇḍu* and the *apsaras* *Pramlochā*; being abandoned by both the parents, she has been brought up by the trees and fed by the moon with his forefinger, from which flowed nectar. Marry her without delay. She will be the wife of you all and will serve you with devotion. You will have enjoyments for a million divine years on earth and in heaven. Serve Me with unswerving love. This will burn your desires, aversions and other such qualities and will purify your minds; you will then be disgusted with life in *samsāra* and will reach My abode in the highest heaven. Family life will not bind one, if he fixes his mind on Me and spends his time in listening to the stories of My life and deeds. When one hears these stories related by *bhāgavatas*, he will not be deluded; he will neither be depressed nor be elated; he will find pleasure in them every moment as if they were new stories." (v. 13-20.)²

These are omitted as unnecessary. Verse 29 in which *Rudra* admits the greatness of *Bhagavān* will be found in Section XI.

¹ *Rudra* concludes his instruction in verses 69-79 and praises the *mantra*. They are omitted.

² In verses 22 to 42 *Prachetas* praised *Bhagavān*. The praise is omitted here as it will appear in Appendix 1.

75. Then the *Prachetas* came out of the sea and saw trees so densely grown as to cover the earth. They then emitted fire and air from their mouths and burnt many trees. *Brahmā* interfered and asked them to desist.¹ (*Ibid.*, v. 44-46.) *Soma* (the moon) also appeared and dissuaded them for the following reasons :

Do not injure these helpless trees. At the beginning of the world trees and vegetables were created by *Bhagavān*. They are the food of moving beings, quadrupeds, birds and men. These form the food of biped animals, men and beasts. How can you burn the trees which serve this useful purpose? Parents protect their children; the eye-brows protect the eyes; husbands protect wives; and kings protect their subjects. It is therefore incumbent upon you to spare what trees remain. Further *Bhagavān* is within the bodies of all beings as their *ātmā*. One should therefore regard everybody as His abode. If this be done, He will be pleased. Desist from this act of spoliation. (Sk. VI, Ch. IV, v. 7-15.)

The *Prachetas* obeyed. They married the girl referred to by *Bhagavān* named *Mārishā* and had a son named *Dakṣha*, the same who insulted *Rudra* in his previous birth and suffered as stated in para 32. (Sk. IV, Ch. XXX, v. 48.) He and his daughters filled the three worlds with their offspring in the *chākshusha* or the sixth *manu-antara*, the population of the previous *manu-antaras* having disappeared by lapse of time. (Sk. IV, Ch. XXX, v. 49.) What *Bhagavān* said came to the minds of *Prachetas*. Leaving their wife with their son, they retired from the world. They went to the *āśrama* of *Jājali* in the west and spent

¹ The same matter is repeated in Sk. VI, Ch. IV, v. 4-6.

their time in hearing the stories of *Bhagavān* in a *brahma-sātra* and in meditating upon Him as the soul of all beings. They attained release.¹ (Sk. IV, Ch. XXXI, v. 1, 2 and 24.)²

76. *Dakṣha* tried to create with the mind, but found that the worlds were not filled thereby. He then went to the foot of the *Vindhya* mountains and did severe *tapas*. (Sk. VI, Ch. IV, v. 19 and 20.)³ *Bhagavān* appeared and said "*Brahmā*, *Rudra*, you and other *prajāpatis*, the *manus* and the lords of the *devas* are servants and are controlled by Me; their function is to make all beings prosperous; *tapas* is My heart; *vidyā* (meditation) is My body; the actions enjoined by the *smṛitis* are My form; the *karmas* enjoined by the *veda* are My limbs; *dharma* like gifts is My mind and the *devas* are My *prāṇas*. I alone was before creation; there was nothing then in the forms in which *ātmās* and matter now appear; the former was merely *jñāna* and were devoid of names and forms. Matter

¹ The account of *Uttānapāda*'s family given in paras 49 to 75 was given by *Maitreya* to *Vidura*. Being embodied in *Śrī Bhāgavatam*, it was related by *Śuka* to *Parīkṣit*.

² In verses 3-8 *Prachetas* requested *Nārada* who appeared before them, when they began to do *tapas*, to teach them how they should do it. In v. 9-22 *Nārada* gave them instruction, which is abstracted in Section X.

³ *Dakṣha* praised *Bhagavān* by the *mantra* known as *hamsa-guhyā* in verses 23-34. This will be abstracted in Appendix 1.

being similarly without names and forms was in a subtle condition. Both were merged in Me; when My form in the form of *brahma-aṇḍa* made of matter with the three *guṇas* came forth from Me, omnipresent and possessed of numberless noble qualities, *Brahmā*, the first of created beings appeared in it. Though he was strengthened with my power, he felt himself unable to begin creation. Under My direction he did severe *tapas*; by which he created the nine *prajāpatīs*." (*Ibid.*, v. 45-50.) "Marry a maiden named *Asiknī*, the daughter of the *prajāpati*, *Panchajana*. Begin creation again by sexual union. From this time forwards people will come into existence by sexual union only and will do *yajnas* as My worship." (v. 51-53.) *Dakṣa* carried out this direction of *Bhagavān*; and he created ten thousand sons, and directed them to increase the population. They went to the west to the *āśrama* of *Nārāyaṇa* at the mouth of the Indus, and did severe *tapas*. (Ch. V, v. 1-4.) But *Nārada* appeared before them and diverted their thoughts from family life. He said,

Young men! How do you begin to carry out your father's direction to increase the population without knowing the following: the end of *bhūmi*; the kingdom with one person only; the hole, the means of egress wherefrom, is unseen; the woman who appears in many forms, and who does not stick to one person, her husband; the river which overflows both its banks; the wonderful house consisting of twenty-five parts; the swan with its two wings differing from each other; the wheel of time which is made up of sharp knives and hard *vajras* and is ever revolving of itself; and your father's direction that is suitable to yourself? (Sk. VI, Ch. V, v. 6-9.)

Daksha's sons were by nature intelligent persons, and reflecting on *Nārada's* words, they perceived their hidden meaning.

By the term *bhū*, reference was made to the body of an *ātma*, which leads to his being bound from the beginningless past; it has an end. The kingdom is the universe, and the one person is *Bhagavān*, who is without the waking, dreaming and sleep conditions of men, who depends upon himself, who is other than everything else—matter and *ātmas*—and who is without birth brought about by *karma*. The hole is the heart, from which the self-proved *ātma*, being plunged in sense enjoyment, is unable to find out the means of egress, like one, that enjoys happiness in the *atala* world. The woman, who appears in many forms, is *buddhi*, which does not truly serve the *ātma*, but goes out towards sense objects like a wanton woman. The husband is the *ātma*, the owner of such a *buddhi*, who by his attachment to it remains without attaining his true nature and wanders in *samsāra*. The river, which overflows both its banks, is *prakṛti* (matter), which evolves and dissolves; and its two banks are this world and the other world. The house is the body made up of the twenty-five *tatvas* and supported by *Bhagavān*. The swan is *Bhagavān* himself, who can be known only from the veda, who teaches *pravṛtti* and *nivṛtti karma* leading respectively to bondage and release, and who abides in a retired place, viz., the heart of the *ātma*. The wheel of time is capable of cutting to pieces everything from *Brahmā* down to the lowest germ; and it is under no one's control. The father is the veda, which teaches what is good to the *ātmas*. Its real intention is that one should get out from *pravṛtti karmas*, which lead to *samsāra*. *Nārada's* meaning was that they did not know these things, and placed their faith on sense enjoyment. He was therefore of opinion that no purpose would be served by attempting to create. (*Ibid.*, v. 11-20.)

Daksha's sons, having ascertained what instruction *Nārada* intended to give to them, desisted

with one mind from the work, which they had begun, and going round him, they proceeded on the path, from which there is no return to the world of *samsāra*.¹ (*Ibid.*, v. 21.) The father was vexed ; but on the advice

¹ *Nārada's* meaning in simple language is as follows : The mind, that wills and resolves, and that is in this function known as *buddhi*, should serve its owner, the *ātmā* loyally, and help him to attain his true goal. Instead of doing so, it runs towards sense objects like a wanton woman. The *ātmā* foolishly follows its lead, and seeks the gratification of the senses in this world and in the other world, both of which are products of matter with the three *guṇas*. This connects him with one body after another. This is his bondage. He dwells in the body which is made up of matter and its twenty-three products and in which he is present as the twenty-fifth. He does not realise that this body is perishable, and that the all-powerful time is daily cutting of slices of his life. He dwells in the heart, but does not perceive *Bhagavān*, the ruler of all, who abides in the same heart as his companion. Owing to his ignorance of his own nature and of *Bhagavān* and of his relation to Him, he is unable to see the minute blood vessel, passing through which at death he will attain immortality. If he follows the advice of his companion given in the veda, he will become immortal and attain his own nature. The veda does not enjoin *pravṛtti karma*, i.e., *karma* aiming at fruits ; for loving *ātmās* with greater love than a thousand fathers, it cannot prolong *samsāra* by enjoining those *karmas*. Its real intention is to enjoin *nivṛtti karma*, i.e., *karma* done without a longing for any fruit, and as the worship of *Bhagavān*. By doing these *karmas* the mind becomes pure ; continuous, vivid and loving meditation on *Bhagavān* becomes possible ; and the *ātmā* will reach his true goal in the end. *Nārada* meant that without this knowledge *Dakṣa's* sons were foolishly trying to lead a family life and thereby to prolong *samsāra*.

of *Brahmā* he again created one thousand sons. (v. 24.) But *Nārada* induced them to follow the example of their elder brethren, and they did so. (v. 29, 32.) On hearing this, *Daksha* abused *Nārada*¹ and cursed him saying "You shall wander over the world, and will never stay long at any place." (Sk. VI, Ch. V, v. 43.) *Nārada* accepted this with calmness; for this is the way in which good men behave. Though they are able to retaliate, they calmly bear injury done to them by others. (v. 44.)

77. Consoled by *Brahmā*, *Daksha* gave birth to sixty daughters. They were married as follows: ten to *Dharma*, a *Prajāpati*; twenty-seven to *Soma* (the moon); two to *Rudra*; two to *Angiras*; two to *Kṛiṣāṣva*; four to *Tārکشya*; and thirteen to *Kaśyapa*, the son of *Marichi* (Sk. VI, Ch. VI, v. 1 and 2.) Among the descendants of *Dharma* were, *Viṣvedevas* by *Viṣvā*; the *devas* known as *Sādhyas* by *Sādhyā*; the eight *vasus* by *Vasu* and *Bhagavān* (*Jayanta*) by *Marutvatī*. (Ch. VI, v. 7-8 and 10.) The son of the seventh *vasu* was *Viṣvakarmā* and his son was *Chākshusha*, the sixth *Manu*. (v. 15.) The twenty-seven wives of *Soma* were childless, and they became the twenty-seven constellations in the ecliptic. (v. 23.) The descendants of *Rudra* by one wife were millions of *Rudras*, of whom eleven are the principal ones and they are known as *Ekādaśa* (Eleven) *Rudras*; by the other wife were *bhūtas* and *vināyakas*. (v. 17, 18.)

¹ This abuse is contained in verses 36-43. *Daksha* spoke from the point of view of a worldly man, and did not give due value to *Nārada's* action. His speech is therefore omitted.

The descendants of *Tārکشya* were birds by *Patangi*; insects by *Yamini*; *Garuḍa*, the vehicle of *Bhagavān* by *Suparṇā* also known as *Vinatā*; *Aruṇa* by the same and *nāgas* by *Kadru*. (v. 21-22.) The descendants of *Kaśyapa* were, trees by *Ilā*; water animals by *Timi*; vultures, kites and other similar birds by *Tāmra*; quadrupeds by the three daughters of *Dakṣa*; those without split hooves by *Kāshṭā*; those with split hooves by *Surabhi*; other animals, viz., those with five claws in their feet by *Sarama*; serpents by *Krodhavaśā*, *rākshasās* by *Surasā*; *gandharvās* by *Ariṣṭā*; and *apsaras* by *Muni*, *Danu* was the mother of sixty-one *asura* chiefs, who were known as *dānavas*. (v. 26-29.) The sons of *Diti* were *Hiraṇyakaśipu* and *Hiraṇyāksha* and the *devas* known as *Maruṭhs*. (Ch. XVIII, v. 11 and 19.) *Kaśyapa* married *Kalakā* and *Pulomā*, two daughters of *Vaiṣvānara*, and his descendants by them were *Kālakeyas* and *Paulomas*; the latter are known as *Nivātakavachas*. (Sk. VI, Ch. VI, v. 34-35.) *Aditi*, the daughter of *Dakṣa* was another wife of *Kaśyapa* and his descendants were *Vivasvān*, *Aryamā*, *Pūshan*, *Ṭvaṣṭā*, *Savitā*, *Bhaga*, *Dhātā*, *Vidhātā*, *Varuṇa*, *Mitra*, *Indra* and *Bhagavān*. The descendants of *Vivasvān* by his wife *Samjñā* were *śrāddha-deva*, he seventh *Manu*, *Yama*, and *Yami*, known also as *Baḍabā*. The two *Asvins* were the sons of the last; by another wife he had *Manda* (Saturn) and *Sāvarṇi*, the eighth *Manu* to be. (v. 39 to 41.) The sons of *Aryamā* were known as *Charṣaṇis*, from whom the human race came forth. (v. 42.) *Pūshan* was childless and *Ṭvaṣṭā* had a son named *Viṣvarūpa*.

(v. 43-44.) *Varuṇa* had two sons, *Bhrigu* and *Valmiki*. The former had been born as the son of *Brahmā* in the first *manu-antara*. He was re-born as the son of *Varuṇa* in the sixth *manu-antara*. (Ch. XVIII, v. 4.) *Varuṇa* and *Mitra* had two sons, *Vasishṭha* and *Agastya*. The former was cursed by *Nimi* as will be stated in para 87, and he was reborn as the son of these two *devas*. (v. 5.) This brings to a close the account of the family of *Uttānapāda*, the younger son of the first *Manu*.

(4) SEVENTH MANU'S DAUGHTER ILĀ

(Sk. IX, Ch. I)

78. The names of the sons of the second, third, fourth, fifth and sixth *Manus* are given; but no mention is made of their families. We go on to the families of the seventh, *Vaivasvata Manu*. *Manu* at first had no son and performed a sacrifice. His wife, being anxious to get a daughter, prevailed upon the *hotā*, one of the helpers in the sacrifice, to so arrange that her desire might be attained. Accordingly a daughter was born, who was named *Ilā*. (Ch. I, v. 16.) *Manu* was vexed; but his *purohit* *Vasishṭha* prayed to *Bhagavān*, and with His grace changed her into a man. He was called *Sudyumna*. (v. 22.) He happened to go into *Ilāvṛata*, in which the only male is *Rudra*, and every one entering which becomes a woman. *Ilā* and his attendants became

women. (v. 26-27.)¹ She happened to meet *Budha*, the son of *Soma*, the moon and each fell in love with the other, and their issue was *Purūravas*, who became the founder of the lunar dynasty of kings. (v. 34-35.) *Ilā* then thought of the family *guru*, who pitying her condition, praised *Rudra*, who was pleased to change his curse partially thus. "She will be a man for one month and a woman for the next month. In this manner he will be man and woman by turns." This arrangement did not suit the convenience of the people, and *Ilā* therefore retired from the world. (v. 36-40.)

(5) THE FAMILY OF THE ELDEST SON OF THE
SEVENTH MANU

(Sk. IX, Ch. II to IV, VI to IX)

79. *Manu* then had ten sons, of whom *Ikshvāku* was the eldest. (Ch. II, v. 2.) He had three sons named *Vikukshi*, *Nimi* and *Daṇḍaka*. (Ch. VI, v. 4.) The father asked the eldest son to fetch venison for use in a *śrāddha*. *Vikukshi* obeyed, but on the way, being fatigued, he ate a portion of the meat, forgetting the

¹ One day certain *ṛishis* went to see *Rudra* in the *kailāsa* hill; they found his wife seated on his lap without her cloth. On seeing the *ṛishis* she rose quickly and put on her cloth. The *ṛishis*, seeing them in this condition, returned to the *āśrama* of *Nara-Nārāyaṇa*. *Rudra*, in order to please his wife, pronounced this curse "Whoever enters this place shall at once become a woman." (v. 29-32.)

purpose for which it had been required. This being discovered, *Vikukshi* was driven from home. (v. 6-9.) On this account he was known *Ṣaṣādha*. On the death of his father, he returned and became king. (v. 11.) His son was *Puranjaya*. His service was required by *Indra* against the *asuras*. He complied with the request, *Indra*, becoming a bull, and bearing *Puranjaya* on his back. He was therefore known as *Kakutstha*. (v. 12-14.) After him came fourteen kings, each being the son of the preceding one. The fifteenth was *Yuvanāṣva*, the second. He had no son and performed a sacrifice. The helpers purified water which was to be drunk by his wife. But before this was done, one night *Yuvanaṣva* became thirsty, and drank the water by inadvertance. He became pregnant, and in due course his abdomen was split open, and a baby came out. (v. 25-30.) The question arose as to how the baby should be fed. *Indra* put out his forefinger, from which nectar flowed, saying "Drink this" (*mām dhātā*). The child was therefore named *Māndhātā*. (v. 31.) The father did not die, being blessed by *brāhmaṇas* and *Bhagavān*; and he attained the highest goal by doing *tapas*. (v. 32.)

80. *Māndhātā* was a great ruler. Alone he ruled over the seven *dvīpas* (islands). He had three sons and fifty daughters. The eldest succeeded him; the third named *Muchukunda* helped the *devas* against the *asuras* for a long time, and when he was at last relieved, he went to a mountain cave and slept for a long time; and when he rose from sleep, he saw *Śrī Kṛishṇa*

and received His blessing as will be stated in Skanda X. *Saubhari*, a *rishi*, who was doing *tapas* under water in the *Jumna*, happened to see two fish in sexual union. This created a desire in him for family life, and he went to the king and asked for one of his daughters. The king told him to take that daughter, who chose him as her husband. The king was afraid that the daughters might refuse him on account of his old age, but was afraid to say so, lest the *rishi* should curse him. He therefore left it to the daughters themselves. The *rishi*, knowing what was in the king's mind, resolved to take up a form, which would captivate even the women of the heaven world. He then went to the women's apartment of the palace, and each daughter chose him for her husband. There were quarrels among them; and the king therefore gave them all in marriage to him. The *rishi* created fifty palaces for his fifty wives well furnished, and he himself appeared in fifty forms, so that each one of his wives had him always by her side. The king went to see how his daughters fared, and seeing what had taken place, was filled with wonder. (Ch. VI, v. 34-47.)

81. After *Mandhata* came six kings. The seventh was *Triṣanku*. He wished to go to the heaven world with the human body, in which he then dwelt. His *guru Vasishṭha* said that this was impossible. The king then proposed to go to another *Purohit*. The *guru* then cursed him to become a *chaṇḍāla* (one who cannot be touched and who cannot approach another within a certain distance). He then went to *Viṣvāmitra*, and

with his help performed a sacrifice and went up. But *Indra* hurled him down, saying that a *chandāla* was not fit to enter his world. He fell with his head downwards. But *Viṣvāmitra* by the merit of his *tapas* bade him remain there; and there he enjoyed the same happiness as in the heaven world. (Ch. VII, v. 5-6.) His son was *Hariṣchandra*. Regarding this person a quarrel took place between the *rishis* *Vasishṭha* and *Viṣvāmitra* for a long time. He had no son and he prayed to *Varuṇa* on the advice of *Nārada* saying that if a son was born to him, he would be offered in sacrifice to *Varuṇa*. A son was accordingly born and was named *Rohita*. *Varuṇa* at once came and asked for the offering of the son newly born. The king replied that the baby was not a fit offering, till the purification ceremony was performed on the eleventh day after birth. Again *Varuṇa* came, and this time the king said that the offering would not be a proper one, until the child had teeth. *Varuṇa* came a third time, but the king put him off, saying that until the false teeth fell, and were replaced by another set, the offering would not be pure. For the last time *Varuṇa* came and the king said "let the boy become old enough to bear arms." *Varuṇa* waited till this should happen. The son, knowing what his father proposed to do, left home and ran into the forest. *Varuṇa* afflicted the father with dropsy. On hearing this, *Rohita* prepared to return. But *Indra* dissuaded him; and he lived in the forest for many years. In the sixth year he returned to his father, having obtained the second son of a *brāhmaṇa*

with three sons, to be offered to *Varuṇa* in his place. Then the sacrifice was commenced with the substitute named *ṣunas-ṣepha*. But *Viṣvāmitra* so prayed *Varuṇa*, that he allowed the boy to go away unscathed. (v. 7-27.)

82. After *Triṣanku* came eight kings. The ninth was *Sagara*. He had a son named *Asamanjasa* by one wife and sixty thousand sons by another. (Ch. VIII, v. 5.) *Asamanjasa* was a *yogi* in his previous birth; but owing to attachments he was shaken from his *yoga*. By the merit of that *yoga*, he remembered what he had been, and in order that he might not form any more attachments, he showed himself to be a fool, though he was not so in reality. He did acts, which were disliked by the people; he took hold of children playing in the streets, and threw them into the *Sarayū* river. On the complaint of the people the father banished him from home, and abandoned his love for him. Before his departure *Asamanjasa* by the merit of his *yoga* restored the children to life, and returned them to their parents. The people were lost in wonder, and the king repented his action. (v. 16-19.) *Sagara* then commenced a horse sacrifice. The horse was carried away by *Indra*. The sixty thousand sons were sent in search of it, and not finding the horse on earth, they dug into it, and reached the *rasātala* world; there they saw it near the *rishi Kapila*. They said, "This person has stolen our horse and sits with his eyes closed like an innocent person." With these words they advanced towards him. The *rishi* opened his eyes, and the sixty thousand sons

became turned into so many heaps of ashes. *Śuka* observes :

People say that they were turned into ashes by the anger of the *rishi*. But this is not correct. How can anger appear in the mind of this *rishi*? Will particles of dust pollute the air? He has made a firm boat for the people to cross the ocean of *samsāra*. How can such a person make a distinction between one person and another? The king's sons were burnt up by the fire kindled by their own evil deed. (Ch. VIII, v. 9-14.)

Finding that the sons did not return, *Sagara* sent his grandson *Amṣumān*, son of *Asamanjasa*, in search of them. He saw in the *rasātala* world the horse and the heaps of the ashes of his uncles. (v. 20 and 21.) Seeing the *rishi* *Kapila*, he made *namaskāra* and praised him. The *rishi* blessed *Amṣumān*, and said "Take the horse of your grandfather. You should offer oblations with the water of the *Ganges*. No other water is fit." (v. 28-29.) The sacrifice was completed. (v. 30.) But *Sagara* nor his grandson *Amṣumān* nor his son *Dilīpa* was able to bring down the *Ganges*. (Ch. IX, v. 1 and 2.) It was left to *Bhagiratha*, the son of *Dilīpa*, to succeed in this matter. By doing *tapas* he pleased the *Ganges*, who agreed to come down to earth. But she asked "Who will receive the waters, which will come down with tremendous force and enter the *rasātala* world?" *Bhagiratha* prayed to *Rudra* to undertake this function, and he was pleased to do so. The *Ganges* then came down and led by *Bhagiratha* she drenched the heaps of ashes. The king's sons then went up to the heaven world. (*Ibid.*, v. 3-12.)

83. After *Bhagiratha* came seven kings. The eighth was the king known as *Mitrāsaha*, the son of *Sudāsa*. This king one day invited his *purohit* *Vasishṭha* to dinner. A *rākshasa*, who wished to ruin the king, disguised himself as a cook and served human flesh. This was discovered by *Vasishṭha* who cursed the king to become a *rākshasa*. Being then appraised of the fact that the king was innocent, he cut short the period of the curse to twelve years. The king took water in both his hands, and prepared to curse the *purohit* in return. But his wife *Madayanti* prevented him. He then let the water fall down on his own feet and they became blue coloured, so that he was known as *Kalmāsha-anghiri*. He did not wish to throw down the water anywhere else, for every place that he saw was filled with living beings. He then found a couple of human beings in a forest, and began to eat the husband. The wife remonstrated and said "My desire for sexual union is not yet satisfied, and I have yet no son. You are not a *rākshasa*, but you are a king of the *Ikshvāku* family. You should not therefore do what is *adharmā*." The king, being deluded by the curse, did not listen to her remonstrance but ate up the husband. The wife in committing *suttee* said that the king should never take his wife into his bed, and that if he did so, he should die at once. The king regained his own nature at the end of the twelfth year, and approached his wife. But she reminded him of the *brāhmaṇi*'s curse, and he desisted. *Vasishṭha* raised a issue for him on his wife, and he was named *Aśmaka*. (Ch. IX, v. 20-39.) After

him came five kings. The sixth was *Khaṭvāṅga*. He helped the *devas* against the *asuras* for a long time. The *devas* being pleased offered to give him a boon. He wished to know how long he would live. They said that he had only a *muhūrta* (48 minutes) to live before him. He utilised this time so well in doing *yoga*, that he reached the highest goal. (v. 42-49.) The son of *Khaṭvāṅga* was *Dirgha-bāhu*; his son was *Raghu*; the son of the latter was *Aja*. The son of this again was *Daśaratha*, the father of *Śrī Rāma*. The story of the life and deeds of *Rāma* are described in Chapters X and XI and it is abstracted in Section VIII. After *Rāma* came twenty-seven kings in lineal succession. The twenty-first was *Maru*, who is said to live in the village of *Kalāpi*, in order that he may at the end of the *kali-yuga* restore the solar dynasty of kings. The last was *Bṛihatbala*, who was killed by the son of *Arjuna*. Apparently he took part in the great battle at *Kuruk-shetra* and fought by the side of *Duryodhana*.¹ (Ch. XII, v. 1 to 8.)

84. In paras 79 to 83 an account of the family of the eldest son of the seventh *Manu* was given. A few words regarding some of his other sons will not be out of place. The third son was *Śaryāti*. One day he went to the *āśrama* of the *rishi Chyavana* with his daughter. She and her comrades were looking at the trees in the

¹ Verses 9 to 16 enumerate the kings of this family, who were to rule after the time of *Śuka*. This is omitted as unnecessary.

place ; and they came to an ant-hill, from which two lights came forth like the light of a glow-worm. Out of ignorance the daughter thrust a thorn into the holes, from which the lights came. At once blood flowed in profusion. The King's attendants became unable to pass urine. The King then enquired as to the cause of the trouble, and learnt from his daughter what had happened. The king was frightened. He removed the soil from the ant-hill and found in it the *rishi Chyavana*, and he begged his pardon. The *rishi* fell in love with the king's daughter, who was married to him, lest the father should be cursed in return for the injury done. The king and his attendants returned released from the trouble. After some time the father went to see his daughter. She prostrated before him but he did not give her his blessings. He then said " You have brought dishonour upon my family by abandoning your old revered husband, and living with a young man, who is other than he." She explained that by the grace of the two *aṣvins* her husband had been made to bathe in a tank, and had been made a fine looking man. The king was pleased and embraced the daughter. The king intended to perform a sacrifice ; and he invited his son-in-law to go with him. During the performance the *rishi* made an offering to the two *aṣvins* in return for the help, which they had rendered to him. This being a departure from the usual custom, *Indra* raised his *vajra* to strike him. The *rishi* willed that *Indra* should not move his hand. *Indra* then begged him to release his hand and promised to allow

the offering then and on all subsequent occasions. The great-grandson of *Śaryāti* was *Kakudmi*, who had a daughter named *Revati*. He wished to know to whom she should be offered in marriage, and went to the *satya-loka* to consult *Brahmā*. He waited for some time, as *Brahmā* was engaged. When at last he was free, he asked him. *Brahmā* laughed and said "Those whom you had in your view are all dead. Twenty-seven *chatur-yugas* have passed since. Offer your daughter in marriage to *Rāma*, the son of *Vasudeva* and the brother of *Śrī Kṛishṇa*." *Kakudmi* carried out this instruction. This incident confirms the statement made in para 20, that we are now in the twenty-eighth *chatur-yuga* of the present *manu-antara*. (Ch. III, v. 1-36.)

85. The fourth son of *Manu* was *Dishta*. He had a son named *Nābhāga*, and the twelfth from him was *Marutta*. He ruled over the seven *dvīpas*. In a sacrifice performed by him *Samvarta*, the son of *Angiras*, and a great *yogi*, was his chief helper. No one ever performed a sacrifice like him. Every article used was made of gold. *Indra* was pleased with the *soma* juice, and *brāhmaṇas* with the rewards given to them. The *Maruts* served food to his guests, and the *viṣvedevas* were present at the *sadas* (a part of the sacrificial ground). (Ch. II, v. 26 to 28.) *Prishadhra* was the eighth son of the *Manu*. He was directed by his family *guru* *Vasishtha* to tend his cattle, and he took them to a forest. One night when it was pitch dark, a tiger came and frightened the cattle. He raised the sword to kill the tiger, but while the sword cut off its ear, it killed

one of the cows. On this being reported to the *guru*, he was cursed to become a *śūdra*. He received the curse with folded hands. He placed his mind on *Vāsudeva*, the soul of all beings, without a desire for anything. He abandoned all attachments; and controlled his mind and the senses; he lived on what came to him without effort; he was the friend of all and looked upon them alike. In this manner, he went round the world, as if he were a fool, blind and deaf. At last he saw a forest fire into which he fell and dying, reached the highest goal. (Ch. II, v. 3-14.)¹

86. The ninth son was *Nabhaga*. He was with his teacher learning the *veda*, when his brothers divided the father's properties among themselves. On his return he asked them what share they had reserved for him. They referred him to the father, saying that his share was his father. The father told him "Do not be sorry. The *rishis* *Āngiras* are performing a sacrifice; and are puzzled at being unable to recall two *mantrās*. Communicate them to them and they will give you all the property, that remains after the sacrifice." The son did as he was directed, and received all the property of the *rishis*. While he was preparing to take it home, *Rudra* came and stopped him saying that it was his own property. He asked him to go to his father, if he had any doubt in the matter. He learned that what *Rudra* said was true, and communicated it to him.

¹ Chapter II describes the families of the other sons of *Manu*. As there is nothing noteworthy about them, the description is omitted.

Rudra, being pleased with him for having spoken the truth, allowed him to take the property away. His son was *Ambarisha*, the story of whose life will be found in Section IX. (Ch. IV, v. 1-13.)

(6) THE FAMILY OF THE SEVENTH MANU'S
GRANDSON NIMI

(Sk. IX, Ch. XIII)

87. *Nimi* was the second son of *Ikshvāku*, the eldest son of the *Manu*. He was a king at *Mithila*. He requested *Vasishtha*, who was the priest of his family also, to help him to perform a sacrifice. *Vasishtha* said that he had a prior engagement and should go to *Indra's* sacrifice, and asked him to wait till his return. *Nimi* did not reply; but seeing that the duration of human life was uncertain, got another *rishi* to help him. During the progress of the sacrifice, *Vasishtha* returned and cursed *Nimi* to die. *Nimi* cursed him in return. *Vasishtha* was then reborn as the son of *Mitra* and *Varuṇa*. *Nimi* died and the sacrifice was performed, his body being prevented from decomposition with the help of fragrant herbs. The helpers requested the *devas* to restore *Nimi* to life. The *devas* agreed; but *Nimi* declined the boon and said:

I do not require the bondage of a body. Those that have fixed their mind on *Bhagavān*, do not desire connection with a body; for it will be followed by separation therefrom. They therefore meditate on the lotus-like feet of *Bhagavān*. I do not desire a body, as it carries with it grief and fear. An embodied being dies like fish in water.

The *devas* then said "Do you live in the eyes of men in a subtle body regulating the closing and the opening of the eyelids." *Nimi*, being without a gross body, was known as *Videha*. His body was churned, and a son was born to him who was known from this fact as *Janaka*. After *Janaka* came twenty kings, the twentieth being *Sira-dhvaja*, who was the father of *Sitā*, who was married to *Śrī Rāma* of the *Ikshvāku*'s family. (v. 18.) After him came thirty-three kings, of whom the third was *Kṛita-dhvaja*. He had a brother named *Mita-dhvaja*. The son of the former was *Keṣi-dhvaja*, and of the latter was *Khāṇḍikya*. The former knew *ātma-vidyā*,¹ while the latter was proficient in the ritual for the performance of sacrifices. (v. 21.) He fled from his kingdom for fear of the latter. Other kings of this dynasty knew *ātma-vidyā*, and by the grace of *Bhagavān* they were free from attachments though they led family lives. (Ch. XIII, v. 1-27.)

(7) THE FAMILY OF AILA

(Sk. IX, Ch. XIV-XIX)

88. In para 78 reference was made to *Purūravas* alias *Aila*, the son of *Manu*'s daughter *Ilā* and *Budha*.²

¹ *Ātma-Vidyā* means the knowledge of the *ātmā* and of *Bhagavān*, and of the means by which the *ātmā* reaches Him.

² In verses 1 to 15 of Ch. XIV, the story of the birth of *Budha* is described. He was the son of *Tārā* the wife of *Brihaspati*, and of *Soma* (the moon). The latter refused to surrender the lady to her husband, and there was a long

He was the founder of the lunar dynasty of kings. *Ūrvaśī*, an *apsaras* of the heaven world, was cursed to live on earth for some time. She had heard of the beauty and noble qualities of *Aila*, and was in love with him. She therefore approached him. *Aila* saw her with pleasure, and said "Welcome to you; please sit down; what may I do for you? Live with me and let us be happy for many years." (Ch. XIV, v. 16-19.) She agreed. In her company a very long time passed. (v. 25.) At last when the time came for her return, she left *Aila* at midnight. Not seeing her in his bed, *Aila* became unhappy, and with his mind fixed on her, he wandered in the world like an insane person. One night he saw her at *Kurukshetra* and cried "Wife, stay, do not leave me. I have been brought here far from home. If this body of mine does not receive your favour, may it fall down and be eaten by wolves and kites." (*Ibid.*, 33 to 35.) *Ūrvaśī* replied :

Do not throw up your life; be brave; you are a man; let not wolves eat you. There is no friendship in women for any person; their heart is cruel like that of a wolf; they are without mercy; they will not bear harsh

continued war on this account between the *devas* and the *aśuras*, the former taking the side of the husband, the latter the side of *Soma*. At length under the threats of *Angiros*, the father of *Brihaspati*, the lady was surrendered to her husband. He directed her to eject the child in her womb. She did so and this child was *Budha*. There was again a quarrel as to whose child *Budha* was. Both *Brihaspati* and *Soma* claimed him as his son, for he was a pretty child. On the admission of the mother to *Brahmā*, *Budha* was acknowledged by all as the son of *Soma*.

treatment; they will do anything to secure what they desire; they will kill a confiding husband or a brother even for a small thing; they pretend to be faithful to foolish people, but have no real friendship for them; they seek new persons every now and then, and are wanton women, and act as they please. (*Ibid.*, v. 36-38.)

With these words she told *Aila* that at the end of every year he might spend a night with her; that she was already pregnant and that he would have other sons by her. In accordance with this arrangement, *Aila* met her at the end of the second year and spent the night with her. (*Ibid.*, v. 39-40.) At her suggestion he performed a sacrifice to please *Bhagavān*; and reached the world of *Ūrvasī*. (*Ibid.*, v. 47 and 49.) *Aila* had six sons of whom *Āyu* was the eldest. (Ch. XV, v. 1.) He had five sons of whom *Nahusha* was the eldest, and *Kshatrapriddha* the second. The sixth descendant from the latter (inclusive) was *Dhanvantari*. He was an *avatāra* of *Bhagavān Vāsudeva*. He wrote a treatise on the science of medicine. He receives a share in the offerings at sacrifices, and by the mere mention of his name he removes diseases. He should not be confounded with the being of the same name who came out of the milk ocean, when it was churned in the sixth *manu-antara*. The ninth descendant from *Āyu*'s son was *Alarka*, who ruled for sixty-six thousand years retaining his youth. It is added that no one ruled in this manner for such a long time. (Ch. XVII, v. 1-7.)¹

¹ The remainder of chapter XVII deal with the descendants of *Alarka* and with the families of the other sons of *Āyu*. They are omitted as unnecessary.

Nahusha performed a hundred horse sacrifices and became fit to sit on *Indra's* throne. During an interregnum he was placed on that throne, but owing to his undue haste to go to *Indrāṇi* he was cursed by the seven *rishis*, who carried him in a palanquin and he became a serpent. (Ch. XVIII, v. 3.)

89. *Nahusha* had six sons of whom *Yayāti* was the second. He came to the throne, the eldest having declined the kingdom. (Ch. XVIII, v. 1 and 2.) He married *Devayāni*, a daughter of *Śukra*, the *guru* of the *asuras* and *Śarmiṣṭhā*, the daughter of an *Asura* chief. One day the two maidens with their attendants went to a garden, and placing their cloths on the bank of a tank, they got into it and were playing there throwing water at one another. They saw *Rudra* passing by, with his wife, and hastened to the bank to put on their cloths. *Sarmiṣṭhā* put on the cloth of *Devayāni*, thinking it to be her own. Thereupon *Devayāni* became angry, and spoke harsh words as follows "Look at this improper action of this wanton girl. She has put on my cloth, as a dog takes an offering intended for the *devas* at a sacrifice. I am a descendant of *Bhrigus*, one of the nine *prajāpatis*, by whom the *brāhmaṇa* class was created with their *tapas*; who bear *Bhagavān* in their minds; who showed to the world the path leading to the highest goal; and who are praised by the lords of the eight *lokas* (worlds) and also by *Bhagavān*. The father of this girl is our disciple. She has taken a cloth that should be worn by me, as a *sūdra* learns the *veda*." *Sarmiṣṭhā* replied haughtily

“Beggar girl! you do not know how you live and talk much. Do you not come to my house, for the means of livelihood as do crows?” With these and similar harsh words she threw *Devayāni* into a well, and went home, taking her own cloth with her. (*Ibid.*, v. 6-17.) *Yayāti* during a hunting excursion went to the well by accident to quench his thirst, and saw *Devayāni* therein. Filled with pity for the girl's condition, he gave her his upper cloth to wear, and putting out his hand, lifted her up. Full of love for him, *Devayāni* said “Sir, you have taken my hand. No other can therefore take it and be my husband. This union of ours has been made by *Bhagavān* himself, and not by men; for how could I, who had fallen into a well, see you?” A marriage of this kind—of a girl to a husband of a lower class—is not approved by the *śāstra*; yet as his mind went to her, a mind that from his high birth would never think of an unworthy act, he accepted the proposal. On the departure of *Yayāti*, *Devayāni* reported the facts to her father, who vexed at his position as a *purohit* of the *asura* chief, prepared to leave the city with his daughter. The *asura* chief, fearing that this would give room to his enemies to attack him, fell down at his *guru*'s feet, and begged him to stay. He agreed and asked the chief to do what his daughter desired, however unwelcome it might be to him; for he was not able to abandon her. *Devayāni* then explained what her desire was. She said “My father has given me in marriage to *Yayāti*. Let your daughter go with me and be my servant.” The chief agreed (*Ibid.*, v. 18-29) and when

Devayāni and *Sarmiṣṭhā* went to *Yayāti*'s home, *Śukra* said to *Yayāti* "Do not take *Sarmiṣṭhā* into your bed at any time." This condition was however not observed. *Yayāti* had two sons by *Devayāni*, and three sons by *Sarmiṣṭhā*. *Devayāni* was enraged at this and complained to her father, who cursed *Yayāti* with premature old age. On a representation made to him by *Devayāni*, *Śukra* was pleased to say that he might take the youth of one of his sons, and give his old age in return, should he agree to do so; and that by this means he might satisfy his desire in regard to *Devayāni*. *Yayāti* then applied to each of his sons, one by one, but all of them refused to accept the exchange except *Pūru*, the youngest, who said:

Which person will refuse a request made to him by his father, who gave him birth, and by whose blessing he will reach what is good for him? The best son will do what his father thinks, before he gives expression to his thought; the midling will do what he says; the worst will do it without fervour; but one, that does not do it, is merely his excretion.

The exchange was made, and *Yayāti* and *Devayāni* experienced sense enjoyment for a long time. (*Ibid.*, v. 30-45.)

90. *Yayāti* ruled over the seven *dvīpas*, and governed the subjects with the affection, that a father shows to his children. Possessed of capable senses, he enjoyed sense objects to his heart's content. He performed many sacrifices to please *Bhagavān*. (*Ibid.*, v. 46 and 48.) At length he perceived how he had forgotten his own nature, and filled with disgust, he

described his position to his wife in the form of a riddle. "A He-Goat wandering in a forest intent on pleasure saw a She-Goat in a well. Filled with love for her, he considered how she might be taken out. With his horns he threw earth into the well, and enabled her to come up. She came up and loved him as her mate. Other she-goats followed her example, and he spent his time in their midst, thinking only of the pleasure of sexual intercourse, and never looking forward to the danger that awaited him. The first she-goat, seeing that he was in the company of other she-goats, was filled with jealousy and retired. He went after her unable to bear separation from her, and tried to persuade her to return. A *brāhmaṇa* cut off his testicles in anger, but soon relenting, he stuck them up again as they were before. The he-goat then spent a long time with the first she-goat and was never satisfied." (Ch. XIX, v. 1-11.) *Yayāti* said that he was like that he-goat. (v. 12.) He reflected as follows:

To one that is polluted with desire, paddy, the grain *yava*, gold, cattle, and women do not give full satisfaction. One's desire is not quenched by enjoyment of the objects desired. A fire is not quenched by the offerings of ghee made into it; on the other hand it grows into a blazing fire. For one, that bears no ill-will to any one and that looks upon all alike, all the directions are full of happiness. One, that desires happiness, should abandon desire, which is difficult to get rid of by foolish people, and which does not wear out, though the person who feel it does. One should not be alone with his mother, sister or daughter; for the senses being strong entice even a knowing person to his ruin. Full thousand years have passed, while I enjoyed sense objects; still

desire only grows day by day. I will therefore abandon this desire and fix my mind on *Bhagavān*; will bear heat and cold with indifference; and without confounding myself with my body, will wander in the forest along with beasts. One, that knows the happiness of this and the next world to be undesirable, that does not meditate on sense objects and does not enjoy them, and that knows that hankering after them brings on *samsāra* and re-birth—such a person indeed knows the *ātmā*. (Ch. XIX, v. 13 to 20.)

With these words he returned the youth to his son *Pūru*, and took back from him his old age. He divided his kingdom among his five sons, and made *Pūru*, the youngest overlord, and he departed to the forest to do *tapas*. As a bird whose wings have grown, leaves its nest, he abandoned in a moment the pleasure which he had derived from the gratification of the senses for many years. There he was without any attachment. Realising his *ātmā* that is himself, he shook off the effects of the three *guṇas*, and fixed his mind on *Bhagavān*, the pure, and in the end he reached the goal attained by all lovers of *Bhagavān*. (*Ibid.*, v. 21-25.) *Devayāntī* too was equally disgusted with the life that she had led. She said to herself "A person is made to live with his friends by the will of *Bhagavān*, as travellers are brought together at an inn." She thus abandoned all her attachments, fixed her mind on *Bhagavān*, and threw up her body in death. (*Ibid.*, v. 27 and 28.)

91. *An off-shoot of Aila's Family.* The fifth son of *Aila* was *Vijaya*. The eighth generation from him was *Kuṣa*; his son was *Kuṣāmba*; his

son was *Gādhi*; his daughter *Satyavathi* was married to the *Rishi*, *Richika*, a descendant of *Bhrigu*. (Sk. IX, Ch. XV, v. 1-5.) Neither *Satyavathi* nor her mother, wife of *Gādhi*, had sons. *Richika* prepared two *Charus* (cooked rice) to be taken by them; that to be taken by the mother was to procure for her a *kshatriya* son, and that to be taken by the daughter was to make her the mother of a *brāhmaṇa*. During the absence of the *rishi*, the mother ate the *charu* intended for the daughter, and the daughter that for the mother. When the *rishi* came to know of this, he said to his wife "You have done wrong. You will get a son who will be cruel, and your brother will be the best among those who know and meditate on *Bhagavān*." On his wife making a humble representation to him, the *rishi* said "Then your grandson will be of that description." Her son was *Jamadagni*, and his son was *Paraśurāma*. The son of *Gādhi* and brother of *Satyavathi* was *Viṣvāmitra*, who with his sheer *tapas* attained the status of a *Brahma-rishi*.¹ (*Ibid.*, v. 7-13.) The story of *Paraśurāma* will be related in section VIII.

(8) THE FAMILY OF YADU, THE ELDEST SON OF YAYĀTI

92. *Yadu*, the eldest son of *Yayāti*, had four sons, of whom *Kroshtu* was the second. (Sk. IX, Ch. XXIII,

¹ In verses 28 to 37 of Ch. XVI it is related how *Viṣvāmitra* saved *Sunaś-sepha* (para 81) from being killed at the sacrifice, and how he cursed his own sons for not taking his place.

v. 21-30.) The sixth descendant from him (inclusive) was *Śaṣabindu*. He was a great *yogi* and had fourteen gems with him. He was a *chakravarti* (Emperor) and was not overcome by any one. He had ten thousand wives, who gave birth to thousand millions of sons. (Ch. XXIII, v. 31-33.) The sixth generation from him (inclusive) was *Jyāmakha*. He had no son. One day he returned from an expedition against an enemy with a girl, whom he wished to marry. His wife *Saibya* spoke in anger "Deceitful person! Who is that girl that occupies the seat, that is mine?" Afraid of his wife, *Jyāmakha* said "She is your daughter-in-law." *Saibya* laughed and said "I have not been confined yet and I have no co-wife. How can your statement be true?" He replied "A son will be born to you, and this girl should be married to him." Just, then the two *viṣve-devas* and the *pitris*, who passed by, heard those words and said "Be it so." *Saibya* then became pregnant and became the mother of a son named *Vidarbha*. (Ch. XXIII, v. 35-39.) He had three sons, of whom the second was *Kratha*. (Ch. XXIV, v. 1.) After him came eighteen persons, of whom the second was *Vṛishṇi*; the fifteenth was *Madhu*, and the eighteenth was *Sātvata*. *Śrī Kṛishṇa*, who was the descendant of this branch of *Yadu's* family, was therefore known as *Vārshṇeya*, *Mādhava* and *Sātvata*. *Sātvata* had seven sons, of whom the fourth was *Vṛishṇi*. (*Ibid.*, v. 6.) He had six sons, two of whom were *Kukura* and *Bhajaṃāna*. In the branch headed by the former the seventh generation was *Ahuka*. He had

two sons named *Ugrasena* and *Devaka*. The son of the former was *Kamsa*, and a daughter of the latter was *Devaki*. In *Bhajamāna*'s branch of the family the ninth generation was *Śūra*, the father of *Vasudeva*, who married *Devaki*, and one of their sons was *Śrī Kṛishṇa*.

93. The eldest son of *Yadu* was *Sahasrajit*. (Ch. XXIII, v. 20.) He had three grandsons, of whom the third was *Hehaya*. The ninth generation from him was *Kṛitavīrya*. His son was *Arjuna*, and being the son of *Kṛitavīrya*, he was also known as *Kārtavīrya*. He was the ruler of all the seven *dvipas*, and was a person of good qualities; he had received instruction from *Datta*, an *avatāra* of *Bhagavān*; he ruled for eighty-five thousand years with no one to oppose him; whoever thought of him got back the wealth that he had lost. (*Ibid.*, v. 21-26.)

94. The third son of *Vidarbha* was *Romapāda*. The fifth in this branch of the family (inclusive) was *Chedi*. His son was *Damaghosha*, the father of *Śiṣupāla*. The fourth son of *Sātvata*, *Vṛishṇi*, had another son named *Yudhājit*, and his grandson was *Anamitra*. The son of the latter was *Nighna*, who had two sons named *Satrājit* and *Prasena*. Another son of *Anamitra* was *Prishṇi*. His son was *Śvaphalka*, the father of *Akrūra*. These names—*Śiṣupāla*, *Satrājit*, *Prasena* and *Akrūra*—appear in the history of *Śrī Kṛishṇa*. The fifth son of *Sātvata* was *Devavṛidha* and his son was *Bhabhru*. Regarding them it is said that the father was like the *devas*, and that the latter was the best among men. The members

of their family numbered fourteen thousand and sixty-five, and all of them were released from *samsāra* by their connection with the father and son. (Ch. XXIV, v. 9-11.)

(9) THE FAMILY OF PŪRU, THE YOUNGEST
SON OF YAYĀTI

(Sk. IX, Ch. XX-XXII)

95. In *Pūru*'s family, the sixteenth generation from him (inclusive) was *Dushyanta*. He went on a hunting expedition, and reached the *āśrama* of *Kaṇva*. There he saw *Śakuntalā*, and at once fell in love with her. Learning that she was the daughter of *Viśvāmitra* and the *apsaras Menakā*, he married her by the *gāndharva* form. He then departed for his city, and *Śakuntalā* in due course gave birth to a son, who was named *Bharata*. She then went to her husband's home. At first he did not recognise her; but on hearing a voice in the air, he received them. (Ch. XX, v. 8, 9, 13, 16, 17, 19, 20, 21.) *Bharata*, the son of *Dushyanta*, is regarded as an *avatāra* of *Bhagavān*. He had the mark *chakra* on his right hand and the mark *padma* (a lotus bud) on the soles of his feet. He was a *chakravarti*, i.e., he ruled over the seven *dvīpas*. He performed two hundred and fifty horse sacrifices at the bank of the *Ganges*, beginning at its mouth and going up the river to its source; seventy-eight similar sacrifices on the bank of the *Jumna* beginning with its confluence with the *Ganges* and going up to

its source, and one hundred and thirty-three sacrifices of the same kind at a place called *mashkāra*. In this great undertaking he was able to overcome all obstacles thrown in his way by the *devas*. The sage *Śuka* wonders at this great feat, and observes "No king before *Bharata* ever performed so many sacrifices nor will any one perform them in the future. It is as difficult a task as for one to reach the *svarga* world with both his hands as the only means." He destroyed all those that injured the *brāhmaṇas* and brought back the women of the heaven world, who had been carried away to the *rasātala* world by the *asuras*. He ruled for twenty-seven thousand years. In the end he became disgusted with his life, and with the extensive power that he exercised; and regarded the prosperity of the rulers of the world as not worth striving for. (*Ibid.*, v. 23, 25, 27, 29, 33.)

96. The grandson of *Bharata* was *Manyu*, and his grandson was *Hasti*, by whom, the city *Hastināpura* was built. (Ch. XXI, v. 1, 20.) His son was *Ajamīdha* (v. 21); one of the sons of the latter was *Riksha*. His son was *Samvaraṇa*, who married *Tapatī*, the daughter of *Vivasvān* (the son), and his son was *Kuru*. (Ch. XXII, v. 4.) The third son of *Kuru* was *Janhu*. The twelfth generation from him was *Pratīpa*. He had two sons, named *Devāpi* and *Śantanu*. The former did not wish to govern and repaired to the forest. He is said to live in the *Kalāpa* village in order to restore the lunar dynasty of kings at the end of the *Kali-yuga*. (Ch. XXII, v. 12 and 18.) *Śantanu* had two sons, named

Bhīshma and *Vichitravīrya*, the former remained unmarried and the latter died childless. *Bādarāyaṇa* raised issues for him on his two wives, the sons being *Dhṛitarāshṭra* (a blind man) and *Pāṇḍu*. The former had one hundred sons, of whom *Duryodhana* was the eldest, and the latter had five sons known as the five *Pāṇḍavas*. The quarrel between the cousins forms the subject of the epic *Mahābhārata*.

97. *The off-shoots of Kuru's Family.* Reference was made to *Manyu* in the preceding para. His fourth son was *Nara*, whose grandson was *Rantideva*. His fame is sung in this world and in heaven. Extensive wealth came to him without any effort on his part; but as he received it, he gave it then and there to those that asked for it. Thus he ever remained poor; but he never lost courage. It happened on one occasion that he and his family lived for forty-eight days without drinking a drop of water. On the morning of the forty-ninth day, ghee, rice cooked in milk, gruel and water came to him. A *brāhmaṇa* came as his guest, to whom he gave his portion of the food, seeing *Bhagavān* in every one. Next a *śūdra* came, to whom he gave away what was reserved for his family. Then came a man of the low caste with dogs and said that he was very hungry. *Rantideva* gave him and to his dogs what little that remained. Water alone was available; and was sufficient for one person only. While he was about to drink it, a *pulkasa* (a man of the lowest caste) came and said "Give me the water, low though I am." *Rantideva* was touched with pity for his

condition and gave him the water saying "I do not desire the prosperity of the lords of the worlds; with the eight powers beginning with *aṇimā* (becoming subtle) nor release from bondage, but I do desire to take upon myself the misery of those that suffer from hunger and thirst, so that they may be happy. By my giving drinking water to beings, that wish to live, these disappear—hunger, thirst, fatigue arising therefrom, weakness of the body, uneasiness of the mind, grief and delusion." The lords of the three worlds beginning with *Brahmā* appeared before him, and showed him that the persons who had begged food and drink from him were no other than themselves; for they wished to test his mind. He made *namaskāra* to them, and without attachment and longing for anything, he fixed his mind on *Bhagavān* with love. In this attitude he was released from all connection with matter. (Ch. XXI, v. 2-18.)

98. Reference was made to *Ajamīdha* in para 96. Another son of his was *Nīla*. The eighth generation from him was *Divodāsa*. The fifth generation from him was *Drupada*. His children were *Dhṛiṣṭadyumna* and *Draupadī*. (Ch. XXII, v. 2.) The latter was married to the five *Pāṇḍavas*.

99. Reference was made to *Kuru*, in the same para. His second son was *Sudhanus*. The fifth generation from him was *Uparichara-vasu* and his grandson *Jarāsandha*, was an enemy of *Śrī Kṛishṇa*, and attacked *Mathura* seventeen times. (Ch. XXII, v. 5, 8 and 9.)

SECTION VIII

AVATĀRAS OF BHAGAVĀN

(See para 23 *supra*)

100. In describing the *avatāras* of *Bhagavān*, His greatness arising from the destruction of His enemies, (*sthāna*) and the protection of the good (*poshaṇa*) will be referred to. *Avatāras* are of two classes. In one class He Himself comes down as in the *avatāras* as *Nārāyaṇa*, as *Matsya* (fish), as *Kūrma*, (tortoise), as *Varāha* (boar), as *Nṛi-simha* (man-lion), as *Vāmana* (dwarf), as *Rāma* and as *Kṛishṇa*. In the other class He gives special wisdom or capacity to an *ātmā*, and works through him. *Avatāras* of this class are *avatāras* as *Kapila*, *Datta*, *Ṛishabha* and *Prithu*.

(1) AVATĀRA AS VARĀHA

(Sk. III, Ch. XIII to XIX)

101. When the first *Manu* and his wife were created, *Brahmā* directed the *Manu* to give birth to sons equal to him in his qualities, to govern the earth, and

to worship *Bhagavān* with sacrifices. (Ch. XIII, v. 11.) *Manu* pointed out that the earth had been submerged in water, and requested him to make efforts to raise it. (v. 15.) *Brahmā* reflected as to how this should be done. (v. 17.) Just then *Bhagavān* came out from one of his nostrils in the form of a young *Varāha* (boar) of the size of one's thumb (v. 18); and in a minute he grew to the size of an elephant. (v. 19.) Then *Brahmā*, his sons, *Manu*, and the nine *prajāpatīs* wondered what the *Varāha* was. (v. 20 and 21.) The *Varāha* then roared; this produced echoes in all directions, and filled them with joy. The residents of the three highest worlds praised Him. (v. 23-25.) *Bhagavān* then roared again and dived into the sea with the playfulness of an elephant. (v. 26.) He searched where the earth (*bhūmī*) was with His nose, and came to the *rasātala* world. (v. 28 and 30.) He raised the earth with the tip of His tusk and came up. (v. 31.) *Brahmā* and the *rishis* praised him in verses 34 to 45. This praise will be found in appendix I. *Bhagavān* then placed the earth in her position in the water. (v. 46.)

102. As *Bhagavān* was bringing up the earth from the nether world, an *asura* named *Hiraṇyāksha* went to Him and challenged His action. He was the son of *Kaśyapa* and *Diti* as stated in para 77. From his birth ¹

¹ Verses 1 to 15 of Ch. XVI describe the birth of *Hiraṇyāksha* and *Hiraṇyakaśipu* and the portents which appeared at their birth. These are omitted as unnecessary. *Diti* bore them in her womb for a hundred years, for fear of *Indra*, who injures *asuras*.

he grew up in strength with a body as hard as a rock. (Ch. XVII, v. 16.) He went up to the heaven world with a club on his shoulder, and looked for one with whom to fight, as a lion seeks his prey. (v. 20.) The *devas* were frightened at his sight like serpents at the sight of the *garuḍa* bird, and they all disappeared. (v. 22.) He then returned, and going to the ocean, stirred up its water as violently, as a mad elephant stirs up the water of a pond, and this he did for many years. (v. 24.) The beings, that lived in the water being terrified, fled in all directions. Then he went to the city of *Varuṇa* named *Vibhāvārī* at the bottom of the ocean, and invited him to a fight. (v. 26.) *Varuṇa* pleaded his inability owing to old age, and said "I see no one who will crush you other than *Bhagavān*. (v. 29 and 30.) You will soon meet Him, and with your pride crushed you will lie dead on the battle-field surrounded by dogs. He comes down in *avatāra* to destroy wicked persons like you and to protect the good." (v. 31.) The *asura* was glad that at last he had an opportunity of meeting with an opponent of equal strength, and hearing from *Nārada*, that he was in the *rasātala* world, he went up to Him. (Ch. XVIII, v. 1.) He saw *Bhagavān* in the act of carrying up the earth from the sea. He laughed, seeing that his enemy was merely a wild beast, and said (v. 2) "Fool! leave the earth alone; it has been made by *Brahmā* as the abode of us, the people in the nether world. You cannot return with this earth with a whole body, while I am looking on. Are you not *Vishṇu*, who prompted by my enemies, destroys *asuras*

without daring to appear before them? I will kill you with a blow of my club on your head, and wipe the tears of my friends; and the *devas* and *rishis*, who now make offerings to you, will be without support." (v. 3-5.) *Bhagavān* did not reply, seeing that earth was frightened. He treated his speech with the same contempt, as an elephant treats the attacks of fish, and came out of the water with the earth. (v. 6.) He then placed the earth in her proper position, and gave her His strength, so that she might float in water, and not be dissolved in it.

103. The *asura* followed Him at His heel with insulting words. (v. 9.) *Bhagavān* turned towards him and said "What you said is true. I am a mere wild beast on the look out for dogs like you. Brave men will not mind the prattling of one, that is being bound by the ropes of *yama*. Do I rob the residents of the nether worlds of what has been entrusted to them as their abode? Are you going to make us flee without shame from the battle-field with blows from your club? No. I will stand, and having made you, a powerful person, an enemy, where may I go. Begin to vanquish Me, and when you have made an end of Me, you may wipe out the tears of your relations. If one does not carry out what he has resolved to do, he will be laughed at by all." (v. 10-12.) Then the fight began. The *asura* hurled his club (*gadā*) at *Bhagavān's* chest, but He evaded it by turning aside, as one doing *yoga* evades death. The *asura* took up the club, and while he was whirling it round and round, *Bhagavān* struck him with

His own club on the right shoulder. But the *asura* being a master in the art of fighting with the club, struck it with his own club, and prevented it from reaching him. Then they fought with each other like two mad bulls, each striking the other with his club; and blood gushed out of their wounds increasing their anger with its smell. *Brahmā* came with the *rishis* to witness the fight. (v. 14-20.) *Brahmā* said "Oh *Deva*! do not play with the *asura*, as a child plays with a venomous serpent. Kill him before *sandhyā* (twilight) comes, when his strength will grow. The present is an auspicious hour known as *abhijit*. Therefore kill him at once. He has attained his power as a gift from me; and he uses it to injure *brāhmaṇas*, cows and innocent beings; he is a thorn in the sides of all beings, and ever seeks some one with whom to fight. Fortunately he has come to You, who will be his death. Kill him and make every one happy." (v. 22-28.) *Bhagavān* indicating His assent with a side glance, threw His club at the enemy's cheek; but he cut it with his own club and made it fall down. As the *asura* wished to observe the rules of righteous fight, he did not take advantage of *Bhagavān's* position, and asked Him to take up His club. (Ch. XIX, v. 1 to 4.) *Bhagavān* did not wish to do so, but thought of His *chakra*, which came at once. The *asura* threw his club again at *Bhagavān*. But He pushed it aside with His left foot and said "Take up your weapon; fight and you will win." The *asura* did so and threw his club again at *Bhagavān*, who stood His ground and caught the *gadā* with

the same calmness, as a *garuḍa* bird catches a serpent. (v. 8 to 11.) *Bhagavān* gave the club back to the *asura*, but he did not wish to take it. He then took up his trident, and threw it on *Bhagavān*, who cut it to pieces with his *chakra*. Then the *asura* gave a blow on *Bhagavān*'s breast with his fist, and roaring disappeared. (v. 13-15.) *Bhagavān* did not shake in the least, as an elephant does not shake, when struck with a garland of flowers. (v. 16.) Then the *asura* had recourse to his *māyā* (abnormal powers). Strong winds blew ; a dust-storm filled the air with darkness ; stones came down from all sides, as if hurled by a machine ; showers of puss, blood, hair, urine, excretion and bones fell down from the sky, concealing the stars from view. Weapons of various kinds appeared to come out from hills. The wives of *asuras* came forth with dishevelled hair, stark naked and with tridents in their hands. *Yakshas* and *rākshasas* appeared on the scene with elephants, horses, cars and foot-soldiers, and cried out, in harsh voices "kill, cut". (v. 17 to 21.) *Bhagavān* sent His *chakra*, which made all these things disappear at once. (v. 22.) Then the *asura* approached *Bhagavān* and clasped Him in his arms, but He got out. He then struck Him with his fist. *Bhagavān* struck him in return at the temple, and he fell down like a wind-blown tree, with hands, feet and hair shattered, and with eyes protruding. (v. 24-26.) *Brahmā* and others, who were looking on, came down, and praised the dead man saying "who can attain an end like this? He has been beaten by *Bhagavān* with His holy foot, and he abandoned his

body, looking at *Bhagavān's* face—a face which sages perceive in their *yoga* desirous of release from bondage".¹ (v. 27 and 28.)

104. It will be interesting to note who the *asura* was before. He and *Hiranyakaśipu* were two door-keepers in the mansion of *Bhagavān* in the *vaikunṭha* world.² *Sanaka* and his three brothers went to see *Bhagavān* in that mansion. (Ch. XV, v. 13.) They were aged persons, but looked like boys five years old. They entered the first six compartments, and approached the seventh. The door-keepers took them to be boys disregarding their *tejas* (greatness), and placing their canes across the door way, prevented their entrance. (v. 27 and 30.) Seeing an obstacle in the attainment of their desire to see their dearest, the sages became a little angry, and said (v. 31) " Persons come to this world after long and devoted service to *Bhagavān*. Attaining His likeness, they live here looking upon all alike. Here there are no desires and aversions, and

¹ The fight with *Hiranyūksha* and his destruction are not referred to in *Vishṇu-purāṇa*. Here there is an anachronism. *Hiranyūksha* was born of *Aditi*, daughter of *Dakṣha*, when he was born as the son of *Prachetas*; while the raising of the earth was at the very beginning of the *kalpa*. Apparently the *asura* that challenged *Bhagavān* was other than *Hiranyūksha*. Probably a portion of the earth was again submerged, and on its re-appearance *Hiranyūksha* opposed *Bhagavān*, and was killed. The narrator has identified them.

² In verses 14 to 26 the *Vaikunṭha* world is described in detail. This has been omitted as unnecessary.

there is no quarrel. Why do you then make a distinction between those that should, and those that should not enter? Do you, looking at yourselves, fear the entrance of unworthy persons? There are no such persons here. Wise men see that all beings are in the bosom of *Bhagavān*, as the air in a jar is in the outside atmospheric air. There is therefore no difference between one being and another. There is no reason why any one should be prevented from going in. How did the thought come to you, who bear the marks of obedient servants of *Bhagavān*, that some one might enter and others might not? We have considered what punishment should be awarded to you, who are the servants of *Bhagavān*. Depart from this place, and go to the world in which the three enemies in the form of desire, hate and greed reign, and be born in the families of *asuras*" (v. 32-34.) The door-keepers fell down before the sages, and taking hold of their feet, replied "You have awarded punishment to us; may it come to pass. It will wipe out our disrespectful behaviour towards you. This only request we make, *viz.*, Let no delusion may come to us, that will obliterate our thoughts of *Bhagavān*, even though we attain very low births." (v. 35-36.) *Bhagavān* then came on the scene with one arm on the shoulder of *Garuḍa*, and whirling a lotus flower in the other; a servant held an umbrella over His head from behind, and two others were waving *chāmaras* on both sides. (v. 37-40.) The sages made *namaskāra*, and praised him in v. 46 to 50. (v. 45.) The praise will be found in appendix I.

105. *Bhagavān* replied :

These are My attendants named *Jaya* and *Vijaya* disregarding Me, they have committed a great offence towards you. The punishment that you have awarded has My approval. What My servants have done, I regard as having been done by Myself. I therefore ask your pardon ; for, *brāhmaṇas* are My supreme *devatās*. (Ch. XVI, v. 2-4.) When a servant has committed an offence, people in the world refer to his master, and say that it was done by him through them ; and this destroys his good name, as disease destroys a good skin. (*Ibid.*, v. 5.) My servants did not appreciate your greatness. By serving *brāhmaṇas* I have obtained My fame, which by entering into the ears of men make them pure, including the lowest, living on dogs' flesh. And *Śrī*, desiring whose least look people undergo penances, has come to me, though I did not desire it. These two things have come to Me by your favour. I am not so pleased with offerings made into the fire at sacrifices, as by the offerings made into the mouths of *Brāhmaṇas*, who do the duties of their status as My worship, and are pleased with such worship. If My hand should offend against such great men, I will cut it off. (v. 6-8.) Be pleased to say, that My servants will soon return to Me, after undergoing the punishment awarded by you. This I will regard as a favour done to Me. (v. 12.)

The sages praised *Bhagavān* in v. 16-25, and making *namaskāra* to Him, returned home. This praise will be found in appendix I. *Bhagavān* then spoke to His servants as follows. " You may depart ; do not fear ; you will be happy. Though I am able to counter-act the curse of the *brāhmaṇas*, I do not wish to do so ; for this was previously desired by *Śrī*, when you gave her the same treatment, as you have given to the sages.

You will entertain never-ending anger¹ towards Me, and wiping out the curse of the *brāhmaṇas* in this matter, you will soon return to Me." (v. 29-31.) *Bhagavān* returned to His abode, and the door-keepers came to the earth. They were born first as *asuras*, *Hiranyakaśipu* and *Hiranyāksha*; then as *rākshasas*, *Rāvaṇa* and *Kumbhakarna*; and lastly as men, *Śiṣupāla* and *Danta-vakra*. Though in the last they were men in form, they were *asuras* in nature.

106. The circumstances in which the two servants of *Bhagavān* were born as *asuras* may next be noted. One day when *Kaśyapa* was seated near the fire after making the evening offerings, his wife *Diti* approached him and said "The god of love harasses me, as a mad elephant tears up a plantain tree. I am also pained to see the prosperity of my co-wives, while I am childless. Be pleased to extend your favour to me." (Ch. XIV v. 8-10.) *Kaśyapa* replied "I will comply with your wish; wait for a *muhūrta* (48 minutes)." This is *sandhyā*

¹ One may reach *Bhagavān* by continuous, vivid meditation on Him, whether this be from love, fear or hate. The *gopis* reached Him by love, the love of women to men; the *pāṇḍavas* by their love of one relation to another; *Nārada* and other *bhāgavatas* by the love of a servant to his master; *Kāmsa* from fear and *Śiṣupāla* from hate. In the case of *Vēna*, a descendant of the younger son of the first *Manu*, who also hated *Bhagavān*, the meditation was not continuous. He therefore did not reach *Bhagavān*, but went to hell. (Sk. VII, Ch. I, v. 29-31.)

(twilight) time, in which *Rudra* and his attendants go about the world. Sexual intercourse now will be an insult to him. (v. 21-23.) *Diti* could not brook delay, and pulled him by his cloth. (v. 29.) *Kaśyapa* bowed to *disṭi* (*Bhagavān* controlling the *karmas* of all) and satisfied her desire. Then he took a bath, controlled his breath, and then did *japa* in silence meditating on *Bhagavān*. (v. 30 and 31.) *Diti* was now ashamed of her conduct, and prayed to *Rudra*, that he should not do any injury to the embryo in her womb. (v. 32-35.) *Kaśyapa* said "Your conduct has been impure; you have overlooked the impropriety of the hour; you have disobeyed my command, and you have offended *Rudra*. You will therefore have two wicked sons, who will be the worst among those born of women's wombs. (v. 37 and 38.) They will make the three worlds and their rulers cry from distress; they will kill innocent people; and violating women, they will give offence to *Bhāgavatas* (those that love *Bhagavān*). Then *Bhagavān*, the ruler of all, will come down in *avatāra* and kill them." (v. 39 and 40.) *Diti* replied "I do not mind my sons' being killed by *Bhagavān*. But what makes me anxious is that they would offend *brāhmaṇas*; for those that are punished by them will receive no words of comfort even from those suffering torture in hell." (v. 41-42.) *Kaśyapa* was pleased with her penitance and her respect for *Bhagavān*, and said "Among your grandsons there will be one, who will be a great *bhāgavata*, and whose praise will be sung by all." (v. 44.) In these circumstances the two servants

of *Bhagavān*, who were cursed by the sages, were born as *Hiranyakaśipu* and *Hiranyāksha*.

(2) AVATĀRA AS NṚI-SIMHA (Man-Lion)¹

(Sk. VII, Ch. II-X)

107. So far as to *Hiranyāksha*. When the news of his brother's death was received, *Hiranyakaśipu* was filled with rage. He called the *asura* chiefs together, and said "My enemies, weak though they

¹ The story of the *avatāra* as *Nṛi-Simhā* was related by *Nārada* to king *Yudhishtira* at his *rajasūya* sacrifice. The king asked *Nārada*, how *Śiṣupāla*, who had hated *Śrī Kṛishṇa* all his life, could attain His likeness. (Sk. VII, Ch. I, v. 15 to 20.) *Nārada* replied: Praise and blame, respectful and disrespectful treatment relate to the body, and not to the *ātmā*. One, that regards the body as the *ātmā*, is offended, when harsh words are used or bodily injury is done to him; and he wishes to injure the offender. But *Bhagavān*, is not under this misconception; and *Śrī Kṛishṇa*, did not mind *Śiṣupāla*'s abuse of Himself. One attains *Bhagavān*'s likeness, by continuous, vivid meditation for a long time; it does not matter from what cause this meditation takes place. *Śiṣupāla* ever thought of *Śrī Kṛishṇa* with hatred. It is not wonderful therefore that he attained His likeness. (*Ibid.*, v. 22 to 32.) *Nārada* then related the past lives of *Śiṣupāla* in verses 35 to 46; and at the request of the king he described in greater detail in chapters II to X the life of *Hiranyakaśipu*, and his destruction by *Bhagavān*.

The occasion for relating this story arose in this manner. *Parīkshit* wished to know why *Bhagavān* protected the *devas*, and destroyed the *asuras*. (v. 1 to 3.) *Śuka* replied: *Bhagavān* is impartial; He gives to

are, have caused the death of my dear brother by *Hari* in the form of a beast. He should be impartial; but being pleased with the praises, which they offer to Him, He stands by their side and helps them. He has changed His nature, and is without any mercy. He is fickle-minded like a child, and goes to whoever praises Him. I will pierce His neck with my trident and with the blood, that will gush out of the wound in profusion, I will satisfy the thirst of my brother. (Ch. II, v. 6 to 8.) When He is no more, the *devas*, who depend upon Him for support, will perish, as the branches of a tree fade, when its root is cut. (*Ibid.*, v. 9.) Go up to *bhū-loka* (earth) which is full of *brāhmaṇas* and *kshatriyas*, and kill those that do *tapas*, perform sacrifices, and *vrathas* (penances), study the *veda* and make gifts. He depends for support on the actions done by *brāhmaṇas*, upon *dharma*s and sacrifices, and He helps in the completion of the actions of the *devas*, *rishis* and *pitṛis*. If therefore you kill the *brāhmaṇas* and the others mentioned, He will also perish, being deprived of their support. Where there are *brāhmaṇas* and cows, and wherever the duties of *varṇas* (castes) and *āśramas* (stages of life)

every one the fruit of his past actions. The *devas* are characterised by the *satva* quality, and do good deeds. *Bhagavān* therefore rewards them with victory, and makes them happy. The *asuras* on the other hand are mostly influenced by *rajas*, and do evildeeds, harassing all persons with the power which they obtain. *Bhagavān* therefore destroys them. (v. 8.) In illustration of this fact *Śuka* repeated the story of this *avatāra*, as related by *Nārada* to *Yudhishtira*.

are observed, and where the *vedas* are recited, go to those places, burn and cut." The chiefs receiving this order with respect, carried it out fully. (v. 10-13.)

108. *Hiranyakaśipu* then turned to his mother and his brother's wife, and comforted them in their bereavement thus:

Do not grieve over the death of *Hiranyūksha*. The death of a brave man in the battle-field is praiseworthy. (v. 20.) Men are brought together by their *karmas*, and are then separated by *Daivam*, as men meet together at an inn and depart, when their thirst is quenched. (v. 21.) Do not grieve for the departed with the notion that he has perished. For he is an *ātmā*, and an *ātmā* does not perish. The *ātmā* is eternal; for he is not liable to destruction; he is pure in his nature, *i.e.*, he is not liable to the changes, that occur in the body. He is a seer and sees all the parts of his body, unlike the body, which cannot see, and which is therefore said to be *jaḍa*; though he is in the heart, he sees what is going on in the body with his attribute *jñāna*. He takes up a body as the effect of his past good or bad deeds in order to reap their fruits. (v. 22.) A tree standing on the bank of moving water appears to move to one, that looks on the water, though it does not do so in reality; and when one's eyes whirl, the ground on which he stands appears to move. Similarly when the mind is made to move by the *guṇas*, the *ātmā* regards himself as of the same nature as the body, from the fact that he is in a body. (v. 23 and 24.) This is a misconception, and leads to connection with a dear object and separation from it. All this is due to past *karma*. (v. 25.) So also are the following: birth, death, grief of various kinds, inability to discriminate, anxiety and forgetfulness of the distinction between the *ātmā* and the body. (v. 26.)

109. In this connection he related to them the words of consolation addressed by *Yama* in the form of a boy to the wives of *Suyajna*, king of the *uśīnaras*,

when they sat round his corpse and cried. *Yama* said:

How surprising is the delusion of these people, that are old, and that see what is going on in this world every day! They lament uselessly the departure of a person to a place, from which he came, forgetting that they themselves are liable to the same fate. Though I have been abandoned by both my parents, I feel no anxiety and am happy. I remain without being eaten by wolves; for He, who protected me in my mother's womb, protects me even now. He is the ruler of all and creates, sustains and destroys by mere will. This world consisting of movables and immovables is the toy with which He plays. What do you lament for? Do you lament for the loss of the protection, which your husband afforded? Learn that He who protects is *Bhagavān* Himself (*dishṭa*). A person, who falls out of a travelling group on a road, remains protected by *dishṭa*; one, that remains in his home, disappears, when that protection is withdrawn; one, that is taken care of by Him, lives even in a jungle, though he has no visible protector; one that enjoys the protection of a house, dies when *Bhagavān* is indifferent. (*Ibid.*, v. 37-40.) Do you lament on behalf of the departed? Learn that he is an *ātmā*, and that an *ātmā* has no end. He lives in a body, as one lives in a house; as the dweller in the house is different from the house, so is the *ātmā* different from the body. It comes into existence being made of the five elements, as the house is built of bricks and mortar. As the house comes down affected by time, so does the body perish, when the cause, that brought it into existence, disappears. (*Ibid.*, v. 42.) The distinction between the *ātmā* and the body is analogous to (i) the distinction between fire and the piece of wood in which it remains; (ii) the distinction between the breath and the body with which it is connected; (iii) the distinction between the ether and things with which it is in contact. As the fire, breath and ether are not touched by the qualities of the things, in which they are found, so the *ātmā*, though in a body, is not affected by birth and death and other changes, that are peculiar to the body. (v. 43.) Do you lament that your

husband has lost the means of superior enjoyment, that he had in a king's body? Learn that enjoyment depends on *karma*, and that it lasts so long as the *karma* is not spent. And even this enjoyment is not real happiness; for it is mixed with pain, and is perishable like the pleasures seen in dreams and in castle buildings. It is only by foolishly confounding the *ātmā* with the body, that the enjoyment of sense objects is regarded as worth striving for. (v. 47 and 48.) Do you regard the *ātmā* and the body as one? Even then there is no cause for lamentation; for the *Suyajna*, for whom you are crying is lying before you, and he does not hear your lamentation, nor does he reply. If you lament for the departure of the *prāṇa* from the body, you must know that like the body it cannot hear nor reply. (*Ibid.*, v. 44 and 45.) Hence there is no cause whatever for your lamentation. Those that know the truth do not grieve for either the *ātmā* or the body; for no one can change the nature of things; the *ātmā* cannot be destroyed and the body cannot be made imperishable. (*Ibid.*, v. 49.)

Yama continued "People cry for the death of others, forgetting that like them they are liable to the same fate. On this I will relate to you the story of a couple of *kulinga* birds. A hunter spread his net, and caught the she-bird in it. Then the he-bird lamented as follows 'Oh, how merciless is *Bhagavān*! What is He going to do with my mate, who is unhappy on her own account, who is unhappy for my unhappy self, and who deserves the pity of every one? He may take me also away; for what is the good of one half to me, when the other half in the form of my mate, has been taken away? I can only live in misery and without any use. How can I support the young ones, who are yet unfledged, and who are looking forward for the return of their mother?' While the male bird was thus

lamenting, the hunter killed him also, and he shared the same fate as his mate." (*Ibid.*, v. 50-56.) *Hiranyakaṣipu* continued "Thus you do not see the danger that awaits you; though you cry for hundreds of years, you will never get back your beloved." (v. 57.) *Hiranyakaṣipu* concluding his address said :

Do not grieve either for yourself or for another. Who is self and who is another? What is it that belongs to you or to another? It is only by ignorance and by the thought 'this is mine, that is yours,' that people create misery for themselves. (v. 60.)

110. Then *Hiranyakaṣipu* proceeded to the *Mandara* mountains to do *tapas* in order that he might be free from old age and death, that there should be no one to overcome him or oppose him, and that he should be the sole ruler of all the worlds. The *tapas* was a very severe one; he stood touching the ground only with the toes of his feet; both his hands were uplifted, and his eyes were turned to the sky. The heat from his head radiated up and down and in all directions, and burnt all the worlds. The rivers and oceans were stirred; the hills shook; and the earth trembled; the stars and planets fell down from the sky; and the ten directions blazed. (Ch. III, v. 1-5.) The *devas* made a representation to *Brahmā*, and requested him to remove their trouble. *Brahmā* then went to where the *asura* was doing *tapas*. He could not see him, covered as he was with an ant-hill, by grass and by a cluster of bamboos; his skin, flesh and blood had been eaten up by ants, and only a skeleton remained. *Brahmā* was

filled with wonder, and said "Rise; the time for reaping the fruit of your *tapas* has come. Ask for what you require. I have not seen a *tapas* so severe before, nor shall I see it in future. Who can do this without drinking a drop of water for a hundred divine years? I have been conquered by this *tapas* of yours. I will give you everything that you ask for." (v. 6, 14 to 17 and 19 to 21.) He then sprinkled water over his body from a vessel, which he had with him. Then *Hiranyakaśipu* rose from the ant-hill, his body having been made whole and hard as the *vajra* weapon. He was bright like the fire and like molten gold. Seeing *Brahmā* in the air, he prostrated before him and praised him. He then asked for the following boons "May no death come to me from any being created by you, neither inside nor outside a house, neither by day nor by night; nor by any weapon; neither on the ground nor in the sky; may no death come to me either from man or beast; from those with *prāṇa* or without *prāṇa*, from *devas*, *asuras* or *nāgas*. There should be no one to oppose me in battle. I should be the sole lord of all beings. May I have the greatness of the rulers of all the worlds, and the abnormal and imperishable powers attained by yogies." (*Ibid.*, v. 22 to 25, 35-38.)¹

111. *Brahmā* replied "The boons that you ask for are unattainable by any one; yet I will grant them to you." With these words he returned to his own

¹ In verses 26 to 34 *Hiranyakaśipu* praise *Brahmā*. These are omitted as unnecessary.

abode. The *asura* having obtained these extensive powers, cherished hatred towards *Bhagavān*, remembering the death of his brother at His hands. He conquered all those in the eight directions, and brought the three worlds under his control, including the various groups of *devas*, *rishis* and men. He took possession of the places, where the lords of the eight directions lived. He entered the palace of *Indra*, and sat on his throne. (Ch. IV, v. 2-8.) Every one appeared before him with presents in his hands. The only exceptions were *Bhagavān*, *Brahmā* and *Rudra*. He received the offerings made by men in the various castes and stages of life, and the offerings made at sacrifices. (v. 13-15.) In this manner he exercised his power for a long time. (v. 20.) The *devas* and others, unable to put up with the unbearable yoke of *Hiranyakaśipu*, sought refuge in *Bhagavān*, seeing no refuge anywhere else. (v. 21.) They then heard a voice in the air, saying "Do not fear; may happiness come to you. The sight of Me will ever bring good to all beings; at no time will it prove abortive. I know how this worst of *asuras* is harassing all beings. I will destroy him; wait for some time. One, who is full of hatred to the *veda*, to *devas*, to good *brāhmaṇas*, to cows, to *dharma*s and to Myself, will perish at once. This is certain. The time referred to will arrive when the *asura* injures in every way his own son *Prahlāda*, who bears no ill-will to any one, who is without desire and hate, and whose mind is fixed on Me. Then I will kill *Hiranyakaśipu*, even though he appears invulnerable owing to the boons granted to him

by *Brahmā*." The *devas* returned home, being assured that they would soon be free from all their troubles. (v. 25-29.)

112. *Hiraṇyakaśipu* had four sons, of whom *Prahlāda* was the best by his qualities and by his service of great men. He was without desire of any kind ; for he saw that the fruits sought by men in this world and in the next were not worth striving for ; when any unwelcome things came, he felt no pain ; his mind, the senses and *prāṇa* were ever under control ; his conduct was exemplary. Though he was an *asura* by birth, he was without the nature found in other *asuras*. Even as a boy, he found no pleasure in his toys. Though he had high birth, a fine person, wealth of every kind and great learning, he was without conceit. He regarded all beings as himself, and wished their welfare. He bowed before the feet of worthy people like a servant ; he loved helpless men like their parents ; he was attached to men of equal age as if they were his brothers ; he regarded his *gurus* as if they were *Bhagavān* Himself ; he was considerate to *brāhmaṇas* and he ever kept his word. He found pleasure in *Bhagavān* by nature, His mind being ever fixed on Him, he appeared to the world like a fool ; he did not know what was going on around him. Whatever he did, he ever thought of *Bhagavān*, whether he sat, went about, took his food or quenched his thirst, lay down, or spoke. He was not aware of these actions. Thinking of *Bhagavān*, he would sometimes weep ; sometimes he would laugh ; he would sing aloud ; he would dance without being ashamed ;

he would imitate *Bhagavān's* deeds ; sometimes he would remain silent with his hair standing on end, and with eyes closed and tears falling down therefrom. Poets do not sing the praises of any one, as they sing the praises of *Prahlāda* even now. Even enemies sing his praises, and he is held up as an example to all men. (v. 31-42.)

113. In due time *Prahlāda* was sent for instruction to *Chañḍa* and *Marka*, the sons of *Śukra*, the *guru* of the *asuras*. They taught him and other *asura* boys. He listened to whatever they taught him, and repeated the teaching after them ; but in his mind, he did not regard them as worthy of being learnt. For they were affected with the erroneous notion " this is mine, that is anothers ". (Ch. V, v. 1-3.) One day the father sent for the boy, and taking him on his lap, he asked him to state what he considered to be good in the instruction imparted to him. *Prahlāda* replied :

This is the best thing for embodied beings, whose minds are ever agitated by foolish attachments. One should abandon home, which is the door to hell, go to the forest and meditate on *Bhagavān*. (v. 4 and 5.)

Hiranyakaśipu on hearing these words, which smelt of attachment to *Vishṇu*, his enemy, laughed, saying " Children's minds are changed by the minds of others. Surely some *brāhmaṇas*, who are on the side of *Vishṇu*, reside in disguise in the house of the *guru*, and spoil my boy's mind. Take such action as may be necessary to prevent this." The teachers took the boy home with them, and with sweet words they said "*Prahlāda* !

speak the truth. Do not utter a lie. How has this misconception come to you, a thing unusual in boys of your age? Has this misconception of yours been caused by others or has it come to you by nature? We, your teachers, desire to know this. Please tell us." (v. 6-10.) *Prahlāda* replied :

The thought " this is mine, that is another's " is a misconception brought about by the *māyā* (wonderful power) of *Bhagavān*. When one follows Him, this misconception perishes. My mind has been changed by *Bhagavān*, regarding whose substance and nature even *Brahmā* and others, who know the *veda*, are confused, and whose actions cannot be imitated even with difficulty by others, as stated by the *veda*. As a piece of iron is drawn of itself towards a magnet, so is my mind drawn to the presence of *Bhagavān* without any effort on my part; for He is present in my mind. (v. 11-14.)

With these words, he remained silent. The teachers threatened him, and asked a servant to fetch a cane saying " This boy will bring us disgrace. He will be a fire brand to burn his family ; he is like a thorny tree in a forest of sandal trees ; he is a handle to the axe in the form of *Vishṇu* to destroy the *asura* family. The proper means for bringing him to his senses is to thrash him." They continued to teach him about *dharma*, *artha* and *kāma*. (v. 15-18.) Subsequently when the teachers believed that *Prahlāda* had learnt whatever had to be learnt, they took him to the *asura* king. The boy prostrated before his father, who affectionately took him on his lap, embraced him, and felt great happiness. Wetting him with tears of joy, he said "*Prahlāda* ! tell me the best thing taught to you by

your teachers all this time." (v. 19-22.) *Prahlāda* replied :

I consider this to be the best, *viz.*, to hear about the qualities of *Vishṇu* ; to repeat His names with the tongue ; to think of Him with the mind ; to fall down at His feet with the body ; to place flowers with the hands at His feet ; to make *namaskāra* ; to do His service ; to feel love for Him ; and to surrender oneself to Him. If one learns from his books, that these are the marks of love for *Bhagavān*, and that this love should be shown to Him, then he has learnt the best thing that one has to learn. (*Ibid.*, v. 23 and 24.)

On hearing these words, *Hiraṇyakaśipu* was filled with rage, and turning to the sons of his *guru* said, with quivering lips "Unworthy *brāhmaṇas* ! what is this ? Have you gone to the side of my enemy, and made my son learn this foolish thing, treating me with disrespect ? There are wicked persons in the world, who disguise themselves as worthy men. But in due time their deceit comes to light, as the evil deeds of sinful people appear at the proper time in the form of diseases." (v. 25-27.) The teachers replied "What your son says has not been taught to him either by us or by any other person. It has come to him by nature. Be pleased therefore to subdue your anger, and do not attach any blame to us." (v. 28.) *Hiraṇyakaśipu* then asked his son "If this was not taught to you by your *gurus*, how has this misconception come to you ?" (v. 29.) *Prahlāda* replied :

Love for *Bhagavān* does not come to worldly men, either by nature, or by the teaching of another, or by the conversation of one with another. It is unattainable by those, that living in their houses, do not control their mind

and senses, and being plunged in the hell of *samsāra*, enjoy the same pleasures day after day. They do not know that *Vishṇu* is their proper goal, and also the means thereto. For filled with unworthy desires, they regard sense objects as the proper goal to be reached. They are bound to the praises contained in the *veda*, as cattle are tethered with ropes to posts. Like blind men led by other blind men, they follow the teaching of people, that are attached to fruit-bearing actions, and working for the attainment of those fruits only, they experience the misery of numerous births and deaths. So long as one does not strive for a bath in the dust of the feet of those worthy men, that desire nothing but *Bhagavān*, their minds will not touch the feet of *Bhagavān*. If they do so, the fear of *samsāra* will disappear of itself. (v. 30 to 32.)

114. With these words, *Prahlāda* remained silent. *Hiranyakaśipu*, being blinded with rage, pushed him down from his lap, and said addressing his servants "This boy deserves to be killed. Banish him and kill him quickly. He has abandoned his own people, who love him, and worships like a servant the feet of *Vishṇu*, who killed my brother. I therefore regard him as having himself killed him. Though a boy five years old, he has abandoned love of his parents—a thing which is very difficult. What good will this unworthy boy do to *Vishṇu*? An enemy's child should be regarded as one's own child, if he does him good; a medicine given by another should be accepted, if it cures a disease. One's own son should be regarded as his enemy, if he does him injury, like a disease that appears in his own body. One should cut off a part of his body, so that the reminder may be in a healthy condition. *Prahlāda* wears the garb of a well-wisher, but is an enemy in

reality, waiting for an opportunity to injure me, like the senses of a sage (one who meditates), which are not under control. Let him be killed by every means in your power, whether he takes his food, sits down or lies on the ground." (v. 33-38.)

115. When *Prahlāda* was seated, the servants attacked him with their lances in the most delicate parts; but these proved futile, like the good *karma* of one, that does not possess the necessary qualification; for *Prahlāda*'s mind was fixed on *Bhagavān*. (*Ibid.*, v. 40 and 41.) This made *Hiranyakaśipu* suspect that his own death might come from the boy. He therefore determined to end him somehow. He had recourse to various expedients. These were as follows: The elephants of the eight directions were made to trample upon *Prahlāda*'s body; serpents with deadly poison were made to bite him; sacrifices were made to create *bhūtas* to destroy him; thunderbolts were caused to fall upon him by the use of *māyā* (abnormal powers); his breathing was prevented, and the organs of excretion were closed; poison was given to him mixed with his food; he was starved; he was exposed to severe cold, strong wind, fire and water; he was thrown down from the top of a hill. But *Prahlāda*, who was perfectly innocent, could not be killed by any of these means. (v. 42-44.) *Hiranyakaśipu* was filled with anxiety, not knowing what he should do next to end him. He thought within himself "I tried various means for killing this boy, but he has escaped from them all by his own power (*tejas*). These have not touched him; and

though a boy, he is not a fool. Yet like *Sunaṣ-ṣepha*¹ he does not think of the harm I have done him. He does not die, and has no fear of anything. His greatness appears to be unfathomable. By my enmity to him, death will come to me". (v. 45-47). Brightness faded from *Hiraṇyakaśipu*'s face, and he hung down his head. The sons of his *guru* said to him, when he was alone "You have conquered the three worlds single-handed; the knitting of your eyebrows has made the rulers of the three worlds tremble. We do not therefore see what there is for you to think of. The words of children should not be regarded as either good or bad. Let him be bound with ropes, so that he may not run away, and then be handed over to our father, when he returns. His mind will become alright by age and by the service of worthy persons." *Hiraṇyakaśipu* agreed, and asked them to teach him the *dharma*s, that pertain to kings that are householders. (v. 48-51.) The teachers taught him the same things as before. But as already stated, *Prahlāda* did not think them to be of any value. (v. 52 and 53.)

¹ See end of para 81. *Sunaṣ-ṣepha* was the second son of a *brāhmaṇa*, who had three sons. The father was unwilling to give up the eldest, and the mother the youngest. *Sunaṣ-ṣepha* regarded himself as having been sold, and went with *Rohitā* to the sacrifice, but he bore no ill-will towards his parents. The reference to *sunaṣ-ṣepha* is an anachronism; for *Hiraṇyakaśipu* lived in the fifth *manu-antara*, while *sunaṣ-ṣepha* belonged to the seventh *manu-antara*. It must therefore be assumed that *Hiraṇyakaśipu* had knowledge of coming events, or that the poet puts into the mouth of *Hiraṇyakaśipu* what he himself knew.

116. (i) When the teachers were otherwise engaged, *Prahlāda* called together boys of the same age, and addressed them as follows (v. 54 to 56):

Life as a human being is a thing difficult to attain; yet it is the means by which one may attain his highest goal; it is perishable. A wise man should therefore, even while he is young, adopt the means, by which *Bhagavān* may be reached; and youth is the proper time to do so, as he will then have a strong body and capable limbs. *Bhagavān* alone is worthy of being attained; for he is the *ātma* of all and their controller, and he wishes their well-being. One should not strive for the enjoyment of the senses; for it comes to one, when he is connected with a body. It is found in every birth, and comes without any effort, as pain comes to one, though he does not seek it, and makes no effort for it. No trouble should be taken to procure such enjoyment; for by doing so one's life is merely wasted. If one desires such enjoyment, let him seek refuge in *Bhagavān*; for though he enables him to reach his highest goal, yet he will give inferior enjoyments also, should one desire them, and they will be of a superior kind. Hence a wise man, that is plunged in *samsāra*, should make efforts towards his own good, before his human body comes to grief. (Ch. VI, v. 1-5.)

(ii) *Prahlāda* then lamented how men, that do not control their senses, waste their lives.

Human life consists of one hundred years. Fifty years are spent in sleep; ten years are spent as a child in ignorance; ten years as a boy in play. When old age seizes his body, and he becomes unable to do any work, twenty years pass. Thus there remain only ten years; and these are spent by one's attachment to his home in the pursuit of unattainable desires, and in strong delusion in regard to what is really his own good. This desire for unattainable things, and delusion as to one's own good, come from attachment to one's surroundings. (v. 6-8.)

(iii) *Prahlāda* explained how difficult it was to abandon attachments :

Worldly men are attached to their homes ; their senses are not under control, and they are bound by strong ties of affection. How can they make efforts to release themselves ? Among the things, from which they cannot detach themselves, is wealth ; it is valued more than life ; for one buys this wealth with his life like a thief, soldier and trader. Then there is the wife, who deserves their pity ; when they think how they spent their time with her in private, and what agreeable words she addressed to them, how can they have the mind to leave her ? Then there are the children with their sweet words, and friends, to whom they are bound by friendship. Then there are aged parents and relations of various kinds—brothers and sisters, and houses in every way comfortable and well furnished ; the means of livelihood pertaining to their family, and finally servants and domestic animals. How can one abandon these things—one that is led by desire to do actions, and binds himself, as a silkworm weaves a web, which shuts out its means of egress. ? He regards the satisfaction of the tongue and the sex organ as very desirable objects and is thus deluded. (*Ibid.*, v. 9-13.)

(iv) *Prahlāda* then explained how it was difficult for one so circumstanced to obtain the correct knowledge of the *ātmā*.

His whole life is spent in the support of his family. His mind is ever fixed on wealth ; and he knows that the taking away of others' property will lead to suffering both here and hereafter. Yet he cannot resist the temptation to deprive them of what they have. He may know that there are three *tatvas*, matter, *ātmās* and *Bhagavān*. Yet he distinguishes between what is his own and what is another's. He has become a play thing in the hands of beautiful women. How can such a man know, what he is, and what his goal is, and how can he release himself ? He is full of misery of various kinds, and goes to hell like an ignorant person. (v. 14-17.)

(v) *Prahlāda* then repeated his instruction that they should meditate on *Bhagavān*.

For the reasons set forth give up the company of the *asuras*, who are attached to sense objects, and seek refuge in *Nārāyaṇa*, who is the cause of the creation, sustenance and dissolution of the world, and at whose hands those, that have abandoned all attachments, desire release. (v. 18.) In trying to please Him no great trouble is needed; for He is present in all beings as their *ātmā*. You need not therefore go far to seek Him. He is not a fruit that has to be brought about with exertion; He already exists; it is sufficient to realise that He is the Lord of all, and that they exist only for Him. (v. 19.)

(vi) *Prahlāda* then described *Bhagavān* in these words:

He is present as their *ātmā* in all sentient beings beginning with the vegetable kingdom and ending with *Brahmā*, whether they live in high or low bodies; in the five elements, ether, air, fire, water and earth, and in the objects formed from the composition of those elements; in the three *guṇas*, *satva*, *rajas* and *tamas*; in *prakṛiti* in which they were in equipoise; and in *mahat* and *ahankāra*, in which one or another of them predominates. He has no equal; He controls all beings from within; He is not touched by the imperfections of the bodies, in which He dwells; and He is the seat of the six noble qualities, *jñāna* and the rest. Hence it is He, that appears in the form of *ātmās* and in the form of non-sentient beings. He is without any difference like caste; one cannot think of His *svarūpa* or attributes as so much only; He can only be described as being present in everything that He controls; He is wholly bliss; there is no one to control Him. If *Bhagavān* be of this description, why do not all persons see Him? The reply is that He is concealed from the view of worldly men by *prakṛiti*, which creates delusion by its *guṇas*; but He can be known from the teaching of worthy teachers. (v. 20-23.)

(vii) *Prahlāda* concluded as follows :

Hence abandon your *asura* nature ; be merciful to all beings and wish their welfare ; if you do so, *Bhagavān* will be pleased ; when He is pleased, what is there that cannot be attained ? Of what good are *dharma*, wealth and enjoyment—which come to one even here without any effort on his part as the effect of three *guṇas*, *satva*, *rajas* and *tamas*—to us, who enjoy in thought the honey in His lotus-like feet, and who sing His noble qualities ? Why should we desire even *moksha*, in which all connection with matter and *guṇas* will cease ? I know what our teachers have taught us, *viz.*, *dharma*, wealth and enjoyment, logic which gives instructions in regard to them, the earlier part of the *veda*, which points out the means to worldly fruits, the science of administration, and various means of livelihood. Yet I regard the latter part of the *veda* as teaching what is really good ; it is that one should surrender himself to *Bhagavān*, who is the friend of all. (v. 24-26.)

117. *Prahlāda* then explained that the instruction, which he had imparted to them, was first taught to *Nārada* by *Bhagavān Nārāyaṇa*, who lives in *Badari* ; and that he obtained this knowledge from *Nārada*. Though difficult to attain, one is fit to receive it, if he loves *Bhagavān* for Himself, and bathes in the dust of His holy feet. One need not think that only great men like *Nārada* are qualified. This is *Bhāgavata dharma*—the means of attaining *Bhagavān*. (v. 27-28.) *Prahlāda*'s comrades doubted how he could have had access to *Nārada*. They did not see him at school, and he could not have seen him, while he was in his palace. *Prahlāda* replied with a smile : " When my father departed for the *mandara* mountain to do *tapas*, *Indra* and his *devas* made great preparations for attacking the *asuras*. They said to one another. This wicked *asura*, who harassed

the world, has been eaten up by his own evil deeds, as the serpent is by ants. The *asura* chieftains being beaten by the *devas* fled in terror in all directions. They only thought of saving their lives, and did not mind what became of their wives, children, friends, houses, domestic animals and furniture. The *devas* looted the king's palace, and destroyed it; and *Indra* carried away the queen, my mothēr, who cried like the *kurari* bird in terror. *Nārada*, who met him by chance on the way, cried 'Lord of the *devas* ! it is not fitting that you should carry away this innocent lady ; leave her ! leave her ! She is the wife of another, and is devoted to him.' (Ch. VII, v. 1-8.) *Indra* replied ' There is an embryo in the womb of this lady deposited therein by the enemy of the *devas*. Let her remain with me, till her confinement. Then I will leave her, when I shall have killed her baby, and achieved my object.' (*Ibid.*, v. 9.) *Nārada* said ' This son of hers is without any evil deed ; he is a great *Bhāgavata* (lover of *Bhagavān*) ; he will be of noble qualities and will be a follower of *Bhagavān* ; he will be a strong person and cannot be killed by any one.' Thereupon *Indra* respecting *Nārada*'s words, and out of regard for one, beloved by *Bhagavān*, abandoned the lady and going round her, he returned home. (v. 10 and 11.) *Nārada* took my mother to his *āśrama*, and consoling her, said ' Child ! live here, until your husband returns. Accordingly she remained in the *āśrama* without any fear, until my father returned from his *tapas*. She rendered service to the *rishi* with great devotion. She

had two objects in her mind, (1) that her son in her womb should be free from all harm, and (2) that her confinement should take place after her husband's return. The *rishi Nārada* out of mercy taught my mother knowledge of the *ātmā* as distinct from the body, and the means of reaching *Bhagavān*. He intended that I should also profit by this teaching. My mother from the fact that she is a woman, and by the lapse of time, has completely forgotten it; but I remember it even now by the grace of that great *rishi*. My friends! you also may profit by this teaching, if you receive my words with respect. Even women and children are like me fit to receive this instruction. It is out of respect, that knowledge of this kind will come to women and children, as it has come to me." (*Ibid.*, v. 12-17.) With these words, he continued the instruction previously begun. It deals with the following points: (1) the discrimination of the *ātmā* from the body; (2) the origination of *samsāra*; (3) why sense objects should be abandoned; (4) the need for doing loving meditation on *Bhagavān*; (5) the means by which this meditation should be brought about and helped; (6) the mark by which one may know whether this loving meditation has been attained; and (7) what constitutes fitness for doing this meditation. This subject is dealt with in verses 18-55 and it is abstracted in Section X.

118. *Prahlāda*'s comrades accepted his teaching wholeheartedly, and rejected what their teachers had taught them. The teachers lost no time in reporting the matter to the *asura* king, who was filled with rage

and determined to kill his son. He sent for *Prahlāda* who stood before him, in all humility with a serene mind and with folded hands. The father shook from anger like a serpent trodden under foot, and breathing hard, said "You fool! hypocrite! Are you going to be the means of destroying my family? In your pride you have disobeyed my command. I will now send you to the abode of *Yama* (God of death). The three worlds and their rulers tremble, when I am angry. Relying on whose strength, do you fearlessly set my command at naught?" (Ch. VIII, v. 1 to 7.) *Prahlāda* replied:

My strength is *Bhagavān*. He is not only my strength, but yours and the strength of all other persons. All beings from *Brahmā* downwards, whether high or low, movable or immovable, have come under His control. He is the ruler of all; He it is that gives one strength of body, strength of mind and strength of the senses; He is the whole world; He creates, sustains and destroys the universe with matter and *ātmās*, which are inseparable from Him; He controls the three *guṇas*, *satva*, *rajas* and *tamas* and He has no equal. Give up this *asura* nature of yours. Regard all beings alike; there are no enemies except one's own mind uncontrolled and running after unworthy objects; the control of your mind is the highest worship of *Bhagavān*; foolish people, that have not conquered the six thieves in the form of the mind and the senses, fancy that they have conquered the three worlds. The notion that one is an enemy arises from delusion. How can this notion come to a good person, who controls his mind, who knows *Bhagavān* and looks upon all alike? (*Ibid.*, v. 8 to 11.)

119. *Hiranyakaśipu* replied "It is clear from your tall talk that you wish to die. Those about to die speak unconnected words, as you have done. You speak

of a ruler of the universe other than myself. Where is He? If He is everywhere, why is He not seen in this pillar? I will sever your head from your body. Let *Hari*, on whom you rely for protection, save you if He can." With these words he leapt up from his throne, and seizing his sword, he struck the pillar with his fist with all his force. At once a terrible sound emerged from the pillar, which rent the universe asunder; and this made *Brahmā* and others think that the end of the worlds had come. On hearing the sound, the *asura* king could not perceive from whom the sound came, and his chieftains present in the hall were filled with terror. (v. 12-17.) Then *Bhagavān*, desiring to prove the correctness of His servant's words, and to show His presence in all objects, came out of the pillar in a wonderful form, that was not wholly man nor wholly beast. *Hiranyakaśipu* wondered what that wonderful figure could be. (v. 18-19.) His eyes were like molten gold; His hair fell down from His face; His teeth protruded from the ends of His mouth; His tongue had sharp edges like a razor, and moved to and fro; His eye-brows were knit; His ears stood upright; His mouth and nostrils were open and were like mountain caves; His body touched the sky; His neck was short and stout; His chest was broad and His waist thin; His body was covered with hair white as the moon's rays; His numerous hands spread in all directions, and the nails of His fingers looked like weapons, and He was terrible to look at. (v. 20-22.) *Hiranyakaśipu* looked at this terrible form of *Bhagavān*, and thought

“Surely *Vishṇu*, the owner of *māyā*, has taken this form with intent to kill me; but what of that?” With this thought and shouting, he advanced towards *Bhagavān* with his club. But he disappeared within His *tejas*, as insects advancing towards a lamp disappear in it. It was not wonderful that the *asura*, who was full of the quality *tamas*, disappeared in *Bhagavān* full of the quality *satva*; for did He not swallow up the darkness of *pralayā* at the beginning of creation? (v. 23-25.) The *asura* then struck *Bhagavān* in rage with his club; but *Bhagavān* seized him as the *garuḍa* bird seizes a serpent. The *asura* slipped out of His hands as the serpent slips out of the hands of a playful *garuḍa* bird; for *Bhagavān* desired to have some play. *Indra* and the other rulers of the worlds, who had been deprived of their places, and the hosts of *devas* were looking on at the fight from behind the clouds. Not knowing what *Bhagavān* was about, they asked themselves “Is this *asura* more powerful than *Bhagavān* Himself?” The *asura* also was of the same mind, and thought that *Bhagavān* was afraid of his power. He again advanced against *Bhagavān* with his sword and shield, and moved above and below with the swiftness of a kite and appeared everywhere. *Bhagavān* seized him with a terrible shout, as a serpent catches a rat, and sat on the door-step of the *asura*’s palace, and making him fall down on his lap, split open with the nails of His fingers the *asura*’s chest—a chest which had resisted even *Indra*’s *vajra*—as a *garuḍa* tears open a poisonous serpent. The *asura*’s followers attacked Him in large

numbers, but throwing the *asura*'s corpse on the ground, He made them fly in all directions. Having no one to oppose Him, *Bhagavān* sat on the *asura*'s throne in the presence-hall. His appearance was terrible, as that of a lion at the killing of an elephant ; His eyes were full of rage ; He licked the ends of His open mouth with His tongue ; His face and hair were tinged with drops of blood, and he put on the *asura*'s intestine round His neck like a garland. The clouds being shaken by His hair were shattered to pieces ; the light of the sun and the planets was eclipsed by the lustre of His eyes ; the *devas*' chariots were scattered with the hair on His head ; the oceans were stirred with His breath ; the elephants in the eight directions shrieked in terror ; the earth trembled in agony ; the hills shook ; the sky and the eight directions did not shine. (v. 26-34.)

120. Then *Brahmā*, *Rudra*, *Indra* and the various groups of *devas*, *manus*, *prajāpatis* and *rishis* praised Him. *Rudra* said "The time for Your anger is, when the dissolution of the universe is at hand. This petty *asura* has been killed. Protect his son, who is near You and who loves You ; for You are a lover of those, that love You." Others expressed their joy at regaining whatever that had lost before at the *asura*'s hands. *Bhagavān*'s attendants in the highest heaven also came, and expressed their pleasure at His wonderful form as Man-Lion, and said "This *asura* was Your servant and was cursed by the sages. His killing is an act of grace on Your part towards him." (v. 40-56.) Then *Brahmā* and the *devas* requested *Śrī* to approach *Bhagavān*. Even

she durst not do so; for she had not seen nor heard about such a form before. *Brahmā* then asked *Prahlāda* to approach Him, saying "Child! Go near Him and pacify Him, who was angry with your father." *Prahlāda* accordingly slowly approached Him, and prostrated on the ground at *Bhagavān's* feet with folded hands. *Bhagavān* full of mercy raised him from the ground, and placed His lotus-like hand on his head—a hand which removes all fear from those, that are afraid of the serpent in the form of time. The touch of *Bhagavān* at once removed all impurities from *Prahlāda*. He perceived the true nature of the *ātmas* and of *Bhagavān*, and with hair standing on end, with his heart melting and with tears in his eyes, thought of *Bhagavān's* holy feet in bliss.

121. He then praised Him with his eyes and mind fixed on Him, with words coming out slowly from deep love. (Ch. IX, v. 1-7.)

(i) *Prahlāda* first explained that even he, *asura* though he was, was qualified to offer Him praise.

Even persons in whom, the *satva* quality alone prevails, such as *Brahmā*, *devas*, *rishis* and *siddhas* are unable to worship You, describing Your numerous qualities with the stream of their words; how can I born of an *asura* family do so? Yet I take courage. I do not consider that a qualification for offering praise is obtained by any of the following: wealth, high birth, fine figure, *tapas*, vedic learning, the strength of body and senses, brightness of the face, power, preparedness, capacity to know, and meditation. The only qualification is the feeling of *bhakti*; for You were pleased with the lord of elephants for his *bhakti* (love). I consider a man of the lowest caste, living on dog's flesh, to be very superior to a *brāhmaṇa* possessed of twelve noble

qualities, if he turns his face away from Your lotus-like feet; for the low caste man gives up to You his mind, his words, his actions, his wealth and *prāṇa*, and he purifies himself and his family. But a person, that is conceited on account of his noble birth cannot do so. You have by nature everything that can be desired; being thus full, You do not need anything for Yourself from worldly people. Whatever a person offers to You, comes back to him from Your infinite love for us, as anything done to increase the beauty of the face appears in its reflection in a mirror. Hence low though I am, I will cast off my timidity, and praise You so far as I can, using everything that I have. If one, that has entered into a *karma*-made body, praises You, he will be purified. (*Ibid.*, v. 8 to 12.)

(ii) *Prahlāda* then requested *Bhagavān* to give up His anger.

Lord! all these—*Brahmā* and others—are like me Your servants, and they shake from fear. With your *avatāras* You play in order that we may attain what we desire, retain what we obtained, and realise our real nature, and find pleasure in it. Hence abandon Your anger; the *asura* has now been killed by You, and all people will be pleased, as even good men are pleased with the killing of a scorpion or serpent. Let all beings return home with a happy mind. May the people think of this form of Yourself in order to become free from fear. As for myself I do not fear at all this terrible form of Yours.¹ (*Ibid.*, v. 13 to 15.)

(iii) *Prahlāda* then described the nature of *samsāra* and made certain requests.

What I do fear is the intense unbearable suffering in the wheel of *samsāra*, being bound by my *karmas*, which have robbed me of my true nature. I have been born in all

¹ This form has already been described in para 119.

births; and in every one of them I have been burnt by the fire of grief arising from separation from desirable things, and by the coming of undesirable things. Penances (*prāyaścitta*) have been prescribed for the wiping out of *karma*; but even they yield only pain, and do not conduce to one's good. *Samsāra* is like a revolving wheel. Its nave is the mind; though it is the means of discriminating what is enduring from what is perishable, when influenced by the *satva* quality, yet under the lead of attractive sense objects it does actions of various kinds to procure enjoyment from those objects, and brings about connection with one body after another. It thus supports *samsāra*, as the nave supports the wheel; its spokes are sixteen in number consisting of the five *bhūtas* (elements) forming the body, the five senses of perception, the five senses of action, and the mind—all of which are products of matter. The activities of these depend upon the activity of the mind, as the spokes of a wheel rest on the nave; and this mind is moved by sense objects, which are also products of matter; (*prakṛiti*), and this is done with the help of time, when with Your will, the *guṇas* of matter are disturbed out of their equipoise. The wheel being thus kept revolving by the powerful mind, who can get out of it, unless he secures Your grace? Hence what I fear is *samsāra*. When will You be pleased to call me to Your holy feet, which are the means to release? Give me the attainment of Your service. Let me enjoy association with those worthy persons, whose minds dwell on Your two feet, and whose tongues ever repeat the stories of Your noble deeds, that are sung by *Brahmā* and others. By this means I shall be enabled easily to get over all difficulties. I may be asked why I appeal to You in preference to others. I will explain. Worldly people think that parents protect a young child; that good medicine cures disease, and that a ship saves one from being drowned in the sea. But this view is erroneous. Parents, medicine, and ship can do no work, when You do not extend Your grace to them. Similarly whatever means are resorted to by persons to remove their suffering become futile, so long as You are indifferent. Whatever is connected with an action that is being done—the actual doer,

the person who induces him to do it, the thing done, the instrument used, the person that benefits thereby, the time and place at which it is done, and the cause for it—all these and everything connected with it are Yourself. Hence it is to You that one should look for protection. Having fallen into this wheel with sixteen spokes, and undergoing sufferings of various kinds, I come to You as my refuge. Be pleased to draw me out of it. Only he that binds can release. You are not touched by the qualities of *prakṛiti* (matter); that *prakṛiti* is under Your control; and You work in the form of time. You are therefore able to set free the *ātmās*, that are whirling round in *Samsāra*. (*Ibid.*, v. 16, 17, 18, 20, 21 and 22.) It may be asked next why I do not desire enjoyment in the heaven world. I will explain. I have seen that the life, prosperity and lordship of *Indra* and of the other rulers of the worlds are perishable. They disappeared, when my father laughed in anger, and knit his eyebrows. Will a wise man desire those things? It is only foolish people that desire them. Even the prosperity of my father was short-lived. For he was destroyed by Yourself. Hence I do not desire any of these things nor the enjoyments to be had in the other worlds including the world of *Brahmā* or the abnormal powers sought by men; they are liable to destruction by time. What I do wish is that You should take me to the side of Your servants. The description of the enjoyments sought by worldly men is pleasing to the ear; but they are tantalising like a mirage, and this body, in which people long to live, is the seed-bed, from which diseases of various kinds grow. He, that does not realise these facts, and is not filled with disgust, attempts to quench the fire of desire with drops of honey, which cannot be attained without great difficulty. (*Ibid.*, v. 23-25.)

¹ Verses 19, 20 and 22 describe an *Ekāntin*, i.e., one that looks to *Bhagavān* alone for everything that he desires. Verses 23 to 25 describe a *parama-ekāntin*, i.e., one that is the highest among the *ekāntins*; for he does not desire from *Bhagavān* anything.

(iv) *Prahlāda* then expressed his gratefulness for the favour done to him by *Bhagavān*.

Where am I born in the family of *asuras*, in which the quality of *tamas* and *rajas* prevail! Where is Your mercy! You have placed Your lotus-like hand on my head—a favour which has not been shown to *Brahmā*, to *Rudra* or even to *Śrī*. This action of Yours will not lead to the charge of partiality on Your part; for You do not distinguish between a high person and a low person; and You are the *ātmā* and well-wisher of every person. Each person gets from You what he desires by his service, as one gets what he needs from the *Kalpaka* tree in the heaven world. It cannot therefore be said that You prefer one person on the ground that he is of a superior caste, and neglect another on the ground that he is an inferior. This favour was begun through *Nārada* your servant. By attachment to persons that hanker after the desirable things of the world, I had fallen into the well of *samsāra* full of serpents. You drew me out of that well by *Nārada* and made me Your own. How will I give up the service of Your servants? I may be asked in this connection whether Your favour has not been shown to me by the protection of myself from all the dangers, to which I was exposed, and by the killing of my father, who was the cause of all these troubles. Lord! I regard both these things as having been done to prove that the words of the *rishi* were true, and also to justify the words of my father, who taking the sword in his hand said "I will cut off your head; if there be a ruler other than myself, let him come and save you." (v. 26-29.)

(v) *Prahlāda* then praised *Bhagavān* describing His deeds.

You alone existed, before this world came into existence in its present form; You alone will exist, after it disappears. Hence You alone exist in its intermediate condition after creation and before dissolution. With Your will You made the world of matter evolve into the various

products seen all around ; You entered into them and You therefore appear as those objects. You are matter, which never remains in the same condition for long, and which is therefore known as *asat* ; You are the *ātmās*, who as being ever in the same condition, are known as *sat*. Yet You are other than matter and *ātmās*. The notion that an *ātmā* is a ruler of the world is a misconception, and is without meaning. That, from which another thing comes into existence, in which it disappears, upon which it depends for existence, and which sees it, is not other than that thing. For instance, a tree springs from the ground and grows ; finally it disappears in it ; in the meantime it obtains support from it. The tree therefore does not differ from the ground. Similarly the time of day-break is not other than time not limited in any way. In the same manner this world owing its existence to You, disappearing in You in dissolution, receiving support from You between its appearance and disappearance, and being seen by You, does not differ from You. You made this world disappear in Yourself ; You were in the enjoyment of bliss that You possessed by nature ; having no desire for enjoyment, You were without action ; Your eyes were closed, but You were not asleep ; Your condition then was neither waking, dreaming nor deep sleep. You were not touched by matter or by its three *guṇas* ; You lay in the waters of dissolution ; when the time came for creation, You rose from Your bed formed by the one-thousand hooded serpent ; You disturbed the equipoise of the *guṇas* of matter which was dissolved within Yourself ; the world came out of Your naval in the form of a lotus bud as a banyan tree comes out of a tiny seed ; *Brahmā* then appeared in the lotus flower ; He found nothing other than the lotus-bud ; he looked outside of himself for the seed from which the bud had come, but could not see it ; he then dived into the water and searched for a hundred years with the same result. How can a seed be seen when it appears in the form of a shoot ? He was filled with wonder ; he sat on the lotus flower and made severe *tapas* ; his mind becoming pure thereby, he saw You, pervading his body, a compound of the five *bhūtas*, the senses and the mind, as smell is seen in

earth. *Bhagavān* then appeared with one thousand heads, one thousand eyes, one thousand noses, one thousand ears, one thousand mouths, one thousand hands, one thousand thighs and one thousand feet. His ornaments and weapons were numberless. His was a wonderful figure ; seeing which, *Brahmā* was filled with joy. Taking the form of *Hayagrīva* (having the face and neck of a horse), You killed the two *asuras* named *Madhu* and *Kaiṭabha*, who had stolen the *veda* from *Brahmā* ; and You brought it back and restored it to him. This form of Yours is regarded as dear to You, and as being made of divine matter with *satva* as its only *guṇa*. This is not the only form in which You come down in *avatāra* ; You have appeared in the form of men, of beasts, of *rishis* and fish ; You protect the world ; You destroy those that injure it ; You establish *dharma* peculiar to each *Yuga* ; You appeared in visible forms in the first three *yugas*, but remain concealed in the *Kali yuga*. Hence You are known as *Tri-yuga* (seen in three *yugas*). (v. 30-38.) These—*ātmās* and matter—are stated to be Your forms by the *veda* ; as a shoot comes from a seed, and in due course yields another seed, so the manifested world, consisting of both Your forms came from the same forms in a subtle condition ; in due time they will revert to their original subtle condition to be followed again by the manifested condition. These forms of Yours are not brought about by *karma* as in our case, but by nature they pertain to You. Therefore there is nothing other than Yourself. As persons performing a sacrifice obtain fire from wood by friction, so *yogis* by their *yoga* (meditation) perceive You directly clothed in both these forms. There is no other means of perceiving You. You are the five *bhūtas*—earth, water, fire, air and ether ; You are the *tanmātras* ; You are *prāṇa* and the senses ; and You are the mind that helps in obtaining knowledge. In short You are everything that is, that can be thought of by the mind or described in words, whether they are matter with its three *guṇas* and its modifications, or they are the *ātmās*, in whom the *guṇas* find no place. There is nothing other than Yourself. Neither the *guṇas*, *satva*, *rajas* and *tamas*, nor the modifications of matter in which those

qualities appear, such as *mahat* and *ahankūra* and the mind, can perceive Your *svarūpa* (substance); for they are non-intelligent; even men and *devas*, who are intelligent, labour under the same disqualification; for their *jñāna* (knowledge) has contracted under the influence of *karma*. All of them have a beginning and an end; wise men meditate on this fact and withdraw from sense objects. *Bhakti* (love for You) can be attained only by Your service helped by *namaskūra* (prostration) before Your feet, praising, making offerings to You, doing worship, thinking of You and hearing Your stories. Can one obtain love for You by any other means—You, that are regarded as the highest goal by those, that desire nothing whatever in this world? (*Ibid.*, v. 47-50.)

(vi) *Prahlāda* then described the condition of worldly men, and observed that *Bhagavān* alone should save them.

This mind does not find pleasure in the stories of Your noble deeds; for past evil deeds have made it impure; it does not strive for worthy ends; it runs after sense objects; it suffers from pleasure, grief, fear and attachment to wife and children—pleasure on the attainment of a desired object, grief on separation from it, and fear in the contemplation of its probable loss. This being the case, how can I, a miserable wretch, realise Your true nature? The senses of perception and action pull their owner in different directions, as co-wives distract their husband's attention in various ways. They are never satisfied with their enjoyment. This description applies not merely to me, but also to all those that live around me. By their evil deeds they have fallen into this insufferable stream of *samsāra*; they stand in constant dread of the birth of a son to their enemies, of the death of their own relations, and of the prospect of their property being taken away by others for their enjoyment; they are filled with love for their own bodies, and for the bodies of those connected with them, and with hate for the bodies of their enemies. All this is due to their ignorance of the real nature of the *ātma*.

Be pleased to draw them out of this stream—You who are going about on its bank. (*Ibid.*, v. 39-41.) Lord ! Guru of all beings ! Will this give You much trouble—You who create, sustain and destroy this world ? Great men show their grace to ignorant persons. We do not serve those, that are dear to You. What of that ? As You are the friend of all that suffer, You should extend Your grace to us. I do not fear *samsāra*, which flows on like the stream *Vaitaraṇī* ; for my mind is immersed in the ocean of nectar in the form of repeating Your holy names. I grieve, not for myself, but for those of my friends, who do not know their own nature, who turn away from this ocean of nectar, and who bear the heavy burden of supporting their families in order to procure a few drops of pleasure from sense objects. I cannot direct them to others ; for *rishis* generally desire their own release, and repair to the forest and meditate on You. They do not work for the benefit of others. I do not see any one in whom they can find a refuge. I do not wish to abandon them and obtain release for myself only. The pleasure that one finds in *samsāra* like that of sexual intercourse, is like the pleasure in scratching the skin with the nails of one's fingers. The pleasure is only for a moment, and is followed by a burning sensation. Similarly the pleasure afforded by sense objects is petty, lasts for a moment and is followed by unbearable suffering. Foolish people are not satisfied with the enjoyment of sense objects, though it leads to intense suffering. But the wise will take no action to satisfy their desires, knowing that it leads to pain, as the pleasure of scratching is followed by a burning sensation. Certain things are means to release from bondage, such as preserving silence, doing penances, reciting or studying the *veda*, doing *tapas*, doing the duties of one's position, teaching truth to others, residing in retired places, repetition of *mantras* and meditation. But in the case of one, that does not control his mind and senses, they only serve the purpose of earning their livelihood. Even this purpose fails in the case of those, that do them in order that others may praise them. (*Ibid.*, v. 42-46.)

122. When *Prahlāda* concluded his praise, *Bhagavān* said :

Child ! I am pleased with you, ask for anything that you desire, and I will give it to you ; for I give whatever is sought by men. One that does not please Me cannot see Me, and one that has seen Me does not deserve to be troubled in mind. (*Ibid.*, v. 51-53.)

Prahlāda replied with a smile :

Lord ! do not cheat me by promise of a boon—me who by nature am attached to sense objects. I fear attachments to them, and am disgusted with them. Desiring release I seek refuge in You. Apparently You wish to test whether I possess the marks of a servant, and ask what objects I desire. Otherwise this speech of Yours will not fit in with Your mercy. One, that desires anything in return for his *bhakti* (love) is not a servant ; he is a trader. He is not a master, who gives one what he desires, and gets his service in return. I love You, but not to obtain anything in return. You are my master for all time to come. Our relation is not the relation of a king to his servant ; neither of us desire anything from this relationship. If You desire to give a boon, I ask for this only, *viz.*, that no desire should spring in my heart. (Ch. X, v. 2-7.)

Bhagavān said :

Persons like you, that love Me for Myself only, do not desire enjoyment in this or in the other worlds ; nevertheless in this *manu-antara* you shall be the lord of the *asuras*, and experience the enjoyments available in that position. Hear stories of My deeds ; worship Me with meditation—Me who am in you and in all beings. You will thus wear out whatever *karma* remains. Good deeds should be worked out by enjoyment ; evil deeds by cheerfully undergoing suffering. Throw up your body in due course. Spread your fame till it is sung in the heaven world ; and you will then reach Me freed from bondage. (v. 11-13.)

123. *Prahlāda* then asked for one boon :

My father not knowing Your power (*tejas*) spoke insultingly of You from the false notion that You killed his brother, and he tried to injure me, your beloved. May he be purified from the sin committed in both ways. (v. 15-17.)

Bhagavān then replied :

Twenty-one generations including your father have become pure from the fact, that you have been born in their family. One that loves Me, that is without desire and aversion, that looks upon all alike and that does his duties properly, purifies the country in which he resides, even though it is inhabited by impure persons. (v. 18-19.) Then *Brahmā* expressed his joy at the killing of the *asura*, who obtaining extensive powers from himself, harassed the world, and at the release of his son from all the troubles, to which he was exposed. (v. 26-28.)

Bhagavān replied :

Do not in future give such extensive powers to the *asuras* ; for cruel minded by nature as they are, those powers have the same result as giving milk to a serpent.¹ (v. 30.)

¹ The *avātāra* as *Nṛi-simha* took place in the fifth *manu-antara*. *Bhagavān* said that *Prahlāda* should be the lord of the *asuras* "in this *manu-antara*". His grandson *Bali* took a prominent part in the churning of the milk ocean in the sixth *manu-antara*. *Hiranyakaśipu* therefore lived in the fifth *manu-antara*; and he was destroyed by *Bhagavān* as Man-Lion.

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(3) AVATĀRA AS "HARI "

(Sk. VIII, Ch. II to IV)

124. There was a hill named *Trikūṭa* in the *dvīpa* (island) surrounded by the ocean of milk.¹ *Gajendra* (a lord of the elephants), who resided in the jungles of that hill, went one day to a large tank in it with she-elephants and young ones to quench their thirsts. (Ch. II, v. 1, 4, 20 and 24.) He dived into the water, drank it to his heart's content, and washed himself with the water raised with his trunk. His own fatigue being thus removed, he made the she-elephants and the young ones drink the water, and washed them, as a house-holder feeds and washes his children. Being deluded by *Bhagavān's* *māyā*, he was not then aware of the danger, that was at hand. (v. 25 and 26.) A powerful crocodile, that lived in the tank, prompted by *Bhagavān* seized the elephant by his foot. The elephant tried to release himself with all his power; the she-elephants cried in terror; the other elephants tried to pull him out of the water, but without success. The crocodile pulled the elephant into the water, and the elephant tried to pull the crocodile out of it. This fight between them went on for a thousand years, while the *devas* looked on in wonder in the sky. (v. 27 to 29.)

¹ In verses 2 to 19, the hill, a garden belonging to *Varuṇa*, and a tank are described in detail. The description is omitted as unnecessary.

The strength of the body, of the mind and of the senses of the elephant dwindled, while that of the crocodile increased greatly. In this dilemma the elephant reflected for a long time, and this thought came to him. "These elephants are unable to set me free. What can she-elephants do? I will seek refuge in *Bhagavān*, the highest of all beings. I will go to Him, who saves one, that seeks His protection from the serpent in the form of time, and from whom even death flees in terror." (v. 30 to 33.)

125. With this thought the elephant repeated a *mantra*, which had been taught him in his previous birth. The *mantra* (v. 2 to 29) will be found in Appendix I. He concluded with these words "I do not wish to live released from the crocodile. Of what use is this elephant's body, which prevents my seeing the true nature of my inner self, and the nature of those around me regarded by me as mine? What I desire is release from *karma*, which connects me with a body, and conceals one's true nature." (Ch. III, v. 25.) *Brahmā* and the other *devas* did not respond to his call; for the *mantra*, which the elephant repeated, did not contain any mark distinguishing them from others. But *Bhagavān* came where the elephant was, seated on the shoulders of *Garuḍa*, and bearing the weapon *chakra*; for He is the *ātmā* of all beings, and the elephant's description applied to him fully. (v. 30 and 31.) Seeing *Bhagavān*, *Gajendra* raised his trunk with a lotus flower in it, and said with difficulty "Nārāyaṇa! Guru of all! *Bhagavān*! *Namaskāra* to

You." *Bhagavān* quickly alighted and drew the elephant along with the crocodile out of the water. Splitting the crocodile's head with His *chakra*, He set free the elephant, while the *devas* were looking on. (v. 32 and 33.)

126. It will be interesting to know who the crocodile and the elephant had been. The former was a *gandharva* named *Hūhū*, and had been cursed by the *rishi Devala*. He rose from the crocodile's body in a fine person, prostrated before *Bhagavān* and singing His praise returned to his own world. (Ch. IV, v. 3 and 5.) The elephant being touched by *Bhagavān*, was released from his body, attained the nature of *Bhagavān*, and became one of His attendants in the highest heaven. (v. 6.) In his previous birth he was the king of the *Pāṇḍya* country known as *Indra-dyumna*, and was a lover of *Bhagavān*. He retired to the hill *Kulāchala* and did *tapas* therein with matted hair. One day while he was doing worship in silence, the *rishi Agastya* came in. But *Indra-dyumna* did not rise from his seat to receive him, and did not show him the usual marks of respect. The *rishi* became angry (v. 7 to 9) and said: "This is a fool; his mind has not been taught humility, and he treats *brāhmaṇas* with disrespect. Let him be plunged in utter darkness; he is intoxicated like an elephant; let him become an elephant itself." (v. 10.) With these words the *rishi* departed. *Indra-dyumna* did not grieve, regarding this as the effect of his past *karma*, and attained birth as an elephant. But by the merit of his

worship of *Bhagavān* he remembered his past life even in the elephant's body. *Bhagavān* having thus saved his beloved, returned to his own world.¹ (*Ibid.*, v. 11 to 13.)

(4) AVATĀRA AS KŪRMA (TORTOISE)

(Sk. VIII, Ch. V to XI)

127. One day as *Indra* was seated on his elephant *Airāvata*, the *rishi* *Durvāsas* went to him and gave him a garland of flowers, that had been worn by *Śrī*. *Indra* received it and placed it on the head of his elephant, which threw it down and trampled it under its foot. *Durvāsas* was enraged at this disrespectful treatment of the garland, and cursed him saying "You are intoxicated with your prosperity. *Śrī* will leave you." *Śrī* accordingly abandoned *Indra*, and the *devas* lost their strength. The *asuras* took advantage of this opportunity, and attacked them in large numbers, and many of the *devas* were killed. (Ch. V, v. 15 and 16.) *Indra*, *Varuṇa* and others consulted as to how this trouble could be got over; but could not arrive at a satisfactory solution. They then went to *Brahmā* and reported the facts to him. *Brahmā* went with the *devas* to where *Bhagavān Ajita* was (See para 20 (i)) and praised him. (Ch. V, v. 17, 18, 24 and 25.) This praise

¹ This *avatāra* took place in the fourth *Manu-antara* vide para 20 (i).

(v. 26-50) will be found in Appendix I.¹ *Bhagavān* though able to achieve the end sought by the *devas*, desired to have some play and replied "Make peace with the *asuras* until your object is achieved with their help. Having regard to the importance of your business, it is desirable to make peace with even your enemies. When you have attained your end, you may treat them as the serpent treated the rat.² (Ch. VI, v. 17 to 20.) Make efforts to obtain *amṛita* (nectar) drinking which one will be saved from death. Do not delay. Throw into the ocean of milk bushes, grasses, creepers and herbs, and place into it the hill *Mandara*; and wind round it *Vāsuki*, lord of serpents like a rope, and churn the ocean with diligence, and I will give you every help. You will reap the fruit, while the *asuras* will have taken trouble for nothing. While you do this, if they desire anything, give it to them cheerfully. Remember that anything may be

¹ Verses 2 to 6 of Chapter VI describe the appearance of *Bhagavān*; and verses 8 to 15 contain the praise offered by *Brahmā*. The description is omitted as being a repetition of the descriptions given in other places; and the praise will be found in Appendix I.

² A snake catcher had put a serpent into a box along with a rat. Anxious to get out, the serpent asked the rat to stand on its hood, and make a hole in the lid of the box; and when this was done, the serpent got out and ate the rat at the same time. *Bhagavān*'s meaning in referring to this was that the *devas* should make the *asuras* their friends, until they gained their object, and that when this was done, they might attack them and defeat them.

gained by sweet words, but never by anger. A powerful poison will first come out of the ocean, but do not fear. Do not exhibit grief at any moment on this occasion, nor desire for anything, nor show your anger." (v. 21 to 25.)

128. Then the *devas* went to *Bali*, the grandson of *Prahlāda* and the lord of the *asuras*. Seeing them without any preparation for fight, *Bali's* chieftains began to attack them; but *Bali* stopped them; for he knew when to make peace and when to make war. Then *Indra* in a sweet voice repeated to him what he had been instructed to say by *Bhagavān*. The proposal to churn the ocean for *amṛita* appealed to *Bali* and his chieftains. (*Ibid.*, v. 26 to 32.) Having thus secured the co-operation of the *asuras*, they made every preparation for the work. The *devas* and the *asuras* went to the *Mandara* hill, and tearing it up with their strength, carried it to the ocean of milk with loud shouts. Before they reached their destination, they were fatigued with the distance travelled and with the weight of the hill, and in spite of themselves, it fell down on the way. In this fall the hill crushed many *devas* and *asuras* by its weight. Seeing their plight, *Bhagavān* appeared on the scene on the shoulders of *Garuḍa*, and by His graceful look, the *devas* that had been hurt in various ways were made whole. He then placed the hill on *Garuḍa* with one hand, and getting Himself on him He went to the milk ocean followed by the *devas* and *asuras*. *Garuḍa* took down the hill, and placing it on the ocean, departed with *Bhagavān's* permission.

(v. 33 to 39.) Next they went to the lord of the serpents, and promising a share in the *amṛita*, they wound him round the hill like a rope. (Ch. VII, v. 1.)

129. Then the churning began with great enthusiasm. *Bhagavān* took hold of the serpent's head and He was followed by the *devas*. But this was not liked by the *asura* chieftains, who said "we will not take hold of the tail; for it is an ignoble part of the serpent, and we are persons of great merit, by *vedic* learning, by birth and by good deeds." *Bhagavān* smiled and leaving the head, took hold of the tail along with the *devas*. (v. 2 to 6.) The churning then began but the hill not being supported below, went down into the ocean. Their hearts were filled with sadness, and brightness shaded from their faces. Seeing this condition, *Bhagavān* took the form of a huge tortoise (*kūrma*), and diving into the ocean, held up the hill; He was then as large as the *jambū dvīpa*. (v. 7 to 9.) He did not feel the hill to be a great burden; it only appeared to scratch His body and gave Him comfort by its revolutions. (v. 10.) He then increased the strength of body and mind of the *asuras* and the *devas*, and He induced sleep to the serpent *Vāsuki*. Next He took another form as large as a hill, and held the top of the churning hill with one hand, and prevented it from moving to and fro. The *devas* and *asuras* then churned the ocean with such great force, that the whales and other water animals fled in terror. (v. 11 to 13.) The *asuras* were burnt by the hot breath that came out of the mouths and eyes of the one thousand hoods of the serpent like trees burnt

in a forest fire. The *devas* were similarly affected; but their fatigue was removed by the rain that fell from the clouds, and by the cool breeze that came from the sea. The ocean was churned in this manner; but no *amṛita* came forth. Then *Bhagavān* Himself took up the work of churning, standing like a hill before it, and holding the serpent's head with two hands and its tail with the other two hands—the hands that always win, and that assure protection to the worlds. (v. 14 to 17).

130. Then the following things came out of the ocean:

(i) *Halāhala*, a powerful poison. It spread above, below and in all directions, and the churners with their chiefs being unable to bear it, took refuge in *Rudra* and praised him. (v. 18 to 20.)¹ *Rudra* addressing his wife said: "My dear! see how the people suffer from the poison. They churned the milk ocean for nectar but they have got poison. I should protect them, who have sought refuge in me, in order that their lives might not be endangered. Worthy men save others, sacrificing their perishable bodies. By feeling pity for men, *Bhagavān*, who is the *ātmā* of all, is pleased; and when He is pleased, I am pleased. I will therefore drink this poison. Let the people live in comfort." (v. 37 to 40). With these words he took the poison in. Knowing his great power, his wife gave him her assent. The poison showed its effect even in *Rudra*. It remains in his

¹ In verses 21 to 35 the *devas* praise *Rudra*. This is omitted as unnecessary.

neck and shows its mark by the blue colour induced upon it. (v. 41 to 43.)

131. (ii) *Kāma-dhenu*. This was appropriated by the *rishis* in order to obtain milk for their offerings.

(iii) The horse named *Ucchchaiṣṣravas*. It was taken by the *asura* chief *Bali*. *Indra* desired it, but did not give expression to his desire, remembering the warning given him by *Bhagavān*.

(iv) The elephant named *Airāvata*. It was taken possession of by *Indra*.

(v) The precious gem *padmarāga* known as *kaustubha*. *Bhagavān* took it as an ornament for His breast.

(vi) The tree known as *Parijāta*, which is an ornament to the *sva* world, and which gives what anyone asks of it.

(vii) Then the groups of *apsaras*, who gratify the *devas* by their looks and dancing. (Ch. VIII, v. 1 to 7.)

(viii) *Śrī*. She brightened all the directions with her lustre like lightning. She was received by every one with the following presents: *Indra* brought her a seat; the sacred rivers took tangible forms and brought water in golden vessels for her bath; the earth brought all the herbs needed for the purpose; cows, their milk, curd, ghee which with two other things are known as *pancha gavya*; the spring time, the fruits and flowers yielded in that *ritu*; the ocean, two yellow silk robes to be worn by Her; *Varuṇa*, a garland of fresh blown flowers known as *vaijayanti*; *Viṣvakarmā*, ornaments of various kinds; *Sarasvatī*,

string of pearls; *Brahmā*, a lotus flower; the serpents, ear-rings; the elephants in the eight directions with the help of *brāhmaṇas* did the *abhisheka* (bathing ceremony). The *gandharvas* sang; the *apsaras* danced and the clouds sounded drums and other musical instruments. (v. 8 to 16.) *Śrī* then took a garland of *utpala* flowers and went forward looking for a proper person on whose shoulders it might be put. But she found no suitable person among the various groups of *devas* (v. 17 and 19); there were persons like *Rudra* and *Dhurvāsas*, who had great *tapas*, but did not conquer their anger; certain others had knowledge of the truth, but they were not free from attachments; certain others like *Brahmā* were great men, but they had not put down their desire; some like *Indra* were rulers of worlds, but they obtained their lordship from another; some like *Yamā* practised *dharma*, but they had no mercy for the suffering; still others like *Śibhi*, gave with a free hand, but this does not lead to release from bondage; still others like *Kārtavīrya Arjuna* had *vīrya* (great capacity), but it was destroyed by the will of *Bhagavān*. Thus there was no one other than *Bhagavān*, who was not attached to *prakṛiti* in some form or another. Three things are desirable—long life, right conduct, and auspicious form. One or another of these is found but not all the three, and He *Bhagavān*, who has all these three virtues did not desire her. (v. 20 to 22.) She therefore decided to place the garland on His shoulders, for He was free from every defect and was the seat of all noble qualities, which seek

Him of their own motion, and which never show any inclination to leave Him. She placed the garland as She desired, and stood before Him regarding His chest as Her proper abode. *Bhagavān* accordingly placed Her on His chest. Seated in that place She looked upon her children with eyes full of grace and made them grow in prosperity. (v. 23 to 25.)

132. (ix) The next to come up from the ocean of milk was a girl, who was the *devatā* in charge of a kind of spirituous liquor. She was taken hold of by the *asuras* with the consent of *Bhagavān*. (*Ibid.*, v. 30.)

(x) Finally a divine personage came forth bearing a vessel containing *amṛita* (nectar). He was of blue colour and had an yellow cloth round his waist ; he had brilliant ear-rings hanging from the ears and a garland of fresh blown flowers round the neck and the other usual ornaments. His eyes were red like the petal of a lotus flower ; his neck had three lines like a conch ; he had a broad chest ; his hands were long and stout and the hair on his head hung down in pretty curls ; he was young and his appearance was fine and he walked like a lion. He was an *avatāra* of *Bhagavān*. His name was *Dhanvantari*. He has a share in the offerings made at sacrifices ; he is an authority in regard to the science of medicine. (v. 31 to 35.)

133. On seeing *Danvantari*, the *asuras* seized the vessel by force. The *devas* with a sad heart sought refuge in *Bhagavān*, who said " Do not grieve ; I will see that you gain your end." With these words, He at once disappeared. The *asuras* quarrelled about the nectar

among themselves, saying "I will drink it first; not you." The rank and file feared that the nectar would be appropriated solely by their leaders. They pleaded that the *devas*, who had co-operated in the churning, should have their share, as in a *satra* sacrifice all the helpers benefit by it along with the chief. (v. 36 to 40.) At this stage *Bhagavān* re-appeared taking the form of a most beautiful woman. Her form was blue like the *utpala* flower; she had fine cheeks and a high nose; she had ear-rings in the lobes of the ears which were exactly alike; she had a garland of fresh blown jasmine flowers in the hair on her head; she had a fine ornament on her neck; her breasts, which had just emerged, were too heavy for her thin waist; she had on her loins a spotless cloth with a belt over it; she had bracelets on her arms; and the ornament known as *nūpura* round her ankles. Bees were hovering about her face drawn by its smell. Her eyes therefore moved to and fro; by her looks which were marked with shyness, by her smile and movement of the brows, she stirred up sexual passion in the hearts of the *asura* chiefs. (v. 41 to 46.)

134. Seeing her, they exclaimed "What a fine figure! What splendour! What youth!" They ran towards her and asked her "Lady with eyes like the petal of a lotus flower! who are you? where have you come from? what do you wish to do? to whom do you belong? Lady with fine thighs! you appear to churn our minds. We think you are untouched by any group of the *deva* class; why should there be any doubt as to your being

untouched by men? (Ch. IX, v. 1 to 4.) Surely, the merciful creator has sent you down in order to gratify the minds and senses of all embodied beings. Lady with a fine waist! we are quarrelling among ourselves over one thing. Restore peace among us. We are the children of *Kaṣyapa*. Distribute the *amṛita* among us impartially." (v. 5 to 7.) *Bhagavān* replied with a smile "Children of *Kaṣyapa*! Why do you come to Me, who am a wanton woman? A wise man never places confidence in women; they are like wolves, and their friendship does not last; for they seek new men every now and then." (v. 8 to 10.) These words said in joke gratified the *asuras*, and they gave her the vessel of nectar. She received the vessel and said with a smile. "I will divide the nectar, if you will not question My action, whether it be right or wrong." (v. 11 and 12.) The *asuras* agreed, not knowing the inner meaning of *Bhagavān's* words. (v. 13.) The *devas* and *asuras* fasted for a whole day and on the next day, they took a bath, wore new clothing, adorned themselves, made the usual offerings to the fire, gave presents to cows *brāhmaṇas* and all others, and blessings were pronounced on them by *brāhmaṇas*. They then sat in rows with their faces turned towards the east on *kuṣa* grass pointing to the same direction. The hall was adorned with flowers and lamps and with the burning of incense. (v. 14 to 16.)

135. *Bhagavān* then entered the hall with the vessel of nectar. She thought within Herself "The giving of nectar to the *asuras* will be like feeding a

serpent with milk; for they are cruel by nature." (v. 19.) With this thought, She made them sit in separate rows, the *devas* on one side and the *asuras* on another side. She deceived the *asuras* by going near them, showing them marks of respect and by speaking sweet words; while she gave the nectar to the *devas* who were seated at a distance. The *asuras* sat in silence; for they remembered the compact into which they had entered; they regarded her with respect and considered it improper to quarrel with a woman. (*Ibid.*, (v. 20 to 22.) An *asura* known as *Svarbhānu* disguised himself, and seated among the *devas*, received a portion of the *amṛita*. The sun and the moon pointed out the deceit, whereupon *Bhagavān* cut off his head with the sharp-edged *chakra*. Being touched by the nectar, the head became immortal, and *Brahma* gave him a place among the planets. He rushes forward towards the sun and the moon during newmoons and full-moons cherishing his ill-will for them. The body not having had the advantage of nectar, fell down. (v. 24 to 26.) When the nectar had been distributed and drunk, *Bhagavān* resumed His own form while the *asuras* were looking on. The poet concluded the story in these words. "The *devas* and *asuras* were actuated by the same desire and took the same trouble. But while the *devas* drank the nectar, the *asuras* did not; for the *devas* had taken refuge in *Bhagavān*, but not the *asuras*. Whatever is offered to the body, to the son and others, is thrown away; for they are regarded as different from *Bhagavān*. Whatever is offered to *Bhagavān* with the same

materials yields ample fruits, for He is the *atma* of all. (*Ibid.*, v. 27 to 29.)

136. The *asuras* could not bear to see the success of their enemies, and advanced towards them with their arms. The *devas* being strengthened by the nectar, which they had drunk, received them with arms relying upon *Bhagavān's* feet for strength. Then a fierce battle ensued between the *devas* and the *asuras* on the bank of the milk ocean. (Ch. X, v. 3 to 5.) A great noise arose from the beating of drums, the blowing of conches, the roaring of elephants, the neighing of horses, the rolling of chariots and the shouts of foot soldiers. (v. 7.) From the marching of the soldiers and the rolling of the chariots, a cloud of dust rose from the battlefield and hid the sky, the directions and the sun. But soon it abated from the streams of blood that freely flowed from the wounds inflicted by one upon another. (v. 38.)¹ *Bali* attacked *Indra* seated on the elephant *Airāvata*, with ten arrows, the elephant with three arrows, the four servants in charge of its four feet with an arrow each, and the driver with one arrow. But *Indra* caught them with his own arms before they reached their destination. *Bali* then took the weapon known as *śakti*, which burnt like a fire brand. But *Indra* cut it into pieces before it left *Bali's* hand. Whatever weapon *Bali* took up was destroyed by *Indra* then and there. Then *Bali* disappeared and had recourse to *māyā*

¹ Verses 8 to 37 describe the battle in great detail. This is omitted as unnecessary.

(abnormal powers). (v. 41 to 44.) A hill appeared over the army of the *devas*; and from it fell trees burning from a forest fire, stones with sharp points, serpents and scorpions, lions, tigers, boars, and huge elephants roaring dreadfully, thousands of *rākshasa* women stark naked with tridents in their hands and crowds of *rākshasas* crying out "cut, split". Then huge clouds driven by winds showered down live coals, and a fire created by *Bali*, and fanned by the wind burnt the army of the *devas*. The ocean overstepped its limits and was seen on all sides, dreadful with huge waves stirred by strong wind and with eddies. (v. 45 to 51.) *Indra* and his chiefs did not know what to do in this plight. Then he thought of *Bhagavān*, who appeared seated on the shoulders of *Garuḍa*, with an yellow silk cloth round His waist, with eyes as pretty as newly blown lotus flower and with His usual ornaments. Then all the *māyās* of the *asura* vanished like things seen in a dream, when the dreamer rises from sleep. The poet added that to think of *Bhagavān* saves one from all troubles. Then what wonder is it that the *māyās* disappeared when He was seen by direct perception? (v. 52 to 55.) Then the *asura Kalanemi* whirled his trident round and round and threw it on *Bhagavān*; but He caught it with His hand as if in play, as it was about to alight on *Garuḍa's* head. With the same trident, He killed the *asura* and the lion on which he rode. Then two others named *Mali* and *Sumali* attacked *Bhagavān*, the latter of whom attacked *Bhagavān* with a sharp club. *Bhagavān* cut off the heads of both with His *chakra*. (v. 56 and 57).

137. The *devas* gaining courage with *Bhagavān's* grace attacked those with whom they had been fighting. *Indra* took up his *vajra* to use it upon *Bali*, upon which the cries of 'Ha, Ha' rose in all sides. He addressed *Bali* thus "Fool! You wish to overcome us with your *māyās*—we who are their lords—as one blindfolds children and takes away their ornaments. You wish to come up to the *sva* world; but I will hurl you down even from your present position. I will cut off your head with my *vajra*. Come up with your relations and fight." (Ch. XI, v. 1-6.) *Bali* replied "To those that engage in battle led by their *karmas*, victory, defeat, fame and death come in due course. Wise men realise this fact; they are neither elated with success nor depressed with defeat. In this matter, you are ignorant. We do not regard ourselves as the cause of our success. We do not accept your words, though they are calculated to wound us in the most delicate parts. Good men will pity you." (v. 7 to 9.) With these words *Bali* sent a number of arrows on *Indra*. *Indra* could not bear the true words of his opponent, like an elephant beaten by the *ankuṣa*. He struck *Bali* with his *vajra*, upon which he fell down on the ground senseless like a hill with its wings cut off. (v. 10 and 12.) Then the *asura Jambha* advanced towards *Indra* to avenge his friend's defeat. He rode on a lion and struck *Indra* at the foot of the neck with his mace and also his elephant. The elephant unable to bear the blow fell down with its knees on the ground and suffered much pain. Then *Indra's* charioteer *Matali* quickly brought up his chariot with one

thousand horses. *Indra* got down from the elephant and got up into the chariot. *Jambha* praised the timely succour afforded by the charioteer, and struck him with his trident. The charioteer bore the blow with courage; *Indra* cut off *Jambha's* head with his *vajra*. (v. 13 to 18.) Then three *asuras* named, *Bala*, *Paka* and *Namuchi* advanced. They showered down arrows upon *Indra*, as clouds send down rain upon a hill. *Bala* shot one thousand arrows upon the one thousand horses; *Paka* two hundred arrows upon the charioteer and *Namuchi* fifteen arrows upon *Indra*. These shrouded *Indra* and his chariot like the sun in the rainy season. *Indra's* followers seeing this condition cried out like traders on a broken ship on the open sea. *Indra* managed however to get out of the cage formed by the arrows, and shone like the sun on the disappearance of night. (v. 19 to 26.) He then cut off the heads of *Bala* and *Paka* while his friends were looking on. *Namuchi* then made great endeavours to kill *Indra*. He advanced towards him with his trident saying "you are killed" and hurled it on *Indra*. *Indra* cut it to pieces, while it was still in the air, and struck *Namuchi* with his *vajra*. But this produced no effect on his hard skin. *Indra* was surprised at the failure of his weapon with which he had cut off the wings of hills and even *Vritra* whose body was rendered invulnerable by *tapas*. Then he heard a voice in the air saying "this *asura* cannot be killed with a dry thing or a wet thing. I have given him this boon. Think what you should do in this matter." *Indra* considered for a minute, and thought

of foam which was neither dry nor wet. He smeared it on the *vajra* and with it killed *Namuchi*. (v. 27 to 40.) At this stage *Nārada* sent down by *Brahmā*, asked the *devas* to desist from the war; for the number of *asuras* was dwindling. *Nārada* said "You have obtained *amṛita* relying upon *Nārāyaṇa*'s arm. You have been seen by *Śrī* and have become prosperous. Therefore cease to fight. Respecting the *rishi*'s advice and subduing their anger, the *devas* returned to their homes. The *asuras* who were alive took up *Bali*'s body with *Nārada*'s permission, and went to the western ghats. *Śukra*, the *asura guru*, restored to life, with the *vidya* of which he was master, those who retained their heads on their shoulders. *Bali* touched by *Śukra* regained consciousness, but did not grieve over the defeat, for he knew the truth, *i.e.*, that success and failure depend upon one's *karma*.¹ (v. 43 to 48.)

(5) AVATĀRA AS VĀMANA (DWARF)

(Sk. VIII, Ch. XV to XXIII)

138. In the preceding para, it was stated that *Bali* did not grieve over his defeat. He placed all his properties at the disposal of his *guru Śukra*, and

¹ This *avatāra* took place in the sixth *manu-antara*; for reference is made to *Ajita* in para 127 when protection was sought for from the *asuras*; and the *avatāra* as *Ajita* took place in that *manu-antara*. (Para 20 (i).)

requested him to take such steps as might procure for him the lordship of the heaven world. *Śukra* made him perform the sacrifice known as *viśva-jit*. *Agni* (Fire) pleased with the offerings gave *Bali* a chariot, horses green like *Indra's* horses, a flag with the figure of a lion on it, a bow, two bags of arrows that never became empty and a fine coat of arms. *Brahmā* gave him a garland of never fading flowers and *Śukra* a conch. (Ch. XV, v. 3 to 6.) Thus equipped for war, *Bali* advanced towards *Indra's* city and besieged it on all sides. (v. 11.) ¹ He then blew his conch, filling the hearts of the *deva* women with fear. *Indra* seeing *Bali's* great preparation, spoke to his *guru* as follows "Revered Sir! this preparation of my old enemy is so great that in my opinion it cannot be opposed. By what *tejas* (power) has he become so strong? No one is able to overcome him by any means that he may adopt. He appears to drink this world with his mouth, lick the ten directions with his tongue, and to burn them with his eyes like the fire that blazes at the time of dissolution. What can be the cause of this invulnerability?" (v. 23 to 27.) The *guru* replied "I know the cause. *Śukra*, his *guru*, who knows the *veda*, has given him this strength. Neither you nor any one like you can stand before him; as no one can stand before death. The only one that can do so is *Hari*, the ruler of all. Hence abandon the heaven world and depart. Await

¹ Verses 12 to 22 describe *Indra's* city. This is omitted as unnecessary.

the time, when your enemy can sustain defeat. He is now very strong with the power of a *brāhmaṇa*. A time will come when by treating the same with disrespect, he will perish with his family." (v. 28 to 31.) Thus instructed, *Indra* and the *devas* left the *sva* world taking whatever forms they liked. The *devas* having thus disappeared, *Bali* lived in the city and brought the three worlds under his control. *Śukra* made him perform a hundred horse sacrifices, by which *Bali* attained great fame and appeared in the heaven world like the moon in the sky. Having obtained this great prosperity with the help of *brāhmaṇas*, whom he looked upon with great respect, he regarded himself as having attained every thing that he desired. (*Ibid.*, v. 32 to 36.)

139. *Aditi*, the mother of *Indra*, was filled with sadness at the disappearance of the *devas* with her son, and at the capture of the heaven world by the *asuras*. One day, *Kaśyapa* having risen from a long continued *yoga* (meditation), came to *Aditi's āśrama* and found no signs of joy in it. *Aditi* received him with every mark of respect; and when he was seated, he addressed her seeing that she had a sad face. (Ch. XVI, v. 1 to 3.) "Blessed lady! I presume that no unhappiness has come to *brāhmaṇas*, cows, *dharma* or the world under the control of death. Has any danger affected *dharma*, wealth or enjoyment to which those that do not do *yoga* are attached? Or have any guests departed from your home without being received with due respect, your mind being engrossed in household duties? The houses in which guests are not given even water and depart

are like holes inhabited by jackals. Or have the fires not received at any time the usual offerings from you at the proper time?—from you, who were sad at separation from me. By worshipping the fires a householder reaches the blessed worlds, where he may attain any enjoyment that he may desire. Fires and *brāhmaṇas* are the faces of *Bhagavān*; for He is the *ātmā* of all *devas*. Are all your children happy? By the marks on your face I regard that you are not easy in mind.” (v. 4 to 10.) *Aditi* replied “ Oh Revered *Brāhmaṇa*! *Brāhmaṇas*, cows, *dharma* and the world are all happy. By my continuous thought of you, my home, the seat of *dharma*, wealth and enjoyment, has been in no way affected; and the fires, guests, and servants have not been disregarded. What desire cannot be attained by me, when you, my husband, the lord of children, give me this instruction? These *devas* and *asuras*, who are influenced by the three *guṇas* of matter, are all your children born of your body and mind. You are the same to all; yet you bless those that obey you with love. Hence consider how I, who have sought refuge in you, may attain what is good for me. Our place and prosperity have been seized by our enemies. We have been banished by them and are plunged in a sea of sadness. My powerful enemies have taken from me lordship, prosperity, place of abode and fame. Hence be pleased to take such steps, as will enable my son to regain what he has lost. Your nature is to do what is good for us.” (*Ibid.*, v. 11 to 17.) *Kaśyapa* laughed and replied “How wonderful is the strength of the *māyā*

of *Vishṇu* (*Bhagavān*) which binds this world with attachments? Where is the body which is made up of the five *bhūtas* and which is not the *ātmā*? Where is the *ātmā* which is other than matter? With what are they connected—husbands, sons and others? With the body or with the *ātmā*? Delusion alone is the cause of this foolish attachment. Worship *Bhagavān*. He gives with a free hand; He is approached by men, who desire their well-being; He resides in the heart of all and is their *guru*. His names are *Vāsudeva* and *Hari*. He will enable you to attain your desire. He is merciful to helpless people; love for *Bhagavān* does not prove abortive, but love for others does not possess this characteristic. This is my opinion.” (v. 18 to 21.)

140. *Aditi* asked how *Bhagavān* should be worshipped, and how He would be quickly pleased? *Kaśyapa* then taught her a course of discipline known as *payo-vrata*. He said “*Brahmā* taught me this *vrata* when I approached him desiring to have children. By this *Bhagavān* will be pleased and I will describe it to you.” (v. 22 to 24.) With these words he described the *vrata* in v. 25 to 59. The following is an abstract. On the new moon day in the month *Phālguna* (March to April) one should bathe in a stream, applying to his body the earth thrown up by a wild pig with its tusk, and do worship to *Bhagavān*, make offerings to the fire and feed not less than two *brāhmaṇas*. *Bhagavān*’s worship should be done in an image, on the ground, in the sun, in water, in fire, and in a *guru*. It consists of the following items. Praying to Him to come and be

present in the place selected, with the prayer stated in verses 29 to 37 ; giving Him a seat ; washing the hands and feet ; giving Him water to sip ; and giving Him a bath. This should be done with cow's milk. Then giving Him cloth, the holy thread, ornaments, sandal paste and flowers ; showing incense and a light before Him ; placing before him rice cooked in milk along with ghee and sugar ; going round Him and prostrating before Him ; repeating the *mantra* of twelve syllables ; singing praises and lastly requesting Him to depart. The food, the sandal paste and flowers should be received with the head. Not less than two *brāhmaṇas* should be fed with the offerings made, and with their permission the worshipper should eat the remains. This course of life should be led for the next twelve days. On the thirteenth day the worship should be done on a larger scale, including music and dancing. Then presents should be given to the *guru*, and to those that helped him in making the offerings. Every one, that comes including the lowest caste, should be fed and given presents. All this time the worshipper should bathe three times a day, and live on milk alone. He should abstain from sexual intercourse and lie down on the bare ground. He should avoid speech to unworthy persons, and unworthy talk and enjoyment of every kind, high or low ; he should not injure any one. He should regard *Bhagavān* as the highest goal. On the thirteenth day the bathing of the image should be done with a mixture of cow's milk, curd, ghee, urine and dung, with four helpers.

141. Thus instructed by her husband, *Aditi* diligently carried out the *vrata* (discipline), controlling the wild horses in the form of the senses with *buddhi* the charioteer, and with *manas* the reins, and fixing the mind on *Bhagavān*, *Vāsudeva*, the *ātma* and the ruler of all. (Ch. XVII, v. 1 to 3.) At the end of the *vrata* *Bhagavān* appeared before her, wearing a yellow cloth and bearing in His four hands the *chakra*, the conch and the club. Seeing Him before her eyes, *Aditi* rose at once and prostrated before Him with love. (*Ibid.*, v. 4 and 5.) She then praised Him in v. 8 and 9¹ and concluded as follows "When you are pleased, long life, an acceptable body, unparalleled prosperity, the worlds *bhū*, heaven and *rasātala*, all the *siddhies* (abnormal powers), *dharma*, wealth and enjoyment, and perfect knowledge come easily. Why should there be any doubt as to the overcoming of enemies and the like?" (v. 10.) *Bhagavān* replied "Mother of the *devas* ! I know what wish you have long cherished. You desire that your sons should conquer in battle the *asura* chiefs intoxicated with power, by whom your sons have been robbed of their prosperity, and have been compelled to leave their place ; and that they regaining what they have lost, should wait upon you. You desire also to see the weeping of the *asura* woman, when they go to the battlefield, and cry when their husbands shall be killed by *Indra*, and your other sons. This also your desire : that your sons should regain their prosperity, dwell in

¹ The praise will be found in Appendix I.

the heaven world and amuse themselves. My opinion is that the *asura* chieftains cannot now be defeated; for they are in the protection of the *brāhmaṇas*, on whose side *Īṣvara* now is. Strength of arms will not avail. I must therefore consider some other means; for I am pleased with the discipline that you have followed. My worship does not deserve to go without yielding a fruit suitable to your fervour. I have also to reward the *tapas* of *Kaśyapa*, the son of *Marichi* and your husband. I will therefore be born as your son and protect your sons. Go to your husband, through whom you will have me in your womb in the form in which I now appear." In conclusion *Bhagavān* instructed her not to reveal the secret to any one, even though pressed. He said that what he had promised would fully come to pass, when the secret was carefully guarded. (*Ibid.*, v. 11 to 20.) He then disappeared. *Aditi* having obtained the promise of *Bhagavān*'s birth as her son—a thing very difficult to obtain—went to her husband with extreme love, like one whose purpose has been achieved. *Kaśyapa* with the merit of his meditation saw all that had happened. He also perceived that *Bhagavān* had entered into himself, and he placed Him with his semen into *Aditi*'s womb, semen which he had retained in himself for a long time by *tapas*. His action was like the action of the wind, making one piece of wood rub against another, and generating a forest fire. *Brahmā* knowing *Bhagavān*'s entry into *Aditi*'s womb, came up and praised Him reciting His names. This will be found in Appendix I. (*Ibid.*, v. 21 to 24.)

142. In due time *Bhagavān* was born of *Aditi*. He had four hands wearing the conch, the club, a lotus flower and the *chakra*; a yellow cloth round the waist, and eyes as long as a petal of a lotus flower. His figure was blue and spotless; the ear-rings in the form of fish hanging from His ears added lustre to His noble face, which looked like the lotus flower. He had the mark known as *śrivatsa* on His chest, and had the following ornaments: fine bangles on His wrist and upper arms, a shining crown on His head, a belt over His cloth, a beautiful *nūpura* round His ankles and the ruby known as *kaustubha* on His neck; the garland of flowers known as *vana mālā* hung from His shoulders, with a swarm of bees buzzing about it, intent on drinking the honey drops in the flowers; with His own lustre he dispelled the darkness in the home of *Kaśyapa*. (Ch. XVIII, v. 1 to 3.) Then the directions became clear as also water and the minds of men. Men were filled with delight; the seasons yielded their flowers and fruits; the heaven, earth and intermediate worlds, the *devas*, cows, *brāhmaṇas* and hills were filled with joy. The birth took place in the *muhūrta* known as *ahijit* on the twelfth day of the bright fortnight in the month of *Bhādrapada*; all the stars and planets added beauty to the hour of birth. The sun then occupied the zenith and that twelfth day is known as *Vijaya*. The drums and other instruments were then sounded in the sky. The *apsaras* danced with delight and the best of *gandharvas* sang; the *rishis*, the *devas*, the *Manus*, the *pitris*, the fires and the various *deva* groups sent their praises. They

showered flowers on *Aditi's āśrama*. On seeing that the Highest *Puruṣha* was born as her son, *Aditi* was filled with wonder and delight; and *Brahmā* cried "*Jaya*" (Be prosperous). (v. 4 to 11.)

143. When *Bhagavān* was born, He showed Himself in His usual form with His ornaments and weapons and with *tamas*, the *Ātmās*, and the evolved world appearing in it; but soon He disguised that form by His divine power and became a *vāmana* (dwarf) while the parents were looking on, as an actor changes his dress. The *rishis* were filled with delight on seeing *Bhagavān* in that form, and with *Kaśyapa* they performed the usual *samskāras* (*karmas* giving a qualification to the new born baby). (v. 12 and 13.) When the *upanayana* was done, the *mantra Gāyatrī* was taught Him by the Sun himself; and He received the following presents: a holy thread from *Bṛihaspati*; a waist band of *munja* grass from *Kaśyapa*, a deer skin from Earth; a rod from the Moon, the lord of the vegetable kingdom; a piece of cloth to cover the sex organ and a cloth from His mother; an umbrella from the *devatā* in charge of the sky; a wooden vessel from the *rishi Vedagarbha*; *kuṣa* grass from the seven *rishis*; a garland of beads from *Sarasvatī*; and a vessel to receive *bhikṣhā* (food obtained by begging) from *Kubera*; and *Umā* gave Him in person *bhikṣhā*. Thus all vied with one another in showing Him respect, and He brightened the assembly consisting of great *rishis* with the lustre of His face (*brahma-varchās*). (*Ibid.*, v. 14 to 18.)

144. *Vāmana* heard that the unconquerable *Bali* was performing a horse sacrifice at a place known as *Bhrigu-vatsa* on the northern bank of the *Narmadā* with the help of the *Bhrigus*; and He went thither making earth bend under His feet at each step by His weight. *Bali's* *ritviks* (helpers) saw Him as the stars see the rising moon. *Bali*, his helpers and those present at the place, whose brightness of face was eclipsed by *Vāmana's* *tejas*, wondered whether He was the sun, fire or *Sanat-kumāra*, coming to witness the sacrifice. While they were thus considering who He was, *Vāmana* entered the sacrificial ground with His umbrella, rod and wooden vessel filled with water. He had a waist band of *munja* grass over His waist cloth, and the holy thread covered by deer skin on His chest; and His hair was matted. Then *Bali* and his helpers with the fires, rose and received Him. *Bali* gave Him a seat to sit on, pleased with His fine form which appealed to his eyes and mind, and in which the various parts were suitable to the whole. He then gave Him a hearty welcome, washed His feet and showed Him other marks of respect. *Bali* then sprinkled on his head the water with which the feet were washed—water which washes out the sins of men and confers blessings on them; and which *Brahmā* and *Rudra* received on their head with great love; for *Bali* knew what he should then do. (v. 20 to 28.) He then said “Welcome to you Oh *Brāhmaṇa*! I bow to you; what may I do for you? I presume that the *tapas* of *brahma-rishis* appear before me in this noble form of Yours. This day with Your

coming to my house, my ancestors have been satisfied, my family has been rendered pure and this sacrifice of mine has been well-performed. Offerings have been made into my fire in the manner in which they ought to be made. Oh son of *brāhmaṇa* ! This plot of my ground and my body have been rendered pure with the water of Your feet. I will give You whatever You desire. I presume that You have come to ask something of me. What is it that You desire to have—land, gold, a well-furnished house, delicious food or a girl to marry, well filled villages, horses, elephants, or chariots? Receive what You desire.” (*Ibid.*, v. 29 to 32.)

145. *Bhagavān* was pleased with *Bali*'s words, which were in accordance with *Dharma*, and praised him thus “Oh King ! This speech of yours is suitable to the tradition of your family. It is in accordance with *dharma*, and will bring you fame ; for the authority on which you rely for determining what should be done in regard to your future well-being is your grandfather, a great personage of the family, and one free from desire and hate. There was no one in your family, that was so weak as to refuse a request made to him by a *brāhmaṇa*, or so greedy as to be unwilling to give what he had promised. There was no one, who, when the time for making a gift arrived, waited for being asked, who turned away his face from a battle-field, or who depended upon others ; for in that family *Prahlāda* shines with pure fame like the moon in the sky ; *Hiranyāksha* born of this family wandered over the whole of the earth alone with his club in search of

a foe to fight with, but found no one to oppose him. *Vishṇu* no doubt overcame him, when he approached Him while the submerged earth was being raised ; but He did so with difficulty, and remembering his great prowess, He did not regard Himself as the victor ! *Hiranyakaśipu* on hearing the fate of his brother, became enraged, and went to *Vishṇu*'s abode with intent to kill Him. *Vishṇu* saw him coming up, with his trident in his hand like death himself, and considered what He should then do ; for He was the best of *māyāvi* (one who knows what should be done in a particular condition). " Wherever I go, there he is like death in regard to men. I will therefore enter his heart unperceived." Thus making up His mind, He entered His enemy's body with a mind shaking with fear, taking a subtle form and covered by the breath coming out of his nostril. *Hiranyakaśipu* looked for Him in His abode and finding it empty, shouted in anger, and searched the earth, the *sva* world, the directions, the intermediate world, the nether worlds and the oceans, but found Him nowhere. He then concluded " This world has been searched by me. The destroyer of my brother has surely gone to that place, from which no one ever returns. It is useless to pursue this hatred any longer ; for one's hatred of another lasts only so long as he is alive. Anger springs from ignorance of the distinction between the body and the *ātmā*, and is fed by the thought that the *ātmā* is the body ; but when an *ātmā* has thrown up his body, there is no more occasion for anger." (Ch. XIX,

v. 1 to 13.) Your father and the son of *Prahlāda*, gave up his life to the *devas* disguised as *brāhmaṇas*, though he knew the fact; for he was fond of them. (v. 14.) You practise the virtues found in a householder like your *guru*, in your brave ancestors and in others well known in the world. Hence I desire from you, the best of givers, a small piece of land, which can be measured by three of My steps. I do not desire anything else from you, the ruler of the worlds. One, that knows what is good and evil, incurs no sin, if he asks for so much only as he needs. (v. 15 to 17.)

146. *Bali* replied "*Brāhmaṇa*! Your words are such as are acceptable to aged people; but You are young and are ignorant in respect of Your own good, like a young man. You please me with Your words—me, who am the lord of all the worlds, but ask only for three feet of land from me, ignorant of the fact that I am able to give this and other *dvīpas*. No one having approached me, is fit to beg again. Hence receive from me, so much as will enable you to live." (v. 18 to 20.) *Bhagavān* responded :

All the lands in the three worlds are not sufficient to satisfy one, that has not controlled his senses. One, that is not satisfied with land to be measured by three steps, can never be gratified by the grant of this *dvīpa* (island) consisting of nine *varshas* (divisions); for he will hanker after other *dvīpas*. The rulers of the seven worlds like *Prithu*, *Gaya* and others, desired more and found no end to their desires. So I have heard. One, that is pleased with what comes without effort, lives in peace; but one, that is the reverse from want of control over his senses, will find no pleasure even if the three worlds come to him. Not being pleased with the wealth and enjoyment, that comes easily,

leads to *samsāra*. But being pleased with what comes without effort leads to release. The *tejas* of one, that is so pleased, increases day by day ; but it disappears for want of satisfaction, as fire is quenched by water. Hence I asked for only three steps of land. My purpose will be satisfied with so much only, for wealth is desirable only so far as it is needed. (*Ibid.*, v. 21 to 27.)

147. *Bali* laughed and said that he might receive what he required, and took up the water vessel to give the land to *Vāmana*. His *guru* saw that the lord of the *asuras* was about to give the earth to *Vishṇu*, and knowing what he intended to do, dissuaded his disciple in the following words (v. 28 and 29): "Son of *Virochana* ! This dwarf is *Bhagavān*, the imperishable *Vishṇu* Himself. He has been born as the son of *Kaśyapa* and *Aditi* to carry out the purpose sought by the *devas*. You have given your promise to Him in ignorance of the great danger, that awaits the *asuras*. I do not consider that you are doing a proper thing. He is *Hari* in the disguise of a student, and He will take from you, your place, lordship, prosperity, *tejas* (power) and your widespread fame, and restore them to *Indra*. (v. 30 to 32.) He will assume a form, that will fill the worlds and measure them with three steps. Having given everything to *Vishṇu*, how will you, fool, live ? He will measure this world with one step, and the heaven with the second, and He will fill the intermediate space with His great form. What will you do for the third step ? The punishment for being unable to give what has been promised, is in my opinion torture in hell. (v. 33 to 35.) Wise men do not praise a

gift, by which one is deprived of the means of livelihood; for gifts, offerings to *devatās*, *tapas* and good *karma* are permitted only to those, that have the means of livelihood. If one divides his wealth into five portions—for the doing of *dharma*, for acquiring a good name, for acquiring wealth, for enjoyment and for distribution to his dependants—he will rejoice both here and hereafter. Do not consider that you will be guilty of falsehood by not carrying out your promise fully. In this matter listen from me the decision arrived at in the *ṛig veda*. To promise to give what is asked for is truth (*satyam*); refusal is falsehood (*anṛita*). Your promise cannot be carried out without an admixture of some falsehood; for the body is like a tree and truth-speaking is like flowers and fruits. If the tree lives, one may get from it flowers and fruits. But if it ceases to exist, he cannot do so. Similarly if the body dies, he cannot carry out the promise; for the existence of the body depends upon falsehood to some extent. If the tree be uprooted, it soon falls and fades quickly. Similarly the body of one, that is not prepared to resort to some falsehood, soon perishes. There is no doubt in this matter. (v. 36 to 40.) A promise to give is stated by the *veda* to be *akshara*, and refusal to give anything to be *parāk* and *rikta*. The promise to give means only to give something. It is only then that the giver's body will remain. To give everything to a beggar will result in the destruction of the giver and of his means of livelihood. To refuse to give anything is falsehood. By this one retains with himself what is due to another,

and in this he becomes a thief. He will attain ignomy and though breathing, he should be regarded as dead. Falsehood is not condemned in the following cases: when uttered to please a woman, in jest, to procure the marriage of a person, for means of livelihood, in times of danger to one's life and for the protection of cows and *brāhmaṇas*." (*Ibid.*, v. 41 to 43.)

148. *Bali* heard these words of his family *guru*, and considering in silence for a minute, he replied

What you have said, revered Sir! is true in regard to a householder; for by carrying out your advice one will not endanger his wealth, enjoyment, good name and means of livelihood. But how can I, born in the family of *Prahlāda*, refuse to give to a *brāhmaṇa* after having given him my promise? I should then be actuated by greed like a deceitful person. (Ch. XX, v. 1 to 3.) Earth has said "Consider myself able to bear everything except a person that utters a falsehood. In my opinion there is no greater *adharma* than the uttering of a falsehood." I do not fear torture in hell, poverty, an ocean of misery, ejection from my place or death. What I do fear is the deceiving of a *brāhmaṇa*. In this world, earth and other forms of wealth leave a person, when he dies. Why should he not give them to another, when he is alive? If by giving something that will not please the *brāhmaṇa*, what is the use by such a gift? Great men like *Dadhichi* and *Sibi* did good to others by giving up their own lives—a thing very difficult to do. If so, why should one hesitate in regard to the giving of land and such petty things? Time destroyed the lords of the *asuras*, who never fled from the battle-field, and who ruled over the whole of this earth, and also their enjoyment. But their fame still survives. (v. 4 to 8.) Many are the persons that never returned from the battle-field and gave up their lives; but those, that give up their wealth with good-will, when a proper person arrives, are rare indeed. If a knowing person full of mercy towards others suffers by giving to a person what he

asks for, it is in my opinion praiseworthy. If this be so towards an ordinary beggar, why should I hesitate, when the person, that asks of me, knows *Brahma* (*Veda*) like your goodself? Therefore I will give this student what he desires. (v. 9 and 10.) When *Vishṇu*, whom you worship with offerings with your knowledge of the ritual taught by the *veda*, appears in person before me, why should I hesitate, whether He be an enemy in disguise or whether He will bless me with the grant of what I desire? I will certainly give Him the land asked for by Him. If He will unjustly bind me in spite of my having given Him everything, I will not injure Him; for He bears the form of a *brāhmaṇa*. If He be *Vishṇu* as you state Him to be, He will not incur ignomy by binding me as you fear He will do. If He does, I will fight Him, and He must kill me and take my kingdom, or He will lie dead on the battle field." (v. 11 to 13.)

149. Seeing that his advice was not received with respect, and that *Bali* was not prepared to do what he has suggested, his *guru*, *Sukra*, cursed him. He said "You think that you are a wise man, though you are a fool. You show no excitement, even though great danger is at hand; you disregard my advice and will not do my bidding. The lordship of the three worlds will soon slip from you." (v. 14 and 15.) This curse did not however make *Bali* go back on his promise. With due respect he gave *Vāmana* what He had asked for, by pouring water into His hand. His wife *Vindhyāvali* brought up water in a golden vessel to wash *Vāmana*'s feet. *Bali* gladly washed His two feet and sprinkled the water used for this purpose on his head; for it was calculated to purify the whole world. Then the groups of *devas*, who were looking on from above, expressed their joy in the usual way. (*Ibid.*, v. 16-20.)

150. Then *Vāmana*'s body grew in size; and in this *Bali* with his helpers, with his *guru* and with those that were present, saw the worlds formed of matter with the three *guṇas* namely the earth, the sky, the directions, the heaven world, the nether worlds, oceans, beasts, men, *devas* and *rishis*. He saw the *rasātala* world at His soles; the earth on the upper side of His feet; the hills on His legs; the birds on His knees; the *maruths* on His thighs; *sandhyā* (twilight) on His cloth; the *prājapatis* on His sex organ; himself (*Bali*) and his *asuras* on His buttocks; the sky on His naval; the seven oceans in His abdomen; the stars on His chest; *dharma* in His heart, *ṛita* and *satya* on His breasts; the moon on His mind; *Śrī* with a lotus flower in her hand on His chest; the *sāma veda* and all letters on His neck; *Indra* and the other *devas* on His arms; the directions on His ears; the heaven world on His head; the clouds on the hair thereon, the *prāṇa* on His nostrils; the sun on His eyes; fire on His mouth; the *vedas* on His organ of speech; *Varuṇa*, the lord of the waters, on the sense of taste; prohibitions and commands on His eye-brows; day and night on His eye-lids; anger on His forehead; and greed on His underlip; desire on the sense of touch; waters on His semen; *adharma* on His back, *Yagna* on His foot-steps; death in His shadow; *māyā* (the power to delude) in His mind; vegetables on the hair on His body; the rivers in His blood vessels; stones on His nails; *Brahmā* on His *buddhi*; the groups of *devas* and *rishis* on His senses; and all beings movable and immovable on His body. (v. 21 to 29.) All the *asuras* saw all

this on the form of *Bhagavān*, the *ātmā* of all, and were filled with grief. They saw also His *chakra* known as *sudarṣana*, the brightness of which could not be opposed ; His bow, known as *Śārṅga*, roaring like the clouds ; His conch, known as *Pāṇchajanya*, with the sound of the clouds ; the strong club, known as *kaumodaki* ; the sword known as *vidyādhara*, with the shield and two cases of arrows, that never became empty ; *sananda* and the other door-keepers of the highest heaven ; the principal *pārshadas* (attendants) and the rulers of the worlds were seen standing by His side. He had the following ornaments : a shining crown on His head, bracelet on His arms, ear-rings in the form of fish hanging from the lobes of His ears, the mark, known as *śrivatsa*, on His chest, the excellent gem known as *kaustubha* on His neck, and a yellow cloth round His waist with a belt over it and the garland of flowers, known as *vanamālā*, about which bees were buzzing on His shoulders. (v. 30 to 32.) He measured the earth with one foot-step ; He filled the sky with His body and the directions with His hands ; He measured the heaven world with His second step ; there was nothing not even an atom for the third step. His second step which measured the *sva* world, went up, and passing the *mahar*, *janas* and the *tapas* worlds, reached the *satya* world. (*Ibid.*, v. 33 to 34.)

151. On seeing this foot of *Bhagavān*, the lustre from whose nails eclipsed the brightness of his abode, *Brahmā* met the same with love ; so also *Marīchi* and other *rishis*, *sanandana* and other *yogis*, the *devatās* in

charge of the *vedas*, of the *upavedas* like the science of medicine, *mīmāṃsā*, logic, *īthihāsas* (*Rāmāyaṇa* and *Mahābhārata*); *purāṇas*, *Pāñcharātras* and the six adjuncts of the *veda*, and those also, who had gone to the world of *Brahmā* with their meditation incomplete, and whose *karma* by the merit of their previous meditation had been burnt up, by the fire of knowledge, fanned by the wind of *yoga*. (Ch. XXI, v. 1 and 2.) All of them prostrated before *Bhagavān*'s foot. *Brahmā* brought water for doing it worship; doing this with *bhakti*, he praised Him. This water rendered sacred by the washing of *Bhagavān*'s feet, became the sacred river known as the *Ganges*, which falling down purifies the three worlds, like the pure fame of *Bhagavān*. *Brahmā* and the rulers of the worlds with their followers did worship to *Bhagavān*, their lord, who had by this time resumed His previous form as dwarf. (v. 3 to 5.) They gave Him water for washing the hands and feet and for sipping, a garland of flowers, fine sandal pastes, fragrant incense, and light; they offered also *lāja*,¹ grains of rice mixed with saffron and fruits. They praised Him describing His greatness and cried 'Jaya' (Excel all others). There were also dancing, music, blowing of conches, and beating of drums. *Jāmbavān*, the king of bears with the speed of the mind, came and proclaimed the victory over the *asuras* in all directions by the beating of drums. (v. 6 to 8.)

¹ *Lāja* is rice in the husk made to swell by frying; the husk is then removed and the swollen grain is known as *lāja*.

152. *Bali's* servants, seeing that their master had been robbed of the whole of the earth, on the pretext of asking for land to be measured by three steps, were filled with anger and said in his presence "This dwarf is not a *brāhmaṇa*, but *Vishṇu*, the cleverest of deceitful persons, in the disguise of a *brāhmaṇa*. He wishes to carry out the purpose of the *devas*. He is our enemy, and came, while our master was performing a sacrifice, and who was therefore unable to punish ; and begging for a bit of land in the guise of a dwarf-student, He has robbed our master of all his property. Our master has made it a rule ever to speak the truth, and this vow should be observed particularly, when he is doing a sacrifice. He is partial to *brāhmaṇas* and is full of mercy. He is therefore unable to utter falsehood. Hence to kill the *Vāmana* will be doing service to our master." With these words they took up their arms and advanced to kill *Vāmana*, without waiting for the approval of their master. *Bhagavān's* servants met them and did havoc among them. (v. 9 to 17.) *Bali* seeing their plight, directed them to desist, remembering the curse pronounced by his *guru*. He said

This time is not propitious for us. *Bhagavān* in the form of time gives pleasure and pain to all beings. He cannot be overcome by any one with physical power. Formerly He was the cause of our success and of the defeat of the *devas* ; the same being is now the cause for the reverse. No person can overcome Him by physical strength, by the co-operation of ministers, by intelligence, by fortifications, by *mantras* and herbs and by the four

means¹ of overcoming an enemy. The followers of *Bhagavān* were defeated by you many times. With the support of *Bhagavān* they have overcome you and shout conceited with their victory. If *Bhagavān* be pleased, we shall defeat them. Hence await the time that will be favourable to us.

The *asura* chiefs being thus instructed by *Bali*, departed for the *rasātala* world. (*Ibid.*, v. 18 to 25.)

153. *Garuḍa*, knowing *Bhagavān*'s mind, bound *Bali* with ropes on the last day of the sacrifice. Then a great cry arose on earth, in the sky and in all directions. (v. 26 and 27.) *Bhagavān* then addressed *Bali*, who though deprived of all his wealth, did not lose his fortitude, and whose name spread far and wide. "Oh *asura*! you gave me land to be measured by three steps. With two of them I have measured all the worlds. Show me the land for the third step. All the land, which is warmed by the sun with his rays, on which the moon and the stars shine, and on which the rain falls, belonged to you; and this has been measured by me with one step. The intermediate world and the directions were filled by My body, and the heaven world which is My property, was measured with My second foot-step, while you were looking on. For one, that does not give what he has promised, residence in hell is indicated. Hence enter hell, and this has already been stated by your *guru*. When one deceives a beggar, by

¹ They are *sāma* (making peace); *dhāna* (giving tribute); *bheda* (creating disunion between the enemy and his friends); and *danḍa* (punishment).

first offering to give, and then not carrying out the promise, his wishes become fruitless. The *svarga* world is far from him, and he falls into hell. You regarded yourself a wealthy person, and have deceived me with the words 'I will give'. Experience the fruit of your falsehood by residence in hell for a few years." (*Ibid.*, v. 28 to 34.) *Bali* replied

Oh best of *devas*, whose noble deeds are praised by *Brahmā* and other great men! If You think that my word is false, I will make it true. Let me not be regarded as having deceived You. You may place Your third foot on my head. (Ch. XXII, v. 1 and 2.) I do not fear hell, deprivation of my position, bondage by ropes, great sorrow, loss of all property or punishment by You, to the same extent as I fear uttering a falsehood. (v. 3.) I regard punishment by a most respected being as praiseworthy; such a thing will not be awarded by parents, brothers or friends. You are the highest *guru* of us, *asuras*, who are blinded by intoxication of many kinds; unperceived you give us a sight, which will remove all our intoxication. (v. 4 and 5.) Many *asuras*, by means of rooted hatred towards You have attained the goal reached by *yogis*, that desire nothing from You. You are a great-being and Your actions are many and wonderful. I am not ashamed at being punished by you, and being bound by ropes, nor do I feel any grief. When *Prahlāda* my grandfather, who is respected by those, that love you, and whose fame has spread everywhere, was made to suffer in many ways by his father, your enemy, he regarded You as his best friend and the highest goal. (v. 6 to 8.) To a mortal what good will his body do?—a body which will leave him at the end of this life. What good will his relations do?—relations who are thieves in disguise and who rob him of his property. What good will a wife do?—a wife who is merely the means of prolonging his *samsāra*. All of them merely waste his life. Surely my grandfather, the great *Prahlāda* of unfathomable wisdom, had arrived at this decision, and

though You were a destroyer of his own class, he feared association with worldly men, and reached Your Holy feet, which will save one from every kind of fear. (v. 9 and 10.) I too have been forcibly brought near You, my foe, and has been deprived by You of my prosperity, by which one is blinded, and becomes unable to see that his life stands by the side of death and that it is uncertain. (v. 11.)

154. While he was thus speaking, *Prahlāda* beloved of *Bhagavān*, arrived like the rising moon. He was tall and of blue colour with arms hanging down to the knee, with eyes long like the petal of a lotus flower and with an yellow cloth round his waist. He shone brightly and was beautiful. *Bali*, being bound, could not show him the usual marks of respect, as he used to do, but prostrated with his head with eyes full of tears and with a downcast face from shame. *Prahlāda* saw *Bhagavān* seated at the place and prostrated before Him on the ground with his head, with hair standing on end and with tears in his eyes. (v. 12 to 15.) He said

You yourself gave him the high position of *Indra*, and the very same has now been taken away by you. This is a good thing. I regard his being rejected from it as a blessing done to him; for prosperity would have made him blind as to his own nature and as to Yourself; and it is calculated to delude even a knowing man, who controls himself. When one is so deluded, how can he know himself as he is? My prostration to You, who have conferred this blessing on my grandson—to You *Narāyaṇa*! the ruler of the worlds! and the witness of whatever is done in them. (*Ibid.*, v. 16 and 17.)

Brahmā then began to address *Bhagavān* in the hearing of *Prahlāda*, who stood with folded hands. Just then *Vindyaṇī*, *Bali*'s good wife, seeing her

husband being bound and agitated with fear, prostrated before *Bhagavān* and with folded hands thus spoke with a downcast face. "These three worlds have been made by You for Your amusement. Foolish people regard themselves as their masters and they are not ashamed at doing so. They say they are independent and that all the worlds are theirs. You take down their pride. What have they to offer to You, the creator and destroyer of the worlds and their lord?" ¹ (*Ibid.*, v. 18 to 20.) When she had finished, *Brahmā* said "The creator ! the controller of all the worlds ! the lord of *devas* ! and the pervader of everything ! Be pleased to release *Bali* ; all his property has been taken away from him, and he does not deserve punishment. He has given You the whole of the earth and all the worlds earned and won by him by his sacrifices. Thus he has given up all that he had and his body too with an unfaltering mind. One, that pours water over Your feet with a sincere mind, and worships them even with tender shoots, attains the highest goal. How can this person, who has given You the three worlds be made to suffer ?" (*Ibid.*, v. 21 to 23.)

155. *Bhagavān* replied

Oh *Brahmā* ! I take away the wealth of one, whom I bless ; for it makes him intoxicated and proud, and causes him to treat with disrespect Myself and the worlds. An

¹ Her meaning was that while the three worlds belonged to *Bhagavān*, her husband had foolishly said that he would give him what land He required and that He might place His third step on his head. Even he, like the worlds, belonged to *Bhagavān* and was not master of himself.

ātmā plunged in *samsāra* is born from various wombs in accordance with his *karmas* being unable to prevent such a birth. Occasionally he attains a human birth. If then he is not conceited on account of his high birth, right conduct, youth, fine figure, great learning, control of many people and wealth, know that it is due to My blessing. One, that regards Me as the highest goal, will not be deluded by high birth and the like, which lead to conceit and want of humility, and which oppose the attainment of every good. (v. 24 to 27.)

This *Bali*, who is the leader of the *asuras* and who brings them a good name, will overcome My *māyā*—a thing very difficult to overcome. Even in the midst of trouble he does not forget himself. He has been deprived of his wealth; he has been ejected from his position; he was blamed and bound by his enemies; he has been abandoned by his cousins and has been made to suffer; he was threatened and cursed by his *guru*; but he has not abandoned truth speaking; for he had made a good resolution ever to speak the truth, and though I spoke *dharma* to delude him, he did not swerve from his *dharma*. (v. 28 to 31.) In the end he will attain My world, which cannot be reached even by the *devas*. In the meantime he will become *Indra* during the next or *śāvarṇi manu-antara* and will have my support. Till he attains this position, let him reside in the *sutala* world, which has been improved by *Viṣvakarmā*. Those, that reside therein, will not be touched by bodily and mental ailments, fatigue, indolence, being overcome by heat and cold and other troubles; for such is My will. Oh *Indrasena*! (another name of *Bali*), great king! go thither. May you be happy! Go to the *sutala* world,

surrounded by your relations, a world residence in which will be desired even by the *devas*. The rulers of the worlds will not overcome you. How can others do so? My *chakra* will kill those *asuras* that transgress your commands. I will protect you with your servants and your property from every danger. Oh Brave man! you will ever see Me present at the place. Any change of feeling, that may be caused by the company of the *asuras*, will, by My presence, quickly disappear. (*Ibid.*, v. 32 to 36.) On hearing these words of *Bhagavān*, *Bali* with folded hands, with tears in his eyes and with a throat choaking with *bhakti* spoke as follows. "The mere attempt to prostrate before You carefully yields the fruit desired by those, that meditate upon You, and by those that being unable to do so seek refuge in You. Though I am an *asura* and a low person, I have received a blessing that has not hitherto been conferred even on *Indra* and other rulers of the worlds, high though they be." (Ch. XXIII, v. 1 and 2.) *Bali*, being released, prostrated before *Bhagavān*, before *Brahmā*, and *Rudra* and prepared to enter the *sutala* world with a happy mind along with the *asuras*. In this manner *Bhagavān* restored the heaven world to *Indra*, brought about the satisfaction of *Aditi*'s long-cherished desire, and ruled the three worlds as *Indra*'s brother (*Upendra*). (v. 3 and 4.) Seeing the favour shown to his grandson, *Prahlāda* said "Even *Brahmā*, *Rudra* or *Śrī* has not attained a blessing of this kind, *viz.*, that You have undertaken to protect us *asuras* from every kind of trouble—You who are worshipped by those like *Brahmā* that are

worshipped by others. Why should there be any doubt as to this favour being not attained by others? *Brahmā* and others by drinking the honey in Your lotus-like feet have attained lordship. By what means have we been brought within the reach of Your merciful look—we who are born of cruel-minded persons and who are themselves cruel by nature? How wonderful is Your action! You create the universe with an all-powerful will as mere play. You are all-knowing; You are the *ātmā* of all and look upon all alike; You are impartial by nature, but You love those that love You. Hence You are like the *kalpa-taru*” (a tree that yields whatever is asked for). (v. 5 to 8.) *Bhagavān* replied “My dear *Prahlāda*! go to the *sutala* world and be happy with your grandson and make your relations also happy. You will ever see Me there present with a club in My hand. The bliss of seeing Me will remove the bondage made by *karma*.” *Prahlāda* receiving *Bhagavān*’s order with folded hands and going round Him and prostrating, entered the *sutala* world along with *Bali*. (v. 9 to 12.)

156. *Bhagavān* then directed *Śukra* to complete his disciple’s sacrifice, doing whatever was necessary to remove any defect by its being left unfinished. *Śukra* carried out the order, observing “how can there be any defect when You, who are worshipped by sacrifices, and who yield their fruits, have been worshipped by *Bali* by all means? The repetition of Your name removes every defect in the *mantra*, in the ritual, in the place, in the time, and in the materials used”. (*Ibid.*, v. 13 to 18.) *Brahmā* and others, who were witnessing *Bhagavān*’s

doings, returned to their abodes. *Vāmana* went with *Indra* to the heaven world and gave him his full support.¹ (*Ibid.*, v. 24 to 27.)

(6) AVATĀRA AS MATSYA (FISH)

(Sk. VIII, Ch. XXIV)

157. Before describing this *avatāra*, *Śuka* describes the purposes of *avatāras*. "In order to protect cows, *brāhmaṇas*, *devas*, *sādhus* and the *veda*, and in order to enable persons to attain *dharma* and wealth, *Bhagavān* comes down in *avatāra* and appears in many forms like the air, which enters every object without being affected by its qualities. *Bhagavān*, though appearing as a *deva*, or as a man, or as an inferior animal, does not become high or low, as *ātmas* are by the bodies, in which they dwell; for He is not affected by the qualities of matter, as *ātmas* are, and is the seat of noble qualities." (Ch. XXIV, v. 5 and 6.)

158. Coming to the subject of the present *avatāra*, *Śuka* observed: at the end of the past *kalpa* the minor dissolution, occurring at the end of a day of *Brahmā* took place, and the three worlds *bhū*, *bhuvar* and *sva* were submerged in water. *Brahmā* felt drowsy and wished to sleep. Then the *veda* came out with his outgoing breath, which a powerful *asura* named

¹ This *avatāra* as *Vāmana* took place in the beginning of the present (seventh) *manu-antara*. (Para 20 (i)).

Hayagriva, who was near him at the time, carried away. (*Ibid.*, v. 7 and 8.) Knowing this, *Bhagavān* took the form of a fish. In that *kalpa* a great king named *Satyavrata*, who regarded *Bhagavān* as the highest goal, was doing *tapas* living on water only. This king was born in the present *manu-antara* as the son of *Vivasvān* (Sun) with the name *Śrāddhadeva*, and has been made the present *Manu*. (v. 9 to 11.) One day in the past *kalpa*, as he was offering water in the stream *kṛitamālā*, a little fish came into the water, that he took in both the hands. He dropped the fish in the water in the stream. Then the fish said in a mournful voice "I am afraid of other fish, who will kill me, and I have sought refuge in you. Why do you abandon me? Are you not a merciful person?" The king did not know that it was *Bhagavān* in that form, wishing to bless him. He made up his mind to protect the fish. He put it into his vessel and took it home. (v. 12 to 16.) In one night the fish grew in size and filled the vessel; and not finding sufficient space for itself in the vessel, it said "I do not wish to remain in this vessel with difficulty. Find a larger place, in which I may remain at ease." He put it into a tub of water, but in a *muhūrta* it grew to the size of three cubits. (v. 17 to 19.) The fish again complained, and the king took it out of the tub and put it into a tank, which it soon filled with its body. Again the complaint was repeated, and the king put it into several larger sheets of water, which never dried up, and finally into the sea. (v. 20 to 23.) When this was being done the fish said "Here very

powerful fish will eat me. Do not leave me here." The king was confounded with the sweet words of the fish, and enquired "Who are You who confound me in the form of fish? I have not seen nor heard of a water animal with such a power. In one day you have filled a tank one hundred *yojanas* (ten miles) in extent. Surely you are *Bhagavān*, the imperishable *Nārāyaṇa* Himself. You wear the form of fish in order to bless us. Prostration to You, Oh best of *purushas*! who control the evolution, sustenance and dissolution of the universe. Lord! You are our leader, our *ātmā* (inner ruler) and our goal and the means of attaining it. All the forms, which You take for mere amusement, bring about the well-being of good persons. I wish to know why You have taken up this form. Lotus-eyed Lord! coming to Your feet does not become fruitless, like going to persons, that regard themselves as independent of You; for You are the friend of all and their dear *ātmā*. This fact I realised by Your showing us this wonderful form." (*Ibid.*, v. 24 to 30.)

159. *Bhagavān*, who wished to amuse Himself in the ocean of dissolution, and who wished to do what was dear to one, that loved Him, replied "On the seventh day from this the three worlds beginning with the earth will be submerged. Then a large ship sent by Me will come to you. Enter the ship with the seven *rishis*, taking with you specimens of all vegetables, all seeds, large and small, and of all animals. You will then float in the ocean. Be courageous. The darkness, that will surround you, will be expelled by the

brightness of the *rishis*. The ship will be moved to and fro by strong winds. I will then approach the ship with a horn on My head. Fasten the ship to it with the great serpent *Vāsuki*. I will draw you, the seven *rishis* and the ship with Me and go about in the ocean, until *Brahmā's* night comes to an end. From My replies to your questions, you will know the greatness of Myself—Myself known as the highest *Brahma*—and you will clear up your doubts by putting other questions to Me now and then." (v. 31 to 38.) *Bhagavān* then disappeared and the king awaited the time mentioned by Him. He sat on *kuṣa* grass pointing to the east with his face to the north-east, and meditated on the feet of *Bhagavān* in the form of fish. Then the ocean was seen to overflow its banks, submerging the whole of the earth, and increased in depth with torrents of rain falling from large clouds. He then saw the ship referred to by *Bhagavān*, and got into it with the *rishis* as directed by Him. The *rishis* said to him "Oh King! meditate on *Bhagavān*, who will save us from this trouble and make us happy. The king did so, and then saw a large golden fish with one horn only ten thousand *yojanas* in length. He tied the ship to the horn with the serpent as directed." (*Ibid.*, v. 39 to 45.)

160. He then praised *Bhagavān* and praised for light.

People lose the knowledge of the true nature of themselves (*ātmā*) by beginningless *avidyā* (confounding the *ātmā* with the body). This leads to *samsāra* (cycle of births and deaths), in which they suffer in many ways. You take notice of some action done by them without their

knowing, that it is a good deed, and as its result You turn their minds towards Yourself. Step by step they reach You. Such a benefactor as Yourself is our highest *guru* helping us to attain release. (v. 46.) The man of the world, who does not know himself, and who is bound by his own *karma*, desires pleasure, and does actions, which however only bring him pain. By serving You he abandons his misconception, which like knots rest on his mind—You, whose service produces this effect, are our *guru*. (v. 47.) As silver thrown into a fire loses the dross, with which it is mixed, and attains its natural colour, so he by Your service abandons his *avidyā*, and being released, attains his true nature. May You, the All-ruler, whose service does this work, be our highest *guru*. (v. 48.) If all the *devas*, other than Yourself join together and in the form of *gurus* try to help a person, they will be unable to show him even a small bit of a ten thousandth part of Your grace. I come to You as my refuge—You whose greatness is of this kind and who is the ruler of all the worlds. (v. 49.) As a blind man, is made to lead a blind man, so the *devas*, who are themselves ignorant of their own nature, are regarded in this world as teachers of ignorant men. They cannot therefore do anything for us. We, who wished to know what is the means to our goal, regard You as our *guru*—You, who see everything like the sun, and give light to all shining substances. (v. 50.) The worldly man receives the misconception of one, to whom he goes as his *guru*. This only leads him to utter darkness in the form of boundless *samsāra*; but You give such knowledge as will never slip from him, and will enable him easily to reach the place, which he may claim as his birthright. (v. 51.) You are the friend of all beings; You are dear to them; You control them as their inner ruler and You are their *guru*; for You give them knowledge and help them to attain what they desire. Yet one, whose mind, is fixed on desirable objects and is blinded thereby, does not see You, who are in his heart. (v. 52.) I therefore appeal to You, the best of *devas*, and the fittest to be approached and the ruler of all, for true knowledge. Destroy the darkness in our hearts with the torch of Your words, revealing our goal. Make us perceive Your *svarūpa*. (v. 53.)

Then *Bhagavān*, who was amusing himself in the ocean in the form of fish, taught him the truth. This was in the form of *matsya purāṇa*, which deals with the discrimination of the *ātmā* from the body, and with the performance of one's duties as the worship of *Bhagavān* and meditation on Him; and which gives full information about *Bhagavān* Himself—a thing that cannot be attained from others. Seated in the ship *Satyavrata* heard along with the *rishis* what *Bhagavān* said about the true nature of the *ātmā* and about His eternal Self, and all his doubts disappeared. When *Brahmā* rose from his sleep, *Bhagavān* killed the *asura Hayagrīva*, and restored the *veda* to him.¹ (*Ibid.*, v. 54 to 57.)

(7) AVATĀRA AS RĀMA, SON OF DAŚARATHA

(Sk. IX, Ch. X and XI)

161. *Bhagavān Hari*, who is known as *Brahma*, was Himself born at the request of the *devas* as the son of *Daśaratha*, king of *Ayodhyā*. By His will, He appeared in four forms with the names *Rāma*,

¹ This *avatāra* as *matsya* took place in the dissolution before the present *kalpa* began. A different view is stated in verse 15 of Skanda I, Ch. III. According to this, the *avatāra* was in the dissolution at the end of the sixth or *chākshusha manu-antara*. This is the view of *Sūta*, who narrated *Śrī Bhāgavatam*, to *Śaunaka*; while the description of the *avatāra* is by *Śuka*. *Śrī Bhāgavatam* contains no reference to a dissolution taking place at the end of a *manu-antara*.

Lakshmaṇa, *Bharata* and *Śatrughna*. (Ch. X, v. 2 and 3.) *Śuka* described briefly what He did. He abandoned His kingdom to help His father to carry out His promise; He wandered in the forest with lotus-like feet, the softness of which could not bear even the touch with His wife's hands; His brother and *Sugriva*, the lord of monkeys, made Him forget the fatigue of His journey; He directed His brother to deform the *rākshasi* named *Śūrpaṇakhi*, which led to His separation from His dear wife; the anger caused by this separation appeared in His eyebrows, and terrified the lord of the oceans; He caused a bridge to be constructed, by which He reached *Rāvaṇa*'s country and dealt with that wicked man as a forest fire deals with trees. Finally He returned to *Ayodhyā* and was crowned as the lord of the *Kosala* country. (*Ibid.*, v. 4.)

162. *Śuka* then enumerated *Rāma*'s deeds in detail as follows: At the sacrifice performed by *Viśvāmitra* the *rākshasa* *Mārīcha* and other *rākshasa* leaders were killed by Him, while *Lakshmaṇa* was looking on. He then went to *Mithilā* to attend the *swayamvara*¹ of *Sītā*, and in an assembly of great kings strung the fierce bow of *Rudra*, brought by three hundred persons, and broke it in the middle, as a young elephant breaks a piece of sugar-cane. By this means He secured the hand of *Sītā*, who was in every way suitable to Himself—in qualities, in conduct, in age, and in beauty.

¹ This means an arrangement by which a *kshatriya* bride chooses her husband on a trial of strength and skill.

Though called by that name, she was in reality *Śrī*, who had obtained a respectful place on His chest. On His way to *Ayodhyā* He took down the pride of *Paraśurāma* (*Rāma* with the axe), which had grown by His destruction twenty-one times of *kshatriya* kings, with the object of destroying the seed from which they could spring up. (*Ibid.*, v. 5 to 7.) He with His wife received with His head the commands of His father, who was bound by the rope of truth-speaking, even though that command was issued under the influence of a woman; He abandoned the kingdom, that had almost come into His hands, wealth, friends and home, and departed for the forest as one free from all attachments gives up his *prāṇa*. (*Ibid.*, v. 8.) He lived in the forest with His irresistible bow in His hand; He deformed the sister of the *rākshasa*, *Rāvaṇa*, when she with an impure mind attempted to carry off *Sītā*, and killed fourteen thousand *rākshasas* along with their leaders *Khara*, *Triśira* and *Dūshāṇa*, who were her relations. On hearing from his sister the beauty of *Sītā*, a desire to possess her seized the ten-headed *rākshasa*'s mind. He sent *Mārīcha*, who in the form of a wonderful deer enticed *Rāma* away from His *aśrama*, and was soon killed by Him with a sharp arrow, as *Dakṣa* was killed by *Rudra*. In the absence of *Rāma* and His brother the wicked *rākshasa* carried *Sītā* away, as a wolf carries away a lamb in the forest. Being thus separated from His spouse, *Rāma* wandered in the forest with His brother, appearing to suffer from the separation with the intention of showing how persons attached to women would

under similar circumstances suffer. (v. 9 to 11.) He cremated the vulture *Jaṭāyus*, who had lost his life on His account; killed the *rākshasa* *Kabandha*; securing the friendship of the monkeys, He killed *Vali*, the monkey king, and knowing the whereabouts of *Sītā* from the emissaries sent in search of her, He went to the ocean with a large force of monkeys. In this matter He acted the part of a human being, though He was the lord of the universe, and though His feet were worshipped by *Brahmā* and *Rudra*. (v. 12.) There He waited for the appearance of the ocean; but when he did not come, *Rāma* cast an angry look at the ocean which terrified the water animals, and the noise of the waves was stilled from fear. The ocean, taking a visible form, and wearing on its head the materials for doing worship, approached His feet and said "We, foolish persons, did not know that You are the being stated to be the changeless by the *veda*; that You existed as the cause, before this universe came into existence; and that You are the ruler of the worlds. You control the three *guṇas* of matter; from the *satva* quality the hosts of *devas* came forth; from *rajas*, the *prajāpatīs*; and from *tamas*, the lord of the *bhūtas*. You may go at Your pleasure; kill the *rākshasa*, who is the excrement of *Viśravas*, and the terror of the three worlds and regain your wife; build a dam here, which will spread your fame, and the praise of which will be sung by kings in their conquering expeditions, when they come to it." (v. 13 to 15.) Following his advice, *Rāma* built a dam across the ocean with the peaks of

mountains brought by the monkeys, and with the trees which were being pulled up by them with their hands; He entered *Lankā* (already burnt by *Hanumān*) with armies led by *Sugriva*, *Nila* and *Hanumān*, by the route pointed out by *Vibhishana*, *Ravana's* brother. Every place in the city was filled with the army of monkeys—pleasure gardens, granaries, the treasury, the doors of the city, the houses, the structures in front of storied mansions, terraces, flags, golden jars and the buildings in the crossing of high roads—and they were reduced to ruins, as a tank is by a crowd of elephants. (v. 16 and 17.) Seeing this, the lord of the *rakshasas* sent against the invaders, his chiefs *Nikumbha*, *Kumbha*, *Dhūmraksha*, *Durmukha*, *Surānta*, *Narānthaka* and others; his son *Prahasta*, his servants *Athikāya* and *Vikampana*—all his followers and finally *Kumbhakarna*. (v. 18.) *Rāma* advanced to meet the army of the *rakshasas* impregnable, being armed with weapons of various kinds, followed by *Sugriva*, *Lakshmana*, *Hanumān*, *Gandhamāda*, *Nila*, *Angada*, *Jambhavan*, *Panasa* and others. (v. 19.) *Angada* and other leaders on *Rāma's* side fought with *Ravana's* chieftains, each with each, with uprooted trees and hills, with clubs and arrows, and killed them; for the prosperity of *Ravana* had been destroyed by his abduction of *Sita*. (v. 20.) *Ravana*, enraged at the destruction of his army, got into his chariot and advanced towards *Rāma*, who was seated in *Indra's* chariot brought up by his charioteer *Mātali*, and sent sharp arrows on Him—arrows the ends of which were as sharp as the edge of a sword. (v. 21.) Addressing him,

Rāma said " Oh worst of *rākshasas* ! You carried away My wife in My absence, like a dog entering a house and carrying away eatables unperceived. You are not ashamed of this wicked deed. I give you its fruit, from which you cannot escape, as one cannot escape from death." (v. 22.) With these words He sent His arrows against His enemy, which like *Vajra* (*Indra's* weapon) split his chest ; vomiting blood with his ten mouths, he fell down from his chariot amidst the cries of on-lookers, like a person falling from the heaven world, when his good *karma* has ended. (v. 23.) Then the *rākshasa* woman, along with *Mandodari*, came out of the city by thousands, and cried approaching *Rāvaṇa's* corpse. Each embraced her own relation and cried bitterly with a heavy heart beating her body with her hands. They cried " Oh lord *Rāvaṇa* ! who terrified the worlds, we have been ruined. To whom will *Lankā* go for refuge, being abandoned by you and attacked by the enemies ? Being under the control of passion, you did not know what strength lay in *Sītā's tejas* (power of burning an enemy), and this has led to your present condition ; you have made *Lankā* and ourselves widows ; your body the food of vultures ; and your *ātmā* an object for suffering in hell." (v. 24 to 28.) *Vibhīshana*, *Rāvaṇa's* brother, with the approval of *Rāma* duly performed the funeral ceremonies of his relations. Then *Rāma* found *Sītā* in a garden named *Aśokā*, seated at the foot of a *śimsūpa* tree. She had become thin from the suffering of separation from her lord. *Rāma* was full of pity for her condition, and

Sītā's lotus-like face brightened up with pleasure at His sight. (v. 29 to 31.) He made *Vibhīshana*, the lord of the *rākshasas*, and gave him long life up to the end of the present *kalpa*. He then got into His chariot with *Sītā*, His brother *Lakshmana*, with *Vibhīshana*, *Sugriva* and *Hanumān*, and returned to the city, having fully complied with His father's command. The lords of the directions showered flowers on His way, and *Brahmā* and others sang His noble deeds with delight. (v. 32 to 34.)

163. He was pained to hear that His brother *Bharata* lived on *yava* grain cooked in cow's urine, that he was clad in the bark of trees, that his hair was matted and that he slept on the bare ground. When *Bharata* heard that his brother had come, he went to meet Him with the citizens with *Rāma*'s sandal on his head along with his ministers and *purohīts*, and placed the sandal before Him and stood with folded hands with tears in his eyes. (v. 34 to 36 and 39.) *Rāma* embraced him with His hands and washed him with tears of joy. With His wife and brother *Rāma* prostrated before *brāhmaṇas* and other worthy men; the people prostrated before Him and throwing up their upper cloths, they danced for very joy. (v. 40 and 41.) He then proceeded to the city, *Bharata* carrying *Rāma*'s sandal; *Vibhīshana* and *Sugriva*, two *chāmaras* (bundles of deer's hair with handles), *Hanumān* a white umbrella, *Śatrughna* *Rāma*'s bow and two cases of arrows, *Sītā* a jug of water, *Angada* His sword, and *Jāmbavān* His golden shield. (v. 42 to 44.) *Rāma* seated

in the *pushpaka* (chariot) and praised by women and minstrels shone like the rising moon in the midst of planets. He then entered the city, which wore an appearance of joy. The newcomers duly saluted their mothers, their *gurus* and their wives and friends and were received by them with great pleasure. (v. 45 to 47.)

164. He then removed His matted hair and the dress in which He lived in the forest. He was then anointed by His *guru* with water fetched from the four oceans, as *Indra* was by the *Vasus*. At the request of *Bharata* he sat on the throne, and protected His subjects as a father protects his children. (v. 49 to 51.) The *yuga* (age), in which He lived, was *Tretā*, which yet appeared like the *kṛita yuga*. During His rule forests, rivers, hills, the divisions of *Jambūdvīpa*, the other *dvīpas* and the oceans—all of them yielded whatever His subjects desired. They were free from bodily and mental ailments, old age, hunger and thirst, pain, grief, fear and fatigue. No one died, if he desired to live. *Rāma* had but one wife, and leading a householder's life, set an example to others. His wife *Sītā* endeared herself to Him by her ability to perceive His inclinations and by love, service, good conduct, humility, fear and shyness. (*Ibid.*, v. 52 to 56.) *Rāma* performed many sacrifices to please Himself, who appeared in the form of *devatās* and distributed His kingdom among His helpers and His *guru*. What remained to Him were His upper and lower cloths and what remained to the queen was the thread round her neck. The recipients pleased with His love, gave back the kingdom

with the following words. "What is it that You have not given us, You, who remaining in our hearts dispel the darkness therein with your light?" (Ch. XI, v. 1 and 4 to 6.)

165. One night going through the streets of the city in disguise, for ascertaining how the people fared, He heard the following words addressed by someone to his wife "I will not support you, wicked woman, who were in another's house. *Rāma* keeps His wife, unwilling to leave her, though she was for a whole year in the house of *Rāvaṇa*. I will not follow His example." Such talk is not surprising; for the public does not know the truth, but states what comes to its lips; and it is difficult to satisfy. *Rāma* fearing the public, abandoned *Sītā*, who went to the *aśrama* of *Valmiki*. She was then in the family way and in due time, gave birth to two twins, who were named *Kuṣa* and *Lava*, and to whom the usual *samskāras* were done by the *rishi*. (*Ibid.*, v. 8 to 11.). *Sītā* left her sons in the care of the *rishi*, and thinking of *Rāma*'s feet, entered the earth. On hearing the news, *Rāma* recalled to His mind her many noble qualities, and was filled with grief, which He could not control, though He tried to do so. The mutual attachment of men and women leads to fear in all cases. If this be so in the case of rulers of worlds, why should one wonder that ordinary householders suffer from separation from their wives? He then led a bachelor's life, and continued to do *agnihotra* without any break for thirteen thousand years. Then He left His soft feet, which had wandered

over the thorns of the *Daṇḍaka* forest, in the hearts of men of good deeds and returned to His own world. (*Ibid.*, v. 15 to 19.) *Śuka*, in concluding the description of the *avatāra* of *Rāma*, observed "That *Rāma* killed the *rākshasa* with many arrows, and that He built a dam across the ocean do not enhance His fame; for He has no equal or superior. Because He was requested by the *devas* to do so, He assumed a human form, for mere amusement and used monkeys as His helpers." The people of the *Kosala* country, who were touched or seen by Him, and who sat with Him, or followed Him reached that place which is reached by *yogis*. *Rāma*'s pure fame is even now sung by *rishis* in the presence of kings—fame which washes out sins and which has extended to the elephants in the eight directions and forms as it were an ornament to their faces.¹ (v. 20 to 22.)²

(8) AVATĀRAS OF THE SECOND CLASS

(Sk. IX, Ch. XV and XVI)

166. *Avatāra* as *Paraśurāma* (*Rāma* with the axe.) (See para 91 regarding the birth of *Paraśurāma*.)

¹ The *avatāra* as *Rāma* (son of *Daśaratha*) took place in the present *manu-antara*; for *Ikshvāku*, from whom *Rāma* was descended, was the eldest son of the present *Vaisvatha Manu*. The *avatāra* was in a *tretā-yuga* (*Vide* para 164); but in what *chatur-yuga* is not clear.

² Verses 26 to the end describe the entry of *Rāma* into the city in great detail. This is omitted as unnecessary.

He was a dutiful son. One day his mother *Renuka* went to the *Ganges* to fetch water. There she saw *Chitraratha*, the king of the *Gandharvas*, playing in the river with *apsaras* women, and being slightly smitten with love for him, forgot the time for the offerings to be made by her husband. When she became aware of her fault, she returned in fear of being cursed, and placing the vessel before her husband, stood with folded hands. (v. 2 to 4.) Her misdeed filled the *rishi* with anger, and he directed his sons to kill her; but they did not do so except *Rāma*, who killed his mother and his elder brothers. Pleased with this, the father offered to give him a boon. The son asked that those that had been killed should come back to life, and that they should not remember what he had done. The father assented, and *Rāma*'s mother and brothers were quickly restored to life in good health, as one rises from sleep. (*Ibid.*, v. 5 to 8.)

167. One day *Arjuna*, the son of *Kṛitavīrya* (see para 93), while out hunting in a forest went to the *aśrama* of *Jamadagni*, *Rāma*'s father. The *rishi* showed him and his army hospitality with the help of a cow, which yielded whatever articles of food were desired. *Arjuna* wished to have the cow for himself, and paid no attention to the great capacity of the *rishi*, which excelled his own power. Full of conceit, he directed his servants to seize the cow and carry her to his city *Mahishmati*. They carried out his order and took the cow and calf forcibly in spite of their cries. (Ch. XV, v. 23 to 26.) *Rāma* was absent at the time.

On his return he learnt what *Arjuna* had done, and was enraged like a serpent that is beaten. He took his axe and other weapons, and advanced towards the city, as a lion advances towards the head of a board of elephants. *Arjuna* saw him enter his city and sent seventeen *akshauhīnis* against *Rāma*, which singlehanded he destroyed. *Arjuna* then came forward himself and at the same time shot five hundred arrows at *Rāma* with his five hundred hands, which *Rāma* cut to pieces with his own arrows. *Arjuna* came up with up-rooted hills and trees, but *Rāma* cut off all his hands and his head with his sharp axe. *Arjuna*'s ten thousand sons fled in terror. *Rāma* took back the cow and the calf to his father's *āśrama* and gave them to him. (*Ibid.*, v. 27 to 36.) The father was not however pleased with what he had done, and said

You have done wrong in having needlessly killed the king, in whom all *devas* are present. We *brāhmaṇas* are being respected for forgiveness. It is by this that *Brahmā* has attained his present position, and the noble qualities of *brāhmaṇas* shine brightly like the light of the sun. *Bhagavān Hari*, the ruler of all, is pleased with those that forgive injuries done to them. The killing of an anointed king is a greater sin than the killing of a *brāhmaṇa*. Go on a pilgrimage to holy waters with your mind on *Bhagavān* and wipe out your sinful deed. (*Ibid.*, v. 37 to 41.)

Rāma carried out his father's instruction and returned from the pilgrimage at the end of a year. (Ch. XVI, v. 1.)

168. *Arjuna*'s sons ever thought of their father's death and were not happy. One day when *Rāma*

and his brothers were away, they took up the opportunity to gratify their desire for revenge. Entering the *āṣrama*, they killed the *rishi* *Jamadagni*, who was seated in the room where offerings were made, and who was meditating on *Bhagavān*. They carried off his head in spite of the entreaties of his weeping wife. (*Ibid.*, v. 9 to 12.) *Rāma*, who was at a distance, heard the cries of his mother, and returning quickly to the *āṣrama*, saw his father slain. For some time he lamented over his death. Then leaving the dead body in the care of his brothers, who had returned with him, he took his axe and resolved to extirpate *kshatriyas*. (*Ibid.*, v. 13 to 16.) He went to the city, which had lost its splendour by the sin of having killed a *brāhmaṇa*, and cutting off the heads of *Arjuna's* sons, piled them up in the centre of the city like a hill, and made a stream of human blood flow, which was a terror to those that injured *Brāhmaṇas*. (*Ibid.*, v. 17 and 18.) Twenty-one times he destroyed *kshatriya* kings, and created nine pools of human blood in the place known as *syamanta-panchaka*. (v. 19.) Then he put his father's head on his body and made a sacrifice to please *Bhagavān*. He distributed among his helpers as rewards, the whole of the earth that he had thus conquered, and took a bath at the end in the *Sarasvati* river, by which all his evil deeds were washed away. (v. 20 to 23.) *Jamadagni* was restored to life, and took his place among the *sapta rishis* in the present *manu-antara*. *Rāma* will be one of the seven *rishis* in the next *manu-antara* and will reproduce the *veda*. He is still even now present in the

Mahendra hills (Western Ghats), having abandoned the work of destruction, and preserving a serene mind. His praises are sung by *siddhas*, *gandharvas*, and *chāraṇas*. In this manner *Bhagavān* in the form of *Rāma* with the axe killed most of the *asura* kings, who formed a burden to the earth.¹ (*Ibid.*, v. 24 to 27.)

169. (ix) *Other avatāras*. Certain *avatāras* of *Bhagavān* are enumerated in Skanda I, Ch. III. Sk. II, Ch. VII, v. 1 to 38 and in Sk. VIII, Ch. I and 5. They are (1) as *sanatkumāra*, *sanātana*, *sanandana*, and *sanaka*. (See para 14.) They meditated on *Bhagavān* without a break and taught the truth about the nature of the *ātmā*, which had been forgotten in the dissolution, that followed the previous *kalpa*. Learning this from them the *rishis* realised the nature of the *ātmā* and taught it to others. (2) As *Nārada*. (See para 14.) He taught the *pāṇcha-rātra*, from which one will learn that *karmas* aiming at fruits should not be done, if he wishes to reach his highest goal. (3) As *Nara-Nārāyaṇa*. (See para 29.) They control their mind and senses and do severe *tapas* unattainable by others. Many doing *tapas* burn cupid (God of love) with their angry looks, but they are

¹ This *avatūra* took place in the beginning of the present *manu-antara*; for *Paraśurāma* was a descendant of *Aila's* family and *Aila* was a grandson of the present *Vaivasvatha Manu*. The *avatūra* was before the time of *Rāma* (son of *Daśaratha*); for when he returned from *Mithila* to *Ayodhyā*, he took down the pride of *Paraśurāma*, para 162.

unable to overcome this anger, which burns themselves. If anger is much afraid to enter *Bhagavān's* mind, how can love which is burnt by anger enter His mind? (4) As *Kapila*. (See para 24.) He is the head of *siddhas* and taught to *Āsuri*, *Sāṅkhya*, which determines what the *tatvas* are. He taught the nature of the *ātmā* and its goal to his mother, *Devahūti*, by which she abandoned all attachments springing from the qualities of matter, and attained the highest goal. (5) As *Datta*. (See para 25.) He imparted knowledge of the *ātmā* to *Alarka*, *Prahlāda* and others. By bathing in the dust of His feet, the *Haihayas* attained the *siddhis* (abnormal powers) here and release hereafter. (6) As *Yajna*. (See para 28.) In the first *manu-antara*, He protected the three worlds from intense suffering along with *Yama* and other *devas* who were his sons. (7) As *Rishabha*. (See paras 36 and 37.) By His example He showed to the world how the *dharma*s of each stage of life should be practised. He looked upon all alike, and practised *yoga* appearing like a fool to the world. He needed no support from any one; controlled his mind and senses and was free from all attachments. (8) As *Prithu*. (See para 57.) He compelled the earth to yield abundant sustenance to his subjects. This is allegorically described as milking the earth in the form of a cow. These eight *avatāras* took place in the first *manu-antara*. To these must be added the form in which *Bhagavān* appeared before *Dhruva* (See para 51) and gave him a high place in the *brahma-aṇḍa* with a promise of an imperishable place in the end.

170. In the second, third and fifth *manu-antarās* *Bhagavān* appeared as *Vibhu*, *Satyasena*, and *Vaikunṭhā*, respectively. They were the sons of *Vedaśiras* and *Tushitā*, of *Dharma* and *Sūnṛita*, and of *Śubhra* and *Vaikunṭhā* respectively. They lent their support to the several *Manus* and punished wicked rulers of the earth. In the sixth *manu-antara* *Bhagavān* appeared as *Dhanvantari* and *Mohini*. (Paras 132 and 133.) In the former *avatāra* He taught the science of medicine. By the mere mention of His name all ailments of men disappear; and he has a share in the offerings made at sacrifices.¹ As *Mohini* He deceived the *asuras* by appearing in the form of a beautiful woman, and made the *devas* drink *amṛita* (nectar). In the last *dvāpara* of the present *chatur-yuga* in the current *manu-antara* He was born as the son of *Parāśara* and *Satyavatī*; and seeing that men in the ensuing *kali-yuga* would be short-lived, and would be unable to learn the whole of the *veda*, he divided it into portions and each of these into branches. (*Vide* para 21.) In the same *dvāpara* age, *Bhagavān* appeared as *Kṛishṇa* and *Bala-rāma* (*Rāma* the strong). A description of their life and noble deeds is given in the tenth *skandha* which is the subject of a separate analysis. See also Appendix IV, which gives a brief description of *Śrī Kṛishṇa*'s life, and Appendix III,

¹ Reference is made in para 88 to an *avatāra* of *Bhagavān* of the same name and of the same description. Apparently there were two *avatāras*, one in the sixth *manu-antara*, and one in the present *manu-antara*.

which shows how He helped the *Pāṇḍavas*. Two other *avatāras* are mentioned in Sk. II, Ch. VIII. But the time of their appearance is not stated. They are *Hayagrīva* and *Hamsa*. In the former He appeared at a sacrifice performed by *Brahmā*; and when He breathed out, the *veda* came out of His nostrils. In the latter, He taught *Nārada* discrimination of the *ātmā* from the body, importance of doing every *karma* as the worship of *Bhagavān* and meditation on Him as the means of attaining the highest goal. Those that love *Vāsudeva* easily obtain this instruction and carry it out. Two other *avatāras* are referred to as likely to take place after the time of *Sūta*, the narrator of *Śrī Bhāgavatam*. They are *avatāras* as *Buddha* and *Kalki*. In the former He is to delude the *asuras* by false teaching, i.e., by teaching as *dharma* what is not really *dharma*. In the latter He is to put an end to the evils of the *kali-yuga*. It is also stated that the *avatāras* of *Bhagavān* cannot be counted. Of the *avatāras* mentioned above, the *avatāras* as *Nārāyaṇa*, *Mohini*, *Kṛishṇa*, *Hayagrīva*, *Hamsa*, *Kalki* and the form in which He appeared before *Dhruva* fall under the first class, and the others under the second class.

171. (x) *Conclusion*. In Skanda II, Ch. V and VII, *Brahmā* gave instruction to *Nārada*. He stated that *Bhagavān* is the highest *devatā* supporting the world. He described the creation of the twenty-three *tatvas*; the formation of the *brahma-aṇḍa*; and its appearance in the form of a human body. He then

enumerated some of the principle *avatāras* of *Bhagavān*. He concluded the instruction as follows "A clever man may count the atoms making up the earth. Who is fit to count the noble deeds of *Bhagavān*? I do not know the limit of His *svarūpa*, and of His nature; nor the *rishis*, that are your elder brothers. How can others know this? Even the serpent *Ananta*, who began to sing His praise with His ten thousand mouths, has not yet seen the end. (Sk. II, Ch. VII, v. 40 and 41.) His *māyā*, i.e., *prakṛiti* with the three *guṇas*, which in the form of attractive objects deludes all beings, cannot be overcome. But those that do not regard their bodies—the food of dogs and vultures—as the *ātmā*, and those connected with them as belonging to themselves, who sincerely seek refuge in His feet, and who for that reason secure His grace, are able to overcome it." (v. 42.) He then enumerated certain persons who transcended this *māyā*. Among the *devas*, *Brahmā*, *Rudra*, *Sanaka* and his three brothers and *Nārada*; among *asuras* *Prahlāda* and *Bali*; among *rākshasas*, *Vibhishana*; among monkeys, *Hanumān*; among men of the first *manu-antara*, *Manu*, his wife *Śatarūpā*, his sons, *Priyavrita* and *Uttānapāda*, *Dhruva*, *Anga*, *Prāchīnabarhi* and *Gaya*; among the men of the seventh *manu-antara* in *Ikshvāku*'s family, *Ikshvāku*, *Mandhātā*, *Muchukundu*, *Sagara*, *Dilīpa*, *Raghu*, *Ambarisha* and *Videha*; in *Aila*'s family, *Aila*, *Yayāti*, and *Gadhi*; in *Pūru*'s family, *Alarka*, *Rantideva*, *Bhīshma*, *Vidura*, and *Arjuna*; among others, *Ṛibhu*, *Śatadhanva*, *Amūr-taraya*, *Saubhari*, *Udanka*, *Śibi*, *Devala*, *Pipalāda*,

*Upendradatta, Sārasvata, Uddhava, Parāṣara, Bhūri-
sheṇa, Arshṭisheṇa, and Śrutadeva.*¹ (v. 43 to 45.)

He added, "even women, *śūdras*, *hūṇas*, hunters, and beasts, however sinful they may be, can transcend *Bhagavān's māyā*, if they feel pleasure in the conduct of those that love Him. (v. 46.) His *svarūpa* is as follows: He is devoid of *karma*; and is ever free from the six evils, hunger and thirst, old age and death, grief and delusion. He is *jnāna* and bliss in every part. He is unchanging at all times; He is other than matter and *ātmās* and is the means by which one may attain freedom from *samsāra*. He cannot be known by the *ātmās'* instruments, which are the products of matter; nor is He clearly described in the former part of the *veda*, which points out the means to fruits of various kinds. (v. 47.) He is known as *Brahma*. Wise men fix their minds on *Bhagavān's svarūpa* of this description, and abandon fruit-yielding *karmas*—*karmas*, that do not lead to the cancellation of one's past deeds. They do not care for them as *Indra*, the lord of rain, does not care for the instrument with which a well is dug. (v. 48.) It is *Bhagavān* that gives the fruits of *karmas*, which are prescribed for the various castes and stages of life,

¹ Here there is an anachronism. In verse 25, of Chapter VII *Brahmā* stated that *Rūvaṇa* would soon be killed. Some of the names mentioned here relate to persons, who were born long after that event. Two explanations are possible. (1) *Brahmā* foresaw from his ability to look forward into the future who would transcend *Bhagavān's māyā* or these names were added by the narrator *Sāta*.

and it is He that gives enjoyment in the *sva* world. Though He abides in the bodies of all beings, yet when those bodies come to grief, He is in no way affected; and is not subjected to births under the influence of *karma* as the *ātmās* are." (v. 49.)

172. In Ch. VI of the same Skanda, v. 30 to 40, *Brahmā* concluding his instructions as regards the *Brahma-aṇḍa*, said "*Bhagavān* is devoid of *karma*; He is *jnāna* in every part; He is self proved; He does not require any support from any one else; He is unchanging in His *svarūpa* and in His attribute *jnāna*; He can command whatever He may desire; He has neither beginning nor end, and is therefore not affected by time; He is devoid of the qualities *satva*, *rajas* and *tamas* of matter, and He has no equal. (v. 39.) It has been stated that He is devoid of the qualities of matter; yet for the purpose of creation, sustenance and destruction, He takes up those qualities. Directed by Him, I create taking the quality *rajas*; *Rudra* under His control destroys, taking up the quality *tamas*; and He himself sustains the world taking up the quality *satva*. (v. 30 and 31.) The whole world rests upon Him, and there is nothing independent of Him, whether matter or *ātmās*. (v. 30 and 32.) Most men are unable to know Him fully; for they are deluded by His *māyā*, and regard the *ātmā* as having the characters of the body. (v. 36.) Wise men know that he entirely differs from matter and *ātmās*; but those, that rely on specious arguments, do not perceive Him; for He disappears from their sight." (v. 40.)

173. *General remarks*: In para 22 (ii) it was stated that *Bhagavān's* greatness was indicated by His world activities. The description of the *avatāras* shows the possession of certain other qualities, which should endear Him to us. By coming down as *Kūrma* and *Vāmana*, and helping *Indra* to regain his prosperity and the lordship of the three worlds, *Bhagavān* showed His love, though *Indra* did not love Him for Himself. Appearing as *Nṛi-simha* and protecting *Prahlāda* from the attempts made by his father to kill him, He showed how He could not bear to see the suffering of those, that loved Him for Himself. This is the quality known as *vātsalya*. Appearing as *Hari*, He saved *Gajendra*, the lord of elephants, from the crocodile, and exhibited the quality, known as *saulabhya*, i.e., readiness to respond quickly to any appeal made to Him by the suffering. By mixing freely with very inferior beings in his *avatāras* as *Rāma* and *Kṛishṇa*, He showed the quality *saṁsilya*. By His *avatāra* as *Kapila* and *Datta*, He taught the truth; and as *Ṛishabha* and *Prithu* He set an example for others to follow. Thus *Bhagavān* loves like a mother, protects like a father, and instructs by precept and example like a *guru*. A father, mother and a *guru* help one in one life; but *Bhagavān* helps us like them in all lives. Who pondering over this fact, will not abandon all his relations, and go to Him, regarding Him as every relation to Himself?

SECTION IX

UPAKHYĀNAS (MINOR STORIES).

174. In this section certain minor stories will be related, which show how *Bhāgavatas* (lovers of *Bhagavān*) behave in certain circumstances; how *Bhagavān* loves and helps them; and what great merit there is in the repetition of His names.

(1) THE STORY OF AJĀMILA

(Sk. VI, Ch. I to III) ¹

175. There lived in the city of *Kānya-kubja* (Kanauj) a *brāhmaṇa* named *Ajāmila*. By attachment

¹ Verses 1 to 19 of Ch. I deal with the following points: on hearing the description of the place of torture in hell, given by *Śuka* in the last chapter of Skanda V, *Parīkṣhit* asked whether there was any means, by which one might avoid going to hell. *Śuka* replied: Some persons do *tapas* and other things enumerated in verse 13 and burn up their past evil deeds, as fire burns up a bush of bamboo trees. (v. 14.) Others attain this purpose by regarding *Vāsudeva* as their highest goal, and by meditating on Him with love. Their past evil deeds disappear, as a fog

to a *śūdra* woman he fell from his high status. He lived with her, supporting her and her children by improper means of livelihood—by gambling, by cheating, by theft, and by killing beasts, birds and other animals. (Ch. I, v. 21 and 22.) While he lived in this manner, and was fondling his children, he completed his eighty-eighth year. He had ten sons, of whom the youngest was named *nārāyaṇa*, and he was dear to him. (v. 23 and 24.) When the time arrived for his departure from this world, he saw three servants of *Yama* (the Lord of Death), who bound him with their ropes, and were beginning to drag him to *Yama*'s abode. In terror he called out to his youngest son, saying '*Nārāyaṇa*' in a loud voice. (v. 27 to 29.)

176. On hearing this word four servants of *Bhagavān* came, and thwarted *Yama*'s servants. The latter asked them "Who are you, who thwart the commands of *Yama*? To whom do you belong? From whence have you come? and for what reason do you thwart us?" (v. 31 to 33.) *Bhagavān*'s servants replied

disappears at the rising of the sun. (v. 15.) One does not become so pure by *tapas* and the other things, as he would by fixing his mind on *Bhagavān*, and by serving those that love Him. (v. 16.) When one turns his face away from *Bhagavān*, any penance, however well-performed, cannot purify him, as a jar of toddy cannot be purified by plunging it into the water of the *Ganges*. (v. 18.) Those, that love *Bhagavān*'s noble qualities, and fix their mind on His lotus-like feet, do not see *Yama* and his servants even in dreams; for whatever reparation is needed, is done by doing this. (v. 19.)

with smiles "If you are the servants of *Yama*, tell us the nature of *dharma*, and the marks by which it may be known. How is punishment awarded? Who is it that is punished? Do you punish all people or only a few?" (v. 37 to 39.) *Yama*'s servants replied "*Dharma* is what is taught by the *veda*; *adharma* is what is prohibited by it; the sun, the moon, *agni* (fire), the five *bhūtas* (elements), time, day, night, and *sandhyā* (twilight), the eight directions and *dharma* bear witness to actions of men. (v. 40 and 42.) Evil conduct is seen by them and reported by them to *Yama*; and all persons are punished in accordance with their *karma*. (v. 43.) Embodied beings do good as well as bad actions; for they are attached to the three *guṇas*—*satva*, *rajas* and *tamas*—and they cannot remain without action of some kind or other. (v. 44.) As good men are rewarded for their good deeds by enjoyment in *svarga* (heaven), so wicked men are punished in hell for their evil deeds. (v. 45.) This *Ajāmila* was learned in the *veda*; his conduct was good and he was a seat of noble qualities; he was gentle and truth-speaking; and his mind and senses were under control; he served his *guru*, the fire, and guests, and old people with devotion; and never confounded himself with the body; he was a friend of all, sparing in speech and bore no ill-will to any one. (*Ibid.*, v. 56 and 57.) One day he went to a forest under his father's direction to fetch flowers, fruits, *samid* (twigs of the *Palāṣa* tree) and *kuṣa* grass. On his return he saw a couple of *śūdras*; one of them was a woman, who was intoxicated with liquor; her eyes were

rolling and her cloths sat loosely upon her ; the other was a man who was playing, laughing and singing with her, with one arm round her. (v. 58 to 60.) *Ajāmila* was smitten with love for her ; he tried by every means in his power to put it down but failed. He was like one possessed, and lost his good sense. Abandoning his young wife, he ever thought of the *śūdra* woman, and fell from his high status of a *brāhmaṇa*. (v. 61 to 63.) He satisfied the woman's wants with his father's property, so long as it lasted. Thereafter he had resort to any means, however improper it might be. (v. 64 to 66.) In this manner he passed a long time disobeying the commands of the *veda*, doing what his mind dictated, and being condemned by all good men. (v. 67.) He has not wiped out his evil deeds by any penance. We are therefore taking him to the presence of the lord of punishment." (v. 68.)

177. *Bhagavān*'s servants expressed their surprise that the servants of *dharmarāja* (*Yama*) should drag one, that was without any sin and that was therefore not a fit subject for punishment. (Ch. II, v. 1 and 2.) They said "This person has performed penance for all the evil deeds of ten millions of lives ; for he uttered the name of *Bhagavān*, which is the seat of every good sought by men. The uttering of the word *Nārāyaṇa* of four syllables is a sufficient reparation for the evil deeds of this person. (v. 7 and 8.) The uttering of the names of *Bhagavān* is the penance to be made for all the sins of persons such as theft, the drinking of spiritous liquor, treachery to friends, the killing of a

Brāhmaṇa, getting into the bed of a *guru*, the killing of a woman, a king, parents or a cow. The uttering of the names brings Him to one's mind. (*Ibid.*, v. 9 and 10.) One does not become pure to the same extent by the penances taught by those learned in the *veda*, as by uttering *Bhagavān*'s names; for even though the prescribed penance may be done, the mind will surely run after evil things. Hence one, that desires to wipe out his *karma* completely, should resort to the uttering of *Bhagavān*'s names, and this will strengthen the *satva* quality of his mind. (*Ibid.*, v. 11 and 12.) It is no doubt true that this person did not think of *Bhagavān*, when he cried out *nārāyaṇa*; but it is the peculiar characteristic of the name to purify even such a person. Fire consumes fuel, even though one puts it into the fire without knowing that it will produce this effect. A very good medicine cures disease, when taken even without the knowledge of its effect. So also *mantras*. (*Ibid.*, v. 18 and 19.) For these reasons this person has done every reparation for his sinful life. Do not therefore take him away. (*Ibid.*, v. 13.) Servants of *Yama*! If you have any doubt in the matter ask your master. He knows the highest truth concealed from common people." (*Ibid.*, v. 20.)

178. With these words the servants of *Bhagavān* set *Ajāmila* free, and *Yama*'s servants returned to their master, and reported to him what had taken place. *Ajāmila* being released from fear, and becoming himself, prostrated before *Bhagavān*'s servants and was about to address them; but they disappeared

before he could say a word. (v. 21 to 24.) *Ajāmila* learnt from the conversation between the servants of *Yama* and *Bhagavān* that the *karmas* taught in the earlier part of the *veda* pertained to persons influenced by the three *guṇas*, and that meditation on *Bhagavān* was the only means of obtaining release from bondage. (v. 25.) The hearing of *Bhagavān's* greatness created love for Him and the remembrance of his past life filled him with remorse. (v. 26.) He said to himself "Oh ! to what great misery was I exposed to, by want of control over my mind ? By my association with a *śūdra* woman, I have lost my *brahminhood* ; I am condemned by good people ; for I abandoned my young good wife ; and went to a woman, that was drunk and was in every way unworthy. (v. 27 and 28.) I abandoned my parents who were old, who had no relations, that could support them, and who were therefore unhappy, not remembering the debt that I owed to them. (v. 29.) It is certain that I shall fall into a horrid hell, in which those, that are led by desire and disregard *dharma*, undergo torture. (v. 30.) What I have seen actually is very wonderful. Did it actually take place, or was it a mere dream ? Where have those persons gone, who drew me out of the ropes of *Yama's* servants ? Unworthy, though I am, the sight of these, the best of *devas*, should do me good ; for my mind is now serene. Otherwise how could my tongue have pronounced the name of *Bhagavān* ? (v. 31 to 34.) Where was I, who lived by cheating, who fell from the state of a *brāhmaṇa* and who was never ashamed at what he had become :

and where was the noble name *Nārāyaṇa*. (v. 35.) I will now make such efforts as will prevent my falling again into this hell of *samsāra*. I will renounce the misconceptions that I am the body, and that things related to it are mine; I will control my mind, senses and *prāṇa*; I will fix my mind on *Bhagavān*, my mind rendered pure by hearing His noble stories; I will thus abandon this bondage of mine brought about by *avidyā* (confounding the *ātmā* with the body) by desire and by *karma*." (v. 36 to 39.) This meeting of good men though only for a moment, filled *Ajāmīla* with disgust for his past life. He abandoned all attachments and went to *Haridwar*, where *Bhagavān* is present; and sitting down he did *yoga*; he withdrew his senses from outside objects; he separated himself in thought from his body, fixed his mind on his true nature and on *Bhagavān* who is unthinkable bliss. When his mind remained steadily on *Bhagavān*, he perceived the same persons, that had previously set him free. He threw his body into the *Ganges* and immediately attained the form of an attendant of *Bhagavān*, got into a bright chariot brought by them, and went to the changeless world, in which *Bhagavān* resides. (*Ibid.*, v. 40 to 45.)

179. The servants of *Yama* asked him whether there was any one other than himself, who issued orders, and who the bright persons were, that set *Ajāmīla* free. (Ch. III, v. 4, 9 and 10.) *Yama* replied thinking of *Bhagavān*'s lotus-like feet. (v. 11.)

There is one other than myself, who is superior to all beings, on whom this world rests, like yarn in a piece of

cloth; by a tittle of whose power the creation, sustenance and destruction of all things take place; and under whose control the world remains like cattle held with a nose-string. (v. 12.) He gives the names to men such as *brāhmaṇa*, *kshatriya* and the like, and through them He binds them to particular classes of duties like cattle bound by ropes to posts; and the men so bound discharge those duties, in order to please Him, shaking with fear, lest they should fail in any particular. (v. 13.) Myself, *Brahmā*, the rulers of the worlds, the sun, the several groups of *devas* and the *prajāpatīs* do not know His intention, being deluded by His *māyā*. Why should one wonder that others do not know Him? (v. 14 and 15.) He cannot be perceived by the mind or the senses, and cannot be described in words, though He is present in the heart as the *ātmā* of all beings, as the eye cannot be perceived by the forms of objects which are seen by it. (Ch. III, v. 16.) *Bhagavān*'s servants go about in this world, appearing in His form and exhibiting His nature and qualities, and they protect from me those that love Him and from all others. (*Ibid.*, v. 17 and 18.) Most persons do not know the *dharma* taught by Him, by knowing which and practising which, one attains immortality. Only twelve persons know it. *Brahmā*, *Rudra*, *Nārada*, *Sana'kumāra*, *Kapila*, *Manu*, *Prahlāda*, *Bali*, *Janaka*, *Bhīṣma*, *Śuka* and myself. (*Ibid.*, v. 19 to 21.) The best *dharma* in this world is this alone, *viz.*, loving meditation on *Bhagavān*, helped by the repetition of His names and the like. You have seen the greatness of the repetition of *Bhagavān*'s names in the case of *Ajāmila*, who sinful though he was, was released from your ropes. Hence the repetition of *Bhagavān*'s names, descriptive of His noble qualities, is a sufficient penance for all evil deeds. (*Ibid.*, v. 22 to 24.) Knowing this fact, wise men fix their love on *Bhagavān* in every way. They are not fit for punishment by me. Should there be any evil deed in them, this is burnt up by the uttering of His names. (v. 26.) Those good men, that find refuge in Him, and that look upon all people alike, are protected by Him with His club, and they have nothing to fear. Do not approach them. (v. 27.) Bring me those wicked people, who turn their faces away from the honey in the lotus-like feet of *Bhagavān*, and who

are attached to their homes, which is the road leading to hell. (v. 28.) Bring also those persons, whose tongue does not repeat *Bhagavān*'s names; whose mind does not think of His lotus-like feet; whose head does not bow to Him even once; and who do not do His work. (*Ibid.*, v. 29.)

With these words he made *namaskāra* to *Bhagavān* asking for His pardon for the fault of his servants; for the folding of both the hands (*anjali*) by his ignorant servants is the highest reparation for their wrong doing. (v. 30.) The author adds that from that time forward the servants of *Yama* refrained from even looking at those that find refuge in *Bhagavān*.¹ (*Ibid.*, v. 34.)

(2) THE STORY OF VIṢVARŪPA

(Sk. VI, Ch. VII to IX)

180. One day as *Indra* was seated on his throne with his wife, *Bṛhaspati*, his *guru*, went to the presence-hall. *Indra* did not rise from his seat and receive him with the respect due to him. The *guru* returned home in silence. (Ch. VII, v. 6 to 9.) *Indra* then blamed himself for his indifference towards his *guru*, and said "Oh! what foolish act have I done? Intoxicated with

¹ The incident related in this sub-section took place in the present *manu-antara*. The place, to which *Ajūmila* went to do *tapas*, viz., *Haridwar*, is referred to in the original as *gangādvāra* (the place where *Ganges* enters the plain); and the *Ganges* came down to the earth by the efforts of *Bhagīratha*, who lived in the present *manu-antara*. (Para 82.)

my lordship, I treated my *guru* with disrespect in the presence of all. Who will, if he be a knowing man, desire the prosperity of the heaven world, if it should make one an *asura* in nature, as it has done in my case? People say that one that is seated on a throne should not rise to receive any one; but they do not know what *dharma* really is. They point out the wrong road to men and will themselves fall into hell. Whoever places faith in their words will suffer like one desiring to cross the sea with a raft having a heavy stone on it. I will now go to my *guru*, and falling before him with my head on his feet, I will ask for his pardon. (v. 10 to 15.) While *Indra* was thus reflecting within himself, the *guru* disappeared from his home by the exercise of his abnormal power. *Indra* considered how he might find out his whereabouts, but found no satisfactory solution. He was filled with anxiety and became unhappy. On hearing what had happened, the *asuras* following the advice of *Śukra*, prepared to attack the *devas*. The keen arrows thrown upon them by the *asuras* pierced their bodies, thighs and arms. They then sought refuge along with *Indra* in *Brahmā*." (*Ibid.*, v. 16 to 19.)

181. *Brahmā* seeing their plight, consoled them and said "You have done a great wrong in that you did not show due respect to a *brāhmaṇa*, who occupies a high place among those, that possess knowledge of *Bhagavān*. You have been defeated by your enemies, weak though they are, as the result of your wrong doing. You will perceive how neglecting your *guru*,

you have become weak, and how the *asuras* respecting their *guru*, *Śukra*, have become strong. They will probably with the support of their *guru* take possession of my world too. Will they be satisfied with the heaven world? Those that worship *brāhmaṇas*, cows and *Bhagavān*, will not suffer in any way. Hence go quickly to *Viṣvarūpa*, the son of *Tvashtā*. He is a *brāhmaṇa*, who controls his mind and senses and does *tapas*. He will help you in attaining your end. But you must put up with any unwelcome act that he may do." (*Ibid.*, v. 20 to 25.)

182. *Indra* then went to *Viṣvarūpa* and embracing him said "We, who occupy the position of a parent towards you, have come to your *āśrama* as your guests. We desire something suitable to the present time; be pleased to satisfy the same. For a son, who is himself a father, to serve his parent is the highest *dharma*. If this be so, can there be any doubt as to the duty in this respect, of a son who is a bachelor? The *guru* is the form of *Bhagavān*; the father is the form of *Brahmā*; a brother is the form of *Indra*; a mother is the form of earth; a sister is the form of mercy; a guest is the form of *dharma*; a relation, who comes as a guest, is the form of *agni* (fire); and all beings are one's own form *i.e.*, they should be regarded as himself. Hence remove by your *tapas* the trouble, under which we suffer, by defeat at the hands of our enemies. Be pleased to carry out our wish. We propose to make you our *guru*, so that we may easily overcome our enemies. Do not raise any objection on the ground that you are young,

and cannot therefore receive our *namaskāra*. Age does not make one a great man. The rule, that a *guru* should be an elderly person, applies only in the case of teaching of the *veda*, but not in other cases. (*Ibid.*, v. 26 to 33.) *Viṣvarūpa* accepted the proposal with some hesitation." (v. 38.)

183. *Viṣvarūpa* then taught *Indra* a *vidyā* (a form of meditation) dealing with *Vishṇu*; and by this means he was able to detach from the *asuras* their prosperity and to restore it to *Indra*. (*Ibid.*, v. 39.) The *vidyā* is described in chapter VIII, v. 12 to 34 and the mode of doing *japa* (repetition of the *mantra*) with it is pointed out in verses 4 to 11 of the same chapter. This *mantra* is known as *Nārāyaṇa-varma*. To give an idea of its efficacy the following story is related. A descendant of the *Kauṣika* family, who had done *japa* with this *mantra*, died, leaving his body in a sandy desert. The lord of the *gandharvas*, named *Chitra-ratha*, was travelling in his chariot with his women. When he came to where the body lay, he fell down with the chariot with his head downwards. At the suggestion of the *rishis* called *vālakhilyas*, he took the bones from the body and threw them into the *Sarasvathi* river flowing eastwards. Then he took a bath and returned home. *Śuka* adds "If one that does *japa* with this *mantra* sees any person with his eye or touches him with his foot, that person is freed from fear of any kind, and the person himself that does this *japa* need not fear any one—the king, thieves, evil planets, tigers and the like." (*Ibid.*, v. 36 to 40.)

184. *Viṣvarūpa* officiated at *Indra's* sacrifices. In making the offerings he pronounced with a loud voice the names of the *devatas*, *Indra*, *Agni* and the like ; but secretly he offered them to the *asuras* ; for he was partial to them, as his mother was an *asura* woman. When *Indra* became aware of this, he cut off his heads (for he had three heads). This evil deed of killing a *brāhmaṇa* polluted him ; but he put up with it for a year. Then coming down to earth, he divided the pollution into four portions, and gave them to earth, water, trees and women. It appears even now in the form of uncultivable waste in earth, of foam and bubble in water, of gum in trees and of menstrual discharge in women. (Ch. IX, v. 2 to 4, and 6 to 11.)

(3) THE STORY OF VṚITRA

(Sk. VI, Ch. IX to XIII)

185. *Tvaṣṭā*, the father of *Viṣvarūpa*, was enraged at the killing of his son by *Indra*, and performed a sacrifice for his destruction. Then a *bhūta* came out of the *dakṣiṇa-agni* (one of the three fires used in a sacrifice). He had a frightful appearance like death, the destroyer of all the worlds at the beginning of a *pralaya*. He grew in size day by day ; he was like a burning mountain, and like a collection of clouds dyed red by the setting sun ; the hair on his head and on his face was like molten copper, and his eyes burnt like the midday sun ; piercing with his trident the animals on

the earth and in the sky he danced, rolled, and made the earth tremble; with his mouth as wide and deep as a mountain cave, he seemed to drink in the air, to lick the stars with his tongue and to devour the three worlds. He shrouded the whole world in darkness. All those that saw him were terrified and fled in all directions. His name was *Vritra*. (*Ibid.*, v. 11 to 18.)

186. The *deva* chieftains with their followers attacked him with their arrows and other weapons; but *Vritra* devoured them all. The *devas* were filled with wonder and anxiety, and with the lustre fading from their faces, they sought refuge in *Bhagavān* and praised Him. This praise is contained in Appendix I. (*Ibid.*, v. 19 and 20.) *Bhagavān* appeared and said

I am pleased with the praise that you have offered to me. By this praise one will attain love for Me, and the remembrance of the eight qualities, that pertain to him by nature. When I am pleased, what is it that cannot be attained? Yet one who knows the truth, and loves Me for Myself will not ask for anything from me. (v. 47 and 48.) One, that regards sense objects as worth striving for, is foolish, and does not know what is good for himself; and one that gives them what they desire is equally foolish (v. 49); a wise man, that knows what is the highest goal for men, will not direct ignorant men to do *karma*; nor will he give them what they ask for. A good physician does not permit his patient to live on injurious diet, even though he asks for it. (v. 50.)

With these words *Bhagavān* directed *Indra* to go to the *rishi Dadhichi* and to ask for his body, which had become hard like rock by the *mantra Nārāyaṇa-varma* and by *tapas*. (v. 51.) He added that he would give him what he asked for; that *Viśvakarmā* should

take out the bones and fashion them into a weapon named *Vajra*; and with it he (*Indra*) should cut off *Vṛitra's* head. (*Ibid.*, v. 54 and 55.) The *rishi* was approached accordingly, and was asked for his body. He said with a smile:

You *Devas* do not know what suffering comes to men in death—suffering that is unbearable and that brings on unconsciousness. To men, that wish to live, their body is very dear. Who will be prepared to give it to one, even though the person that asks for it is *Vishṇu* Himself? (Ch. X, v. 3 and 4.)

The *Devas* replied

Revered *Brāhmaṇa*! what is it that cannot be abandoned by worthy persons like you, who are merciful to all beings, and whose actions are praised by great men? It is true that men in the world think of their own business, and do not realise the trouble, that they give to others; if they do, they will not ask for anything; but one that is able to give what is asked for will not say no. (*Ibid.*, v. 5 and 6.)

Thereupon the *rishi* said

In order to hear *Dharma* from you, I spoke as I have done. I will give up this body which is dear to you, and which is ready to leave me, my *karma* having been worked out. He that out of mercy does not buy *dharma* and fame with this perishable body, will be pitied even by the vegetable kingdom. This is the eternal *Dharma* followed by great men, viz., that one should sympathise with the joys and griefs of others. How great a pity it is that men do not help others with their own body and with the body of their relations—bodies that are perishable and that belong to others? (*Ibid.*, v. 7 to 10.)

With these words the *rishi* withdrew his senses from all objects, fixed his mind on *Bhagavān*, and by

this *yoga* threw up his body. (*Ibid.*, v. 11 and 12.) *Indra* took out the bones from the *rishi*'s body and had them made into the weapon *Vajra* by *Viṣvakarmā*. (*Ibid.*, v. 13.)

187. Then *Indra* seated on his elephant, and surrounded by the *devas* went to attack *Vṛitra* like *Rudra* attacking *Yama*. *Vṛitra* on his side was accompanied by the *asura* chieftains. Then a fierce battle ensued between the *Devas* and the *asuras* on the banks of the *Narmadā* river. This was in the beginning of the *Tretā yuga* in the first *Chatur-yuga* of the current *Manu-antara*. (*Ibid.*, v. 14 to 16.) The *asuras* attacked the *devas* with weapons of various kinds and so covered them, that they could not be seen but the *devas* cut them to pieces with their own weapons before they reached them. The *asuras* having no more weapons, threw upon the *devas*, hills, trees and stones. But these were rendered ineffective as before. Seeing that the *devas* remained unscathed, the *asuras* were filled with fear, and fled in all directions leaving their leader *Vṛitra* alone. (*Ibid.*, v. 24 to 27 and 29.) *Vṛitra* tried to stop them with these words "To one that is born death inevitably comes, and no means of avoiding it has yet been known. If one can buy with it fame on earth and enjoyment in the heaven world, will he not welcome death? Two forms of death are approved and they are difficult to attain. One is to withdraw the senses from all objects, fix the mind on *Bhagavān* and to abandon the body in *Yoga*; the other is to lie killed on the battlefield without running away from it".

(*Ibid.*, v. 32 and 33.) But he failed; for filled with terror and losing courage, the *asuras* thought only of flight. *Vṛitra* saw that the *asura* force was being pursued and attacked by the *devas*, he taunted them as follows (Ch. XI, v. 1 to 3) "What do you gain by hurting on the back the *asuras*, who are like their mother's excretions, and who are running away from you? For those, that regard themselves as brave men, to hurt the enemies, that are afraid of them, is not praiseworthy; nor will it procure enjoyment for them in heaven. You weaklings! If you wish to fight or have any strength in you, stand before me for a minute, if you do not desire the petty enjoyments of this world." (Ch. XI, v. 4 and 5.) *Vṛitra* then went forward terrifying the *devas* with his body, and roaring with all his strength with the result that the *devas* fell down on the ground with closed eyes, like persons struck by the thunderbolt. He crushed them with his foot like a mad elephant, committing havoc in a jungle of palmyra trees. (*Ibid.*, v. 6 to 8.)

188. Then followed a single combat between *Indra* and *Vṛitra*. *Indra* threw his mace on *Vṛitra*, who caught hold of it with his left hand as if in play. *Vṛitra* on his part struck *Indra's* elephant on its head; it fell back seven bows' length with its rider, blood gushing out from its broken head. *Vṛitra* knew the rules of righteous fight, and did not therefore attack *Indra*, whose elephant was hurt, and who was troubled in his mind. (v. 9 to 12.) *Indra*, touched the elephant's head with his hand, from which nectar flowed, and

made it whole, and then advanced towards *Vṛitra*. *Vṛitra* smiling addressed him as follows. (*Ibid.*, v. 13.) "How glad am I that the slayer of my brother stands before me, he who killed a *brāhmaṇa* and a *guru*? I will pierce your heart, hard like a rock, and discharge my debt to my brother. Did you not cut off the heads of *Viṣvarūpa*, who had knowledge of *Bhagavān*, who was a *brāhmaṇa*, and your *guru*, who was innocent, and who had commenced a sacrifice, and had full confidence in you, as one cuts off a goat's head from desire for enjoyment in the heaven world? You have been abandoned by shame, prosperity, mercy and fame. You are condemned even by cannibals for your deed. I will pierce your body with my lance; and without undergoing cremation, it will be eaten by kites and vultures. Your foolish followers are ready with their weapons to strike me. I will pierce their neck with my trident, and offer them in sacrifice to the lords of the *bhūtas* and their attendants." (*Ibid.*, v. 14 to 17.) He continued.

One cannot be too sure which side will win. You may perhaps cut off my head with your *vajra*; I will then offer my body in sacrifice to the *bhūtas*, and being released from all *karma*, will attain the goal reached by all worthy men. Lord of the *devas*! Why do you not use your unfailing weapon upon your enemy who stands before you? Do not think that *vajra* will fail, as your mace did, like begging of a miser. (v. 18 and 19.) Your weapon has been rendered sharp by the *tejas* (power) of *Bhagavān* and by the *tapas* of *Dadhichi*, and you have received *Brahmā*'s orders. Hence kill me with your weapon. That side will win and attain prosperity, and lordship on which *Bhagavān* remains. (v. 20.) *Asura* though I am, shall not go to hell. I will

fix my mind on *Bhagavān Sankarshana* in the manner taught by Him. Your *vajra* will cut asunder my attachment to worldly pleasures and passing beyond inferior worlds, I will reach the highest heaven attained by all those, that meditate on *Bhagavān*. (*Ibid.*, v. 21.) *Bhagavān* does not give to those, that love Him for Himself, and that are regarded by Him as His servants, the wealth that may be found on earth, in heaven or in the nether worlds; for wealth is the root from which hatred, fear, mental uneasiness, intoxication, quarrel, grief, and trouble spring. (v. 22.) My lord places obstacles in the way of one's attaining the three ends sought by men—*dharma*, wealth and enjoyment. From this one may infer that he has secured the grace of *Bhagavān*, which can be attained only by those, that desire nothing from Him, and which is unattainable by others. (v. 23.)

Vritra then addressed *Bhagavān* himself.

Oh *Hari*! May I again become the servant of those, that serve Your holy feet; may my mind think of Your noble qualities; may my tongue offer praises to You; and may my body do Your actions in the form of Your worship. (v. 24.) I do not desire the *svarga* world, the power of *Brahmā*, the rule of the whole of the earth, the lordship of the nether worlds, abnormal powers or freedom from rebirths, if they be bereft of your presence. (v. 25.) Oh Lotus-eyed Lord! my mind desires to see you as intensely as unfledged birds await the return of the mother bird; as calves suffering from hunger desire their mother's milk; and as a dear wife looks forward to the return of her husband, that has gone abroad. (v. 26.) May I enjoy the friendship of those that love you, though I am whirling in the wheel of *samsāra* owing to my *karma*. Let not your *māyā* (*prakṛiti*) attach me to my body, children, wife and home. (*Ibid.*, v. 27.)

189. *Vritra* having thus expressed his readiness to lose his body in the fight, and to welcome death in

preference to victory, took up his trident, the ends of which burnt like the fire of dissolution, and advanced towards *Indra* as the *asura* *Kaiṭabha* once attacked *Bhagavān* in the sea. (Ch. XII, v. 1.) *Vṛitra* whirled the trident, threw it upon *Indra*, and shouting said "Sinful person, you are dead." *Indra* cut it to pieces with his *vajra*, and also one of *Vṛitra*'s arm as stout as the body of *Vāsuki* (the lord of serpents.) (v. 2 and 3.) *Vṛitra* with the other hand struck a blow on *Indra*'s cheek, and at the head of his elephant, with a club with such violence, that the *Vajra* slipped from *Indra*'s hand. The hosts of *devas*, who were witnessing the sight in the air, praised the deed of *Vṛitra*, and seeing *Indra*'s plight, cried in agony. (v. 4 and 5.) *Indra* was ashamed to take up the *Vajra*. Seeing this *Vṛitra* said

Oh *Indra*! take up your *vajra* and kill your enemy. This is not the time for sadness. When persons fight, desiring to kill one another, it is not certain which side will always win; for they are controlled by *Bhagavān*, who it is that gives victory or defeat. The only being who always wins is *Bhagavān* himself, who is all knowing, eternal, the first cause, and who creates, sustains and destroys the universe. (v. 6 and 7.) He alone in the form of time is the cause of one's victory; for these beings and the rulers of the worlds breathe under His control, like birds tied to strings. He alone gives strength of body, of the mind, and of the senses; He alone makes one live; He alone binds and releases; the foolish man not knowing this regards himself as the cause. (v. 8 and 9.) *Indra*! Know that beings are in the power of *Bhagavān*, like the image of a woman in a doll-play, and like a deer in a net. *Ātmās*, matter in the subtle condition, *mahat*,

aḥamkāra, the five *bhūtas*, the ten senses, and the mind, create this universe, but they cannot do so without His grace. (v. 10 and 11.) The ignorant man regards himself as able to control others, though he cannot do so in reality; but *Bhagavān* creates beings, and destroys them using other beings as His instruments. The end sought by men like long life, prosperity, fame and lordship appear in proper time, as the reverse of these appear, though not desired by any. (v. 12 and 13.) Hence one should preserve an equal mind in good and evil repute, in victory and defeat, in pleasure and pain and in life and death: *satva*, *rajas* and *taṃas* are the qualities of matter but not of the *ātmā*. The latter is a witness of these. One that knows this is not bound. Look at me, whose weapon and one arm have been cut off by you in the fight. Yet I make efforts to deprive you of your life, so far as I can. This fight is like playing with dice; the wager is one's life; our arrows are the dice; and our vehicles are the seat on which the players sit. In this it cannot be seen who will win and who will lose. (Ch. XII, v. 14 to 17.)

190. *Indra* received with respect the candid speech of *Vṛitra*, and felt no wonder, realising that such words come properly from a knowing man. Taking his *vajra*, he said with a smile "Oh *Asura*! you have attained the true goal; for this feeling has come to you, and you love in every way *Bhagavān*, the *ātmā* of all, their friend and the ruler of the universe. You have abandoned your *asura* nature, and have attained the likeness of great men, that are ruled by the *satva* quality only. You have therefore transcended *Bhagavān*'s *māyā*, by which all men are deluded. This unshaken love for *Bhagavān*, the seat of the *satva* quality, is wonderful indeed in a person, in whom the quality *rajas* prevails by nature. To one that loves

Bhagavān, the lord of *moksha*, and the ocean of bliss, and finds pleasure only in Him, of what use are inferior pond-like pleasures? (*Ibid.*, v. 18 to 22.) With these words *Vṛitra* and *Indra* renewed the fight. *Vṛitra* waved his club with his left hand and threw it on *Indra*. *Indra* at the same time cut the club and the other arm of *Vṛitra*, and the *asura* then appeared like a hill fallen from the sky with its wings cut off by *Indra*. (v. 23 to 26.) *Vṛitra* then opened his mouth wide, the lower jaw resting on the ground, and the upper jaw touching the sky, and advanced towards *Indra* and devoured him and his elephant. (v. 27 to 29.) The *devas*, who were looking on, cried in agony at the disappearance of *Indra*; but he did not die, protected as he was by the *mantra*, *Nārāyaṇa-varma*, that had been taught him by *Viṣvarūpa*. He cut open *Vṛitra*'s abdomen with his *Vajra* and came out. He then cut his neck, but this work occupied no less than three hundred and sixty days. *Vṛitra* in the form of a spark rose from his body and reached the highest world, while all persons were looking on. (v. 30 to 33 and 35.)

191. The death of *Vṛitra* made every one happy, except *Indra*. (Ch. XIII, v. 1.) The deed of killing *Vṛitra*, a *brāhmaṇa*, attacked him in visible form. (v. 10.) *Indra* fled in all directions, and at length going to the north-east, went to the *mānasa* tank. Taking a minute form, he entered the stalk of a lotus flower, and remained in it for a thousand years without receiving any offerings at sacrifices; for *agni* (fire), whose duty it is to carry the offerings to *Indra*, could

not get into the water. (v. 14 and 15.) During this interregnum the heaven world was ruled by *Nahusha*, grandson of *Purūravas*. (*vide* para 88.) At the end of this period *Indra* performed a horse sacrifice with the help of *brāhmaṇas*, and the evil spirit disappeared like a fog at the appearance of the rising sun.¹ (*Ibid.*, v. 16 and 20.)

(4) THE STORY OF CHITRA-KETU

(Sk. VI, Ch. XIV to XVII)

192. *Parīkshit* wished to know how *Vṛitra*, who was an *asura*, and who by nature should hate *Bhagavān*, bore intense love for Him. In reply *Śuka* narrated the past life of *Vṛitra*. He was the king of the *śūrasenas*

¹ (i) Most of the verses in chapter XIII deal with small matters and have been omitted. The main story is contained in the verses cited.

(ii) *Vṛitra*'s birth and fight with *Indra* are said to have taken place in the first *chatur-yuga* of the current *manu-antara*. (Para 187.) If this were correct, *Indra* could not have used his *vajra* against *Namuchi* as stated in para 137; for his fight with *Namuchi* took place in the sixth *manu-antara*; and *Indra* obtained his *vajra* from the bones of *Dadīchi*'s body in the current *manu-antara*. The reference to the time of the combat in verse 16 of Ch. X, was based on the reading *prathame-yuge*. Another reading is *prathame-antare* (in the first *manu-antara*). This too will be incorrect for *Viṣvarūpa* was a grandson of *Kaśyapa* and *Aditi*, and was born in the sixth *manu-antara* (para 77); and it was after *Viṣvarūpa*'s death that *Vṛitra* was born.

and was known as *Chitra-ketu*. He was the lord of the whole of the earth, which yielded everything that he desired. He had ten thousand wives, but none of them bore a son to him. His prosperity was such as would be envied by the rulers of the eight directions. But they did not give him pleasure, as sandal-paste and flowers will not give pleasure to one suffering from hunger and thirst. (Ch. XIV, v. 1, 10, 11 and 25.) *Angiras*, the son of *Brahmā* went to him, and ascertaining the cause of his unhappiness, performed a sacrifice to please *Tvashtā*, and offered a *charu* (cooked rice) to him. The remains of the *charu* were eaten by the eldest among his wives, who then became pregnant, and gave birth to a son in due course. (v. 27, 28, 30 and 32.) *Chitra-ketu's* love for his son grew day by day, as the love of a poor man grows daily for wealth obtained with great difficulty. (v. 36.) He was very fond of his eldest wife also, and treated the other wives with indifference. They were filled with envy and jealousy, and managed to kill the newly-born baby with poison. (v. 38 and 43.)¹ Intense was the grief of both the parents, and nothing could console them. *Angiras* and *Nārada* went to *Chitra-ketu* and comforted him in the following words: (v. 61.)

What was he to you, over whom you now lament?
and what were you to him before his birth? what is the

¹ In verses 12 to 24 of Ch. XIV the unhappiness of *Chitra-ketu*, that he had no son, is described, and in verses 44 to 60 the grief of the parents is stated in great detail. These details are omitted as unnecessary.

connection between you two, now and hereafter? (Ch. XV, v. 2.) As the sand in a stream is first made into a heap by the current, and is carried away after a time, so men are brought together, and are then separated by *Bhagavān* in the form of time. (v. 3.) Again, seed grains sprout and produce other grains of the same kind, which in due course perish. Similarly led by the will of *Bhagavān*, persons beget children, who in due course disappear. Hence one should realise the working of *Bhagavān*'s will and abandon useless grief. (v. 4.) You may say that you grieve not for the separation of one *ātmā* from another, but for the approaching dissolution of the body, which created a connection between one person and another. Learn that my body, your body and the bodies of these beings movable and immovable, living in the present time, did not exist before birth; they will have no existence after death; similarly they should be regarded as not existing between these two events, their existence being only for a short time. (v. 5.) *Bhagavān* uses as His instruments, bodies created and controlled by Him to create other bodies. He sustains them for a time and destroys them as a child builds up a house of bricks in play and then destroys it. But this does not imply any partiality on His part; for He acts with reference to the *karma* of each person, and gives him a body for the experiencing of its fruit. In this work *Bhagavān* has no object to serve. He does it for mere amusement. (v. 6.) If you lament not for the body but for the *ātmā*, learn that the *ātmā* is eternal, and that he is an object calculated to give unending bliss. (v. 7.) An *ātmā* of this kind is connected with a body, which is by nature perishable, owing to the misconception that the body is the *ātmā*. This leads to attachment; attachment leads to action, and action brings about connection with a body for the enjoyment of its fruit. In his own nature the *ātmā* has no connection with a body, and it cannot be said, this is a body, and that is an *ātmā* dwelling within it. This misconception of the body as the *ātmā* and of the *ātmā* as belonging to this or that caste is analogous to the misperception of shell-silver, as silver. (v. 8.)

193. *Chitra-ketu* received comfort from these words of the *rishi*. Wiping his face with his hand, he asked who the two *rishis* were. (v. 9.) *Angiras* replied :

I am *Angiras*, who helped you before to get a son. This *rishi* is *Nārada*, the son of *Brahmā*. (v. 17.) We have come to comfort you, who are fit for the blessing of worthy persons, and who should not be plunged in grief. (v. 18 and 19.) I will now impart to you knowledge. I did not do this before, as your mind was fixed upon another object, viz., the getting of a son. (v. 20.) You now feel the grief of a father for the loss of a son, and you will perceive that children are impermanent; other things are equally impermanent—wife, houses, riches, wealth of every kind, the pleasure derived from sense objects, kingdom and the lordship over subjects; earth, kingdom, army, treasure, servants, ministers and friends—all these cause fear, grief, pain and delusion. (v. 21 to 23.) The things perceived by a dreamer are created by *Bhagavān*, as reward or punishment for his *karma*. They can be seen only by him and only while the dream lasts; similarly *Bhagavān* connects a person in the waking condition with many things in order that he may experience the fruits of his past *karma*. These things differ from the things seen by a dreamer in one respect. These can be seen by all, and those created for the dreamer can be perceived by him alone; but in the matter of being impermanent, and lasting only till the *karma* wears out, they are exactly alike. Though these things are created by *Bhagavān*, He is not responsible for the diversity observed in the world. What is really responsible is one's mind. It regards the body as the *ātmā*; it is thereby attached to sense objects; it desires sense objects and does *karmas* of various kinds. Having regard to these *karmas*, *Bhagavān* creates. (v. 24.) So far as to the objects, which are regarded as 'mine'. Next as to the body, which one takes for the *ātmā*. The bodies are compounds of the five *bhūtas*—ether, air, fire, water and earth—the five senses of perception and the five senses of action. They are the roots from which spring troubles and sufferings of various kind. Hence with a serene mind ponder over

the true nature of the *ātmā*; give up the belief that the body is the *ātmā*, and attain desirelessness. (v. 25 and 26.)

194. Then *Nārada* showed the dead boy to his relations and said (Ch. XVI, v. 1). “*Ātmā*! see your father, mother, relations and friends, who are grieved on your account. Get into your body for the remainder of your life. Sit on the throne and surrounded by friends, experience the enjoyments, which your father will give you.” (v. 2 and 3.) The *ātmā* replied

I have been going round in numerous *deva*, human and brute bodies under the influence of *karma*. In which birth were they my father and mother? (v. 4.) *Ātmās* stand to one another in the relation of friends, foes and neutrals either from birth or from accidental causes. But this relationship is not constant. It changes in the series of births which they undergo, so that one is the son of another in one life; then his father in another; a friend in one birth and an enemy in another. (v. 5.) A desirable object like a gold ornament goes from hand to hand; similarly an *ātmā* goes from one person to another, being connected with him by birth. (v. 6.) We see in the world that the connection between two permanent things is impermanent. For instance a person buys a cow, and so long as he has it in his possession, he regards it as his. But when he sells it, the connection ceases and with it the notion that it belongs to him. Hence so long as the connection subsists, one regards the connected thing as his. Similarly an *ātmā* comes into a body and regards it as his, so long as he remains in it. If the connection with the body disappears, as when he dies, how can he be said to be connected with another person?—connection with whom was brought about by that body. (v. 7 and 8.) Learn from me the true nature of the *ātmā*. He is without birth or death; he is subtle; he is the support of the mind, senses and the *prāṇa*; and he sees himself. By the quality *satva*, *rajas* and *tamas* of matter *Bhagavān*

creates bodies of various kinds for the *ātmā*. (v. 9.) No one is very dear to Him nor is one hateful; He does not distinguish between His own and another's. To Him all are alike. Unaided He sees the thoughts and feelings of those, that do good and evil deeds and gives them the fruits of their actions; but He is not touched by the good or evil deeds of the *ātmā*, nor does He reap their fruits. He is indifferent; for He is all knowing and is not deluded like the ignorant *ātmā*. (v. 10 and 11.)

195. With these words the *ātmā* departed. His parents and relations were filled with wonder and abandoned their grief, which had sprung from the bond of attachment to him. (Ch. XVI, v. 12.) *Chitra-ketu* realised his true nature, and emerged out of the householder's life, as an elephant comes out of a mire in a pond. (v. 15.) *Nārada* then taught him his *bhakta*, a *mantra*, which will be found in verses 18 to 25. *Chitra-ketu* lived on water alone, and with an one-pointed mind did *japa*, (repetition) with the *mantra* for seven days. At the end of this period he became the lord of the *vidyādhara*s with the power to go unopposed to any place, that he thought of. By the merit of this meditation he was able to see *Bhagavān* in the form of *Sankarshaṇa* in the *pātāla* world, and he praised Him in verses 34 to 48.¹ (v. 27 to 29.) *Bhagavān* then gave him instruction in the following words.

(i) *Viveka*—*Three-tatvas*. I am all beings; for I am the *ātmā* of them all and I create them. All the words in the world and all the things denoted by them—both—are my bodies. (v. 51.) *Ātmās* pervade all the products of matter

¹ The praise will be found in Appendix I.

in the world, which are supported by the *ātmās*. Both are pervaded by Me and I support both. (v. 52.)¹

(ii) *Viveka*—discrimination of the *ātmā* from the body. A person sees in a dream that he successively occupies several bodies, but when he rises from it, he knows that he was in the sleeping body alone, while he was dreaming. The several bodies, which he perceived in dream, were created by Me for the experiencing of his *karma*, and they are different from him. Similarly the body of the waking person has been created for experiencing the fruits of his *karma* and is different from him. The person sees both the waking and dream conditions, and is therefore different from the bodies in those conditions, which cannot see them. (v. 53 and 54.)

(iii) *Viveka*—discrimination of *Bhagavān* from the *ātmā*. A person in deep sleep through My grace perceives himself and the bliss, which he then enjoys. He who has this perception through the grace of another must be different from him. The *ātmā* sees both the waking and dream conditions and is different from those conditions in his real nature; similarly I am present in both the conditions as the inner ruler of the *ātmā*; yet I am not touched by his joys and griefs. (v. 55 and 56.)

(iv) *Samsāra*. By one's forgetting this relationship of the *ātmā* to Me, *samsāra* comes to him, which means going from one birth to another, and from one death to another. A person gets a human birth, in which it is possible to obtain knowledge of himself and of Me, and to meditate on Me. If he does not know himself in that human birth, he cannot attain peace in any other birth. (v. 57 and 58.)

¹ That which pervades and supports another is different from that thing. Hence the *ātmās* which pervade products of matter and support them are different from those products. As *Bhagavān* pervades both and supports them He is different from both. Thus there are three *tatvas*—products of matter; *ātmās* and *Bhagavān*.

(v) *Virakti* (desirelessness). In pursuing objects of desire one has to take great trouble, but yet he does not attain the end. On the other hand by doing every act as My worship he is freed from fear of *samsāra*. A wise man should therefore cease to meditate upon sense objects. A husband and wife do actions to attain pleasure and to get rid of pain; but they do not attain either object. (v. 59 and 60.)

(vi) *Bhakti*. Thus realising the existence of the three *tatvas*, discriminating the *ātma* from the body, and Myself from the *ātma*, and perceiving the futility of the pursuit of sense objects, let one find pleasure in the knowledge of the real nature of the *ātma* and in loving meditation upon Me. If he does so, he will become my *bhakta* (one loving *Bhagavān*). (v. 61 and 62.)

In conclusion *Bhagavān* directed *Chitra-ketu* to carry out his instruction with due care, and said that by doing so he would obtain release from bondage. (v. 64.)

196. *Chitra-ketu* travelling in the air went wherever he pleased. For ten thousand million years¹ he played with *Vidyādhara* women on the slopes of the *Meru* and other great hills, singing *Bhagavān*'s

¹ *Chitra-ketu* was comforted in his distress by *Angiras* and *Nārada*, both of whom belong to this *kalpa*. The fight between *Chitra-ketu* in his birth as *Vṛitra* and *Indra* took place in the first *chatur-yuga* of this *manu-antara*. He could not therefore have been *Chitra-ketu* for more than six *manu-antarās*, i.e., for not more than $\frac{6}{14} \times 1,000$ *chatur-yugas* = $\frac{6}{14} \times 1,000 \times 12,000$ divine years = $\frac{6}{14} \times 1,000 \times 12,000 \times 360$ human years = 1,850 millions and odd human years. The figure given in the text should not be taken literally but must be understood to refer to a very very long period.

praises. He retained full strength of body and of the senses, and he was praised by *rishis*, *siddhas* and *chāraṇas*. (Ch. XVII, v. 1 to 3.) One day while travelling in the sky in a bright chariot, given him by *Bhagavān*, he saw *Rudra* seated in the presence of *rishis* with one arm round his wife *Parvatī*. He burst into a boisterous laugh, and said in her hearing. (v. 4 and 5.) "This personage bears matted hair on his head and does severe *tapas*; he is a world teacher and instructs all beings in *dharma*; he presides over this assembly of *rishis*; yet he sits in it with one arm round his wife without shame like a worldly person. Even worldly men sit with their wives in retired places; but he does this in public." (v. 6 to 8.) *Rudra*, on hearing this, merely laughed and sat in silence; for his mind was unfathomable. Those in the assembly followed his example (v. 9); but *Parvatī* spoke in anger (v. 10). "Has this person been appointed to teach what should be done and what should not be done by persons like us, who are wicked and without shame? If they disobey him, is he going to punish them? (v. 11.) Do not *Brahmā*, *Bhrigu*, *Nārada*, *Sanat-kumāra* and other sons of his, *Kapila* and *Manu* know *dharma*? Why do they not dissuade *Rudra*, who swerves from the right path? (v. 12.) The lotus-like feet of *Rudra* are fit objects for meditation by *rishis*. He is a world teacher and he is blessed among the blessed. This wicked *Kshatriya* in his conceit treats *Rudra* and the *rishis* with disrespect, and he issues orders. He therefore deserves punishment (v. 13); he is

not fit to approach the holy feet of *Bhagavān*, which are served by worthy persons. He is conceited and thinks highly of himself. You wicked person (addressing him) shall be born as an *asura*, so that you may not again offend great men." (v. 14 and 15.) Being thus cursed, *Chitra-ketu* got down from his chariot, and humbly bowing to *Pārvati*, requested her not to be displeased and said (v. 16):

Lady ! I receive your curse with folded hands. What a *deva* says to a human being is the effect of his past *karma*. (v. 17.) A person born in this world is deluded by ignorance, and whirls in this wheel of *samsāra*, experiencing pleasure and pain in all places and at all times. (v. 18.) The cause of pleasure and pain is neither the person that experiences them nor another. A wise man regards *Bhagavān* alone as the cause. (v. 19.) In this world in which the three *guṇas* of matter play an important part, what is the difference between a blessing and a curse, between heaven and hell which result therefrom and between pleasure and pain experienced therein ? They should be regarded with equal indifference. (v. 20.) *Bhagavān* creates beings with His will ; He binds them and releases them, and makes them experience pleasure and pain, but the differential treatment does not pollute Him in any way. It is due to the *karmas* of those beings. (v. 21.) In their pure nature one *ātmā* is not dear or hateful to another ; he is not related to another either by birth or by marriage. He does not distinguish between his own and another's. He is like other *ātmās*, *jñāna* being their only characteristic, and he has neither good nor evil deed to his credit, and he does not desire pleasure. How can anger spring in him ? (v. 22.) Yet it is by the stream of *karmas* (actions) engendered by their *vāsanās* (tendencies) that *ātmās* do good and evil deeds ; that they experience pleasure and pain, and that for this purpose they are connected with bodies. This connection with bodies followed by separation therefrom constitutes birth and death, and *samsāra* is a round of

births and deaths. When the stream of *karma* is dried up, then one gets out of *samsāra*. (v. 23.) Hence I do not request you to release me from your curse. Please pardon what you consider to be my improper speech. (v. 24.)

With these words *Chitra-ketu* getting into his chariot departed, while they were looking on with wonder in their faces. (v. 25.)

197. Then *Rudra* spoke to his wife in the hearing of the *devās*, *rishis*, *asuras*, *siddhas*, and his attendants as follows (v. 26):

My Dear! You have seen the greatness of those, that serve the servants of *Bhagavān*. They are without any desire and their mind treats good and evil with equal indifference. (v. 27.) All those, that regard *Bhagavān Nārāyaṇa* as the highest *devatā*, do not fear anything; they look upon enjoyment in *svarga*, torture in hell, and release from re-births in the same light. (v. 28.) The pairs—pleasure and pain, birth and death, blessing and curse—come to *ātmās* as the pastime of *Bhagavān*, when they are connected with material vehicles. (v. 29.) Though the *ātmās* are all alike, they are regarded as divided into several classes from ignorance of their real nature. The distinction between what men think to be good and what they think to be evil is like the distinctions seen in a dream. (v. 30.) Those that bear love for *Bhagavān Vāsudeva* have no attachments whatever. Their strength is knowledge of the truth and desirelessness. (v. 31.) We, who are so conceited as to regard ourselves as rulers independent of *Bhagavān*—myself, *Brahmā*, *Sanat-kumāra*, *Nārada*, *Marīchi* and other *prajāpatīs*, the *rishis*, and the lord of the *devas*—do not know *Bhagavān's svarūpa* (substance) or even a very minute part of His doings. (v. 32.) There is no one dear or hateful to Him; He does not distinguish between His own and another's; for He is the *ātmā* of all and loves them all. (v. 33.) This great *Chitra-ketu* is a dear follower of His; he looks upon all

alike and is without desire and hate; he loves *Bhagavān* as I do. Hence there is nothing to be wondered at in those that love *Bhagavān*. (v. 34 and 35.)

Pārvatī on hearing these words became pacified and ceased to wonder. *Chitra-ketu*, though capable of returning curse for curse, did not do so. He received the curse with his head. This is the mark of a *sādhu* (good man). Becoming an *asura*, he came out of the *dakṣiṇa-agni* in the sacrifice performed by *Tvaṣṭā*. He was known as *Vṛitra*, but he retained the knowledge of truth and meditation on *Bhagavān*, that he had in his previous birth. (v. 36 to 38.)

(5) THE STORY OF AMBARĪSHA

(Sk. IX, Ch. IV and V)

198. *Ambarīsha* was a son of *Nabhāga* (Para 86), and ruled over the whole of the earth consisting of the seven *dvīpas*. He had undiminished prosperity and unparalleled lordship on earth. (Ch. IV, v. 15.) Though these are very difficult to attain by men, he regarded them as perishable, like things seen in a dream; for he was aware of their real nature, and knew also, that they lead one to hell. (v. 16.) He bore the highest love for *Bhagavān Vāsudeva*, and for the good men that love Him, and regarded the whole world like potsherds. (v. 17.) His mind was fixed on *Bhagavān's* lotus-like feet; his tongue was devoted to the description of His noble qualities; and he washed His temple

with his hands; he used his ears in hearing the pure stories of His deeds; his eyes in seeing His temples and images, his body in touching the bodies of His servants; his sense of smell in drawing in the fine smell of the *tulasi* leaves placed on His feet; the sense of taste in eating what was offered to Him; his feet in going to holy places; his head in prostrating before His feet and his desire in His service, but not in worldly objects. He did these things until his love extended to all those that loved *Bhagavān*. (v. 18 to 20.) In this manner every act of his, related to *Bhagavān*, whom he regarded as everything to him, and he governed his kingdom under the guidance of *brāhmaṇas*. (v. 21.) He worshipped *Bhagavān* with many horse sacrifices with the help of *Vasishṭha*, *Asita*, *Gautama* and other great *rishis* on the banks of the *Saraswathi* river without defects in any part and with adequate rewards to his helpers, the king going up the river after every sacrifice to do the next one. (v. 22.) Those that were connected with him did not desire enjoyment in *svarga* (heaven world) which is dear to the *devas*; for they found pleasure only in hearing about *Bhagavān*'s deeds and singing them. (v. 24.) This is not a thing to be wondered at; for to those, that perceive *Bhagavān* in their hearts, even the abnormal powers, that are unattainable by the *siddhas*, give no pleasure, though they come to them incidentally. (v. 25.) Thus the king by the discharge of the duties of his position, by *tapas* and by *bhakti*, pleased *Bhagavān*, and little by little gave up all attachments. (v. 26.) Pleased with his love,

Bhagavān gave him His *chakra*, which protects His servants and causes fear to their enemies. (v. 28.)

199. Wishing to worship *Bhagavān* he performed the *dvādaśī vrata*¹ for a year with care along with his wife, who was of the same nature as himself. (Ch. IV, v. 29.) It was to be completed in the *kārtika* month (November to December). Having starved for three days *Ambarīsha* bathed on the twelfth day of the moon in the *Jumna*, and worshipped *Bhagavān* in the *Mathu-vana*. (v. 30.) He also did worship to *brāhmaṇas*, who had everything they required and needed no worship. He gave them presents and fed them first and with their permission he was about to take his breakfast. Just then the *ṛishi Durvāsas* came in as his guest. (v. 32 to 35.) He was received with every mark of respect and was invited to take his breakfast with him. (v. 36.) The *ṛishi* accepted the invitation, and going to the *Jumna* to do his daily duties, he remained under water meditating on *Bhagavān*. (v. 37.) Only half-a-*muhūrta* (24 minutes) for him to take his meal remained, before *dvādaśī*, the 12th *tithi* expired; he saw no chance of the *ṛishi* returning at once. If he took his meal without him, it would be a disregard of the guest; if he waited for him the *tithi* would expire; in this dilemma he consulted

¹ This *vrata* (discipline) consists in taking one meal on the tenth day of the moon, in starving on the next day and in taking but one meal on the twelfth day early in the morning before the twelfth *tithi* expires. This is done every fortnight for a whole year.

the *brāhmaṇas*, who gave this advice (v. 38 and 39) "Complete your *vrata* by drinking water alone. This, wise men say, is equivalent to taking a meal, and at the same time not taking it." (v. 40.) Accordingly he drank water, and meditating on *Bhagavān* awaited the *rishi*'s return. (v. 41.) At length the *rishi* returned, and saw with his mental power what the king had done. His body shook from anger; his eyebrows were knit; and he was hungry in addition; he said when the king stood before him with folded hands. (v. 42 and 43.) "Let all people look at this disregard of *dharma* on the part of this cruel man, who is intoxicated with his prosperity, who does not really love *Bhagavān*, but who fancies himself to be dear to Him. (v. 44.) He invited me, who came to him as his guest, to take my meal with him, but without waiting for me, he took his meal. I shall make him perceive the fruit of his action." (v. 45.) With these words he took a matted hair from his head and with this he created a *bhūta*, which blazed like the fire at the time of dissolution. (v. 46.) The *bhūta* came sword in hand, shaking the ground with his feet, and advanced towards *Ambarīsha*; but he did not stir from his place. (v. 47.) *Bhagavān*'s *chakra*, which had been previously directed to protect His servant, burnt the *bhūta*, and reduced it to ashes, as a fire burns up an angry serpent. (v. 48.) It then advanced towards *Durvāsas* himself, who, seeing that his efforts were fruitless, fled in terror to save his life. (v. 49.) The *chakra* followed him as a blazing fire follows a serpent. The *rishi* went to the *Meru* mountain

desiring to enter one of its caves. He then went everywhere, the eight directions, the sky, the earth, the nether worlds, the oceans, the worlds of *Varuṇa* and others, and the *svarga* world; but wherever he ran, there he saw the *chakra* behind him. (v. 50 and 51.) He found no one to protect him, and with a mind full of terror he sought refuge first in *Brahmā*, and then in *Rudra*; but they pleaded inability to save him from *Bhagavān's chakra*. In the last resort he went to *Bhagavān* Himself (v. 52, 55, 56) and fell at His feet and cried "*Achyuta! Ananta!* save me who am guilty. Unaware of Your greatness I have offended one dear to You. Pardon this offence and protect me. The mere mention of your name releases even one suffering torture in hell." (v. 60 to 62.)

Bhagavān replied

I am under the control of those that love Me and am not My own master. This is a well known fact. My heart has been carried away by worthy men, that love Me. I am dear to those that love Me. (v. 63.) I do not desire My body nor even *Śrī*, who never leaves me, if I be separated from the worthy men that love Me, for I am their highest goal. (v. 64.) They have for My sake abandoned their wives, homes, children, friends, lives and wealth, and the heaven world, and have sought refuge in Me. How can I abandon them? (v. 65.) *Sādhus*, who look upon all alike, and whose minds are tied to Me, have brought Me under their control with their love, as a good wife brings under her control a good husband by devoted service. (v. 66.) Being full of My service, they do not desire any of these even though offered by Me in return for their service, viz., *Sālokya* (being in the same world with Me) *Sāmtipya* (being near Me) *Sāyujya* (having the same objects of enjoyment as

Myself) and *Sārshṭitā* (having the same degree of enjoyment). How will they desire anything else that is affected by time? (v. 67.) *Sādhus* are my heart and I am their heart. They do not regard anything other than myself. I do not regard anything else other than they, as dear to Me. (v. 68.) I will tell you what you should do to save yourself; Go to him alone, whom you have offended. Any power (*tejas*) directed towards *sādhus* does injury to him that directs it. (v. 69.) *Tapas* and *vidyā* (meditation) of *brāhmaṇas* lead to the highest goal, but the very same bring about the reverse to one without humility. (v. 70.) Hence *Brāhmaṇa*! go to that worthy son of *Nābhāga* and ask for his pardon. You will then attain peace of mind. (v. 71.)

200. The *rishi* did as directed and seized *Ambarisha*'s feet. The king was ashamed that a *brāhmaṇa* should approach him in this manner, and full of mercy he praised *Bhagavān*'s *chakra* in v. 3 to 11 and requested that the *brāhmaṇa* should be released and become happy in mind. (Ch. V, v. 1 and 2.) *Bhagavān*'s *chakra* complied with his request. *Durvāsas* then praised the king and gave him his highest blessings. (v. 12 and 13.) He said "Oh! I have now seen the greatness of *Bhagavān*'s servants from the fact, that *Ambarisha* desires the well-being of one, that did him wrong. (v. 14.) What is it that cannot be done, what is it that cannot be abandoned by *sādhus*, by whom *Bhagavān* has been captured? (v. 15.) By merely hearing *Bhagavān*'s name, one is freed from all impurities; and the sacred *Ganges* flowed from His holy feet; what is it that remains unattained by His servants? (v. 16.) Oh King! You have shown me a great favour out of mercy; for you

turned away your face from my offence and protected my life." (v. 17.) *Ambarisha* then made the *brāhmaṇa* take his meal, and with his permission he took the remains of that food. From the time that the *rishi* fled from the *chakra* and up to his return a whole year passed. All this time *Ambarisha* lived on water only.¹ (v. 18 and 23.)

(6) THE STORY OF MĀRKAṆDEYA

(Sk. XII, Ch. VIII to X)

201. *Mārkaṇdeya* was a descendant of *Bhrigu* (para 25). He led a student's life fully observing the discipline prescribed for that stage of life. He worshipped *Bhagavān* for hundred millions of years, and by this means he overcame death, a thing impossible for others. (Ch. VIII, v. 7 to 11.) He did *yoga* fixing his mind on *Bhagavān*, and passed through six *manu-antarās*. (v. 14.) In this *seventh manu-antara*, *Indra* was filled with fear, lest the *rishi* should aspire for his seat, and wished to throw obstacles in his way. (v. 15.) He sent to the *rishi gandharvas*, *apsaras* and *Manmatha* (god of love), the spring time,² the southern breeze from

¹ The incident related here took place in the beginning of the present (Seventh) *manu-antara*; for *Ambarisha* was a grandson of the *Seventh Manu Vaivasvata*.

² By the spring time and other terms, reference is made to the beings that control what those terms indicate.

the *malaya* hills, desire and intoxication. (v. 16.) They went to his *aśrama* situated on the banks of the *Pushpabhadra* stream. (v. 17.) The *rishi* had made his offerings to the fire, and was seated with closed eyes. He was unapproachable like fire appearing in bodily form. (v. 23.) *Indra*'s servants did their best to draw his attention to them, each acting his own part, but all their efforts proved fruitless, like the endeavours of a poor man. (v. 28.) Being burnt by the *rishi*'s *tejas*, they returned, as boys run away after waking a sleeping serpent. It is not wonderful, that the *rishi* was not deluded by what the *Indra*'s servants did. They reported the failure of their errand and *Indra* was filled with wonder at the greatness of the *rishi*. (v. 30 and 31.)

202. On another occasion *Bhagavān* went in the form of the *rishis*, *Nara* and *Nārāyaṇa*, to his *aśrama* to give him their blessings in person. On seeing Them the *rishi* rose at once, and prostrated before Them. (Ch. VIII, v. 35.) He gave Them seats to sit upon, washed Their feet and showed every other mark of respect. (v. 38.) Prostrating again before Them he praised Them in v. 40 to 49. (v. 39.) *Bhagavān* said, that He was pleased with him, and offered to give him a boon. *Mārkaṇḍeya* replied that the favour shown by appearing before him was itself a sufficient boon, and that nevertheless he wished to see *Bhagavān*'s *māyā*, by which all the worlds and their rulers see differences in Him, though He alone appears in every form. (Ch. IX, v. 3, 4 and 6.) *Bhagavān* agreed and with a smile returned.

to his *āśrama* in *Badari*. (v. 7.) One day as the *rishi* was doing meditation at *sandhyā* time on the bank of the *Pushpabhadra*, a strong wind arose making a great noise. (v. 10.) Following it the clouds poured down rain in the form of streams as thick as the axle of a carriage. (v. 11.) Then the four oceans with a loud noise were seen submerging the earth with violent waves, that came forth with great force and with numerous eddies and fierce crocodiles. All these filled him with fear. (v. 12.) The four classes of living beings were destroyed by the water, which rose as high as the sky, by the fierce rays of the sun and by lightning. Thus the three worlds—the earth, the heaven and the intermediate world with the stars—formed one sheet of water. (v. 13.) The *rishi* alone remained with his matted hair thrown in different directions. In this ocean of dissolution he moved to and fro like a blind man and a fool. (v. 15.) He suffered from hunger and thirst, from the attacks of large sized fishes and whales, from the waves and strong winds. He was much fatigued and found himself in utter darkness. He could not therefore perceive the sky, the earth or the directions. (v. 16.) While he was whirling round the ocean of dissolution, one hundred and ten thousand million years lapsed. One day he saw on a high ground on earth a young banyan tree with leaves and fruits. In a branch of the tree stretching north-east, he saw a child sleeping on a leaf, and devouring darkness with His light. (v. 20 and 21.) It was a wonderful child. He was blue like a dark blue stone ; His face was bright

and like a lotus flower ; His neck was like a conch ; His chest was broad, the naval was deep and the abdomen tapered towards the waist like the leaf of a peepul tree. His nose and eyebrows were beautiful ; the curls hanging from His head moved to and fro with His breath ; His ear-rings were red like the pomogranate flower, and the inside of the ear looked like the inside of a conch ; the lustre from the coral-like under-lip slightly tinged His white smile ; the ends of His eyes had red streaks like the inner petals of a lotus flower ; His smile and sight were attractive ; the bees that hung round His face moved to and fro with His breath ; He pulled His lotus-like foot with both His hands and putting it into His mouth, appeared to drink it. Seeing the child of this description, the *rishi* was filled with wonder. (v. 22 to 25.) The sight of the child removed all his fatigue ; his heart and eyes were opened wide with joy and his hair stood on end ; he suspected that the child was *Bhagavān* Himself. He therefore approached Him in order to ask Him. Drawn by the child's breath he entered the inside of His body as a fly enters one's mouth. There he saw another child of the same description and was bewildered. He saw also the following : the sky, the earth, the world between the two, and the directions, the hosts of stars, hills, rivers and oceans and the seven *dvīpas* (islands) with their divisions, forests, villages, towns, mines, habitation of cultivators and cattle-breeders, hermitages, *devas* and *asuras*, the four castes of men and their modes of living. He saw also the five *bhūtas*, the bodies

formed out of them, divided into four classes, *deva*, human, brute and vegetable, and time forming various *yugas* and *kalpas*. In short, he saw everything about which men speak, and they appeared to be permanent things; these also he saw—the *Himālaya* mountains, the *Pushpabhadra* river, his own *aśrama* and the *rishis* that lived with him; while he was thus looking on, the child's outgoing breath drove him out of the body, and he found himself floating on the ocean of dissolution again. He then saw the banyan tree growing on the high ground on earth, its leaf and the child that slept upon it; he was seen by the child with the ends of His eyes mixed with His loving smile. He took the child into his heart with his eyes, and went towards Him to embrace Him with his arms. *Bhagavān* then disappeared and the *rishi*'s effort proved abortive like the endeavours of a poor man. Along with the child the banyan tree, the water that had submerged the world, disappeared in a minute from the *rishi*'s sight and he stood in his *aśrama* as before. (*Ibid.*, v. 26 to 34.) Having thus seen the vision created by *Bhagavān*'s wonderful power, the *rishi* made *namaskāra* to *Bhagavān* with these words "*Hari*, who remove the fear of those that seek refuge in You! I have come to Your holy feet as my refuge. Even the *devas* are deluded by your *māyā* (wonderful power)." (Ch. X, v. 1 and 2.)

203. Another day *Rudra* was travelling in the air on his bull with his wife and attendants, and saw the *rishi*. *Pārvatī* said "Lord! see this *brāhmaṇa*,

whose body, senses and mind have been stilled like the sea on the abatement of a storm. Give him the fruit of his *tapas*." (Ch. X, v. 3 to 5.) *Rudra* replied "This *rishi* will not desire anything ; not even *moksha* (release from bondage) for his love for *Bhagavān* is very deep. Nevertheless I will converse with this *sādhu* (worthy man). To approach a *sādhu* is a highest gain to men." (v. 6 and 7.) Accordingly he approached the *rishi*, who however did not see their approach nor even himself, nor anything in the world ; for his mind was fixed on *Bhagavān*, and did not move therefrom. (v. 8 and 9.) *Rudra* then entered his mind with his wonderful power. The *rishi* seeing his figure in his heart wondered, what it was and whence it had come. (v. 10 and 13.) He then rose from his meditation, prostrated before *Rudra* and his wife and showed them every mark of respect. (v. 14 and 15.) *Rudra* asked him to name a boon, which he was prepared to give. (v. 19.) The *rishi* replied "By seeing you I have become full of all desirable things, and they will never leave me. What is the boon I have to ask for? (v. 33.) Nevertheless I will ask for this one boon namely that my love for *Bhagavān*, for those that regard Him as the highest goal, and for you, may remain unshaken." (v. 34.) *Rudra* said "You will have what you desire ; you will be a lover of *Bhagavān* and in addition you will have till the end of this *kalpa* pure fame, freedom from old age and death, knowledge of the past, the present and the future, knowledge of *Bhagavān* as He is

desirelessness and brightness born of *vedic* learning. You will also be an author of a *purāṇa*." *Rudra* then returned, narrating to his wife the past history of the *rishi*.¹ (v. 36 to 38.)

(7) THE STORY OF THE BURNING OF THE THREE CITIES

(Sk. VII, Ch. X)

204. On one occasion, when the *asuras* were overcome by the *devas* with the help of *Rudra*, they sought refuge in *Maya*, the highest teacher of those possessing abnormal powers. He created three cities—the first of gold, the second of silver, and the third of iron—whose approach and departure could not be perceived, and the equipment of which could not be imagined. The *asura* chieftains under the shelter of these cities did havoc in the three worlds, remembering their past enmity to the *devas*. (v. 53 to 55.) Then the *devas* and their rulers went to *Rudra* and asked for his protection. (v. 56.) *Rudra* asked them never to be frightened, and stringing his bow he showered arrows on the cities. They fell upon the cities with the brightness of fire, and the cities were so covered that they could not be seen. The residents of the cities on being touched by the arrows fell

¹ The incident related in this subsection took place in the present *manu-antara*; for reference is made to *Mārkaṇḍeya's* having outlived six *manu-antaras*. (Para 201.)

down senseless; but *Maya* carried them to a well, the water of which had the merit of restoring dead men to life. As soon as they were touched by the water, they rose with bodies as hard as *Vajra* (*Indra's* weapon). and with great strength. *Rudra* was vexed at this failure of his efforts. Then *Bhagavān* took the form of a cow, and *Brahmā* the form of a calf; and both entered the cities, and drank the water of the well, not leaving even a drop. The *asuras* set to watch the well were looking on but being deluded by *Bhagavān's māyā*, they did not interfere. *Maya* did not grieve over this incident, though the *asuras* did. Remembering that it was the doing of *Bhagavān*, he said to them "No one whether a *deva* or an *asura* or a human being is competent to undo what *Bhagavān* has willed, either for Himself or for another." (v. 57 to 65.) Then *Bhagavān* with His power gave *Rudra* all the equipment necessary for victory, viz., a chariot, a charioteer, elephants, horses, bows, shield and arrows. *Rudra* then burnt the three cities in the *muhūrta abhijit*. (v. 66 to 68.) The *devas* showed their joy in the usual way by beat of drums, by shower of flowers, by dancing, by singing and by praising. *Bhagavān* then returned to His abode. (v. 69 and 70.)

(8) RUDRA AND BHAGAVĀN'S AVATĀRA AS MOHINĪ

(Sk. VIII, Ch. XII)

205. *Rudra* had heard that *Bhagavān* took the form of a beautiful woman, and that He made the *devas*

drink *amṛita* (nectar) deluding the *asuras*. Desiring to see that form, he and his wife went to where *Bhagavān* was. They were received with love, and when they had taken their seats, *Rudra* expressed his desire to see the form, that *Bhagavān* assumed as *Mohini* (attractive woman). *Bhagavān* promised to show it to him, observing, that it would stimulate sexual passion, and that it would appeal to those actuated by that passion. *Bhagavān* then disappeared, and *Rudra* and his wife remained in the place turning their eyes all round. (v, 1 to 3, 12, 14, 16 and 17.) In a garden not far from where they were, full of trees with tender red leaves, they saw a beautiful woman, who was playing with balls. She wore round her waist a bright silk cloth and a belt over it. Her waist appeared likely to break from the weight of the breasts that moved to and fro, as she raised her head, and bent down in the play, and from the weight of the superior garland hanging from her neck. She moved about with her feet soft like tender leaves. The pupils in her large eyes moved up and down, following the movements of the balls in all directions, and seemed to be tired ; her face was adorned with blue curls of hair hanging from her head, and with cheeks, that reflected the ear-rings worn in the lobes of her ears. With her pretty left hand, she held her silk cloth, and the hair on her head, which were loosened and with the other hand she was throwing up the balls. In this manner she was deluding the world with her wonderful beauty. Her shy look and her smile deprived *Rudra* of his power of control ; his mind

was stirred with his sight of her, and her sight of himself, and he forgot himself, his wife and the attendants that were by his side. (v. 18 to 22.) Just then one of the balls fell from her hand and rolled on to a great distance; and while she was following it, a gentle breeze blew away her silk cloth and with it her belt. *Rudra's* mind went to that beautiful woman, and he approached her without shame, though his wife was looking on. Seeing *Rudra* coming towards her, she was ashamed, concealed herself among the trees, and with a smiling face moved to and fro. *Rudra* followed her with gratified senses as a he-elephant runs after a she-elephant. He caught her by the hair on her head against her will, and embraced her with his arms. In this embrace she moved to and fro, and the flowers in her hair fell down. Slipping out of his hands she ran away. *Rudra* again followed her, as if he had been subdued by Cupid, his old enemy. At length he discovered that he had been deluded by *Bhagavān's māyā* (wonderful power) and returned. (v. 22, 31 and 35.) *Bhagavān* then reappeared in His own form and said "I am glad that you have become yourself without anyone's help after being deluded by My *māyā* in the form of a beautiful woman. Who other than yourself can transcend that *māyā (prakṛiti)* with its three *guṇas*, from which desire, anger and other similar qualities spring? Those whose minds are not under control can never do this. With My blessing you will never more come under its influence." *Rudra* then returned to his abode after prostrating before *Bhagavān*. (v. 37)

to 41.) He said to his wife "You asked me when I rose from my *yoga* at the end of a thousand years 'on whom I meditated'? That person is *Bhagavān* whose *māyā* (wonderful power) you have just witnessed. He is eternal; time does not affect Him, and the *Veda* cannot describe Him fully as He is."¹ (v. 44.)

(9) THE STORY OF THE BIRTH OF MARUTS

(Sk. VI, Ch. XVIII)

206. It was stated in paras 103 and 119 that *Hiranyāksha* and *Hiranyakaśipu* were killed by *Bhagavān*, working in support of the *devas*. Their mother *Diti* was filled with grief and anger, and reflected how she might bring about the destruction of *Indra*, and sleep in peace. "This human body of even one that regards himself as a ruler of the world is known by the name worm, when it is not burnt; by the name excretion, when it is eaten by dogs and kites, and by the name ashes, when it is burnt. One that injures another for the sake of that body does not know, what his true goal is, or that his action will take him in due course to hell. I must take that step by which I may get a son who will kill *Indra*." With this thought she tried to please her husband *Kaśyapa* by loving service, by humility, by control of her senses, by sweet

¹ The incident related in this subsection took place in the sixth *manu-antara*; for the appearance of *Bhagavān* as *Mohini* occurred then.

words, by her smiles and by her captivating look. (v. 23 to 28.) *Kaśyapa*, though a knowing man, was deluded by this clever woman, and promised to grant her request. Is it surprising, that a man yields himself to a woman, who goes to him of her own motion? He said "I am pleased with you. Name a boon which I will give you. When a woman pleases her husband, what is it that she cannot attain? A husband is stated to be the highest *devatā* to a woman. It is *Bhagavān Vāsudeva*, the husband of *Lakshmī*, the *ātmā* of all beings and the witness of their thoughts, feelings and actions that is worshipped in the form of a husband." (v. 29, 32 and 33.) *Diti* replied "If you are willing to give me a boon, I ask that I should have a son, who will kill *Indra*." (v. 37.) On hearing these words, *Kaśyapa* was sorely vexed, and reflected as follows.

Oh! what evil deed have I now done! My mind has been seized by the *māyā* of *Bhagavān* in the form of a woman, and I looked only to the gratification of my senses. I am miserable and will surely fall into hell. What is the fault of a woman, that follows her nature? Plague on me! who did not know my own nature, and who did not control my senses. The face of a woman is pretty like the moon after the close of the rainy season; their words are pleasing to the ear; but their heart is sharp like the edge of a knife. Who can know what they will do? Their mind being set on what they desire, no one is dear to them. In order to attain their ends, they will kill their husband, child or brother, and will cause others to kill them. I have promised to give her a son; this should not become false, and *Indra* does not deserve to be killed. I will therefore adopt this expedient.

He then said to his wife, with a tinge of anger in his tone "If you do this *vrata* (discipline) for a year you will get a son, that will kill *Indra*, or he will become a friend of the *devas*." (v. 38 to 45.) The discipline prescribed by *Kaśyapa* was as follows: She should not take a plunge bath. If polluted, she should remain without purification. She should not wear unwashed clothes and should not put on a garland once worn and thrown away. During *sandhyā* (meeting of day and night) she should not allow the hair on her head to hang down, and should not remain without ornaments. She should not take the remains of the food taken by another, that has been offered to *chāṇḍikā*, that contains ants and other living beings, that has been brought by a *śūdra*, and that is seen by a woman in her menses; she should not drink water with folded hands. She should not sleep without washing and drying her feet; nor with the head to the north or west, nor with any one. She should not be naked and her mind should be serene. Sleeping during *sandhyā* should be avoided; she should not touch any impure thing nor cut her hair or nails, and should observe the vow of silence. She should not speak with evil-minded persons; she should not go about without covering herself. Every day before taking the morning meal she should do worship to cows, *brāhmaṇas*, *Bhagavān* and *Lakshmi*, being pure, wearing a fine cloth and putting on sandal paste, flowers and other auspicious things. She should also do worship to women whose

husbands are alive and who are the mothers of brave sons, with garlands, sandal paste, presents and with ornaments. Finally, she should not injure any one nor curse him. She should also worship her husband and standing by his side, think of him as being in her womb. She should not utter falsehood and should never get out of temper (v. 47 to 53.)

207. *Diti* was in the family way, and duly observed the discipline prescribed by her husband. *Indra* knowing what his aunt was about, went to her *aśrama* and did her service. Everyday he brought from the forest, flowers, fruits, roots, *samit* (twigs of the *palāṣa* tree), *kuṣa* grass, leaves, shoots, earth and water, as they were needed. He waited for an opportunity to destroy the embryo in her womb, as a hunter clothed in deer skin waits to catch a deer. This occasion came towards the end of the year, when *Diti*, fatigued with the discipline, went to sleep during *sandhyā*. She had touched an impure thing but did not wash her feet, and do *āchamana* (sipping water). Then *Indra* entered her womb with his abnormal power, and cut the embryo into seven parts with his *vajra*, and each of them into seven bits, saying "Do not cry" (*mārodīs*). By the grace of *Bhagavān* the embryo did not perish; for one, that worships Him but once, becomes like Him, and *Diti* had worshipped for nearly a year. When she rose from her sleep, she saw forty-nine sons standing by the side of *Indra*, and was much pleased. She said to *Indra* "I wished to have one son; how does it happen there are

forty-nine? If you know, speak the truth." *Indra* replied "I knew your intention; and waited upon you looking for an opportunity. Finding this, I cut the embryo into pieces with my eye on my own business, though I knew it to be an improper one. Please pardon this evil deed of mine." *Diti's* children became *devas* known as *maruts*, and along with them *Indra* returned to the *svarga* world.¹ (v. 55 to 58, 60 to 62, 65 to 68, 70 to 77.)

208. *Conclusion.* We have something to learn from the examples of great men, whose stories have been related. The example of *Chitra-ketu* shows us

¹ In Chapter XIX of Skanda VI *Śuka* described at *Parikshit's* request, the *Vrata* (discipline) known as *Pumsavana*. It should be begun by a wife in the bright fortnight *mārga Śirsha* (December to January) with the permission of the husband. (v. 2.) It consists of three items—(i) worship of *Bhagavān Nārāyaṇa* and *Śrī* in the manner pointed out in verses 3 to 7 and 10 to 16; (ii) with the rice offered to *Bhagavān* and *Śrī* twelve offerings should be made into the fire (v. 8); and (iii) worship of *brāhmaṇas* and of mothers of brave sons. (v. 19.) This worship of three items should be done every day for a whole year. What remains after the offerings are made should be eaten by the wife. (v. 20 and 21.) If the wife be unable to do it, it may be done by the husband in her place; for by this worship both of them are benefited. (v. 18.) On the last day of the ensuing *Kārthika* month (November to December) the *vrata* should be brought to a close. The offering should consist of rice cooked in milk and of ghee. The remains of the offerings should be eaten by the wife with the blessings of *brāhmaṇas*. She will conceive and in due course will become the mother of a son. (v. 22 to 24.)

how we should calmly accept any injury done to us by others. The example of *Ambarīsha* shows how we should return good for evil, and that of *Rantideva* shows how we should sympathise with the sufferings of others, and help them even to our own detriment. Following the example of *Mārkaṇḍeya*, we should not ask for anything except unswerving love for *Bhagavān*.

SECTION X

BONDAGE AND RELEASE

(See Para 23)

209. This subject is dealt with in *Śrī Bhāgavatam* in several places. They are:

(1) ŚUKA'S REPLY TO PARİKSHIT'S QUESTION

(Sk. II, Ch. I to III)

Parīkṣhit asked what one, that was about to die should do. *Śuka* replied,¹ "When the time for departure from this world arrives, one should give up fear, and should cut with the axe of non-attachment his love for his body and for those, that are connected with him through it. (Ch. I, v. 15.) He should depart

¹ In verses 1 to 14 of this chapter, *Śuka* praised *Parīkṣhit's* question; and offered to relate to him *Śrī Bhāgavatam* as he learnt it from his father. He said that *Khatvāṅga* having but one *muhūrta*, before him used it to the best advantage; and that he (*Parīkṣhit*) had seven days before him.

from his home, and bathing in the water of a holy stream, he should select a place that is pure and not frequented by men. There he should sit on his seat in the manner prescribed and control his breath. In doing the latter operation he should repeat the pure syllable consisting of three letters, which denotes *Bhagavān* and from which the *veda* has sprung. (v. 16 and 17.) He should withdraw all the outer senses from their objects, helped by the conviction that *Bhagavān* alone should be sought. He should then fix his mind—mind that is tossed about by *vāsanās* (tendencies created by action)—on a pure object. (v. 18.) That object is the figure of *Bhagavān* than which there is nothing higher. If he be unable to fix his mind upon the whole figure, he should think of one part only at a time without any break. Having done this he should not think of anything else. By dwelling on this pure object, which can be easily grasped by the mind, one's mind becomes free from desire and aversion, and becomes serene. When the mind dwells on this object in this manner the impurities created by the qualities *rajas* and *tamas* are destroyed, and he soon attains *bhakti yoga*, i.e., loving meditation on *Bhagavān*. (v. 19 to 21.) In reply to a question from *Parīkṣhit Śuka* first described a gross (*sthūla*) form of *Bhagavān* for meditation. (v. 23.) It consists of the *brahma-aṇḍa* with its seven envelopes around it. It is the grossest of all things and is the seat of the five *bhūtas*—earth, water, fire, air and ether—and of all the things whether they existed in the past, exist in the

present, or will come into existence in the future. (v. 24.) *Bhagavān* in this form is known as *virāṭ*, and the form as *vairāja*. (v. 25.) The *pātala* world forms the sole of His feet; *rasātala* His heel and toes; *mahātala* His ankles; *talātala* His legs; *sutala* His knees; *vitāla* and *ātala* His thighs; the earth (*mahī*) is the front part of His waist; the *bhuvar loka* His naval (v. 26 and 27); the *sva* world with the sun, the moon and the stars: His chest; the *mahar* world His neck; *janas loka* His mouth; the *tapas* world His forehead; and the *satya-loka* is His head. (v. 28.) The abode of *Brahmā* is His eyebrows;¹ the sky His eyes; the directions His ears; the two *aśvins* His nostrils; the wind His breath; blazing fire His mouth; water His cheeks; *Yama* His protruding teeth; *Indra* and the other *devas* His hands; zebras, camels and elephants the nails on His fingers; the oceans His abdomen; *Brahmā* His sex organ; *Mitra* and *Varuṇa* His testicles; quadrupeds other than those mentioned are His buttocks; the clouds the hair on His head, and trees the hair on His body; rivers His blood vessels; the hills His bones; matter in the subtlest condition His heart; the moon His mind; *Rudra* His inner sense; *mahat* His will; *Prahlāda*, the best of the *asuras*, His memory; human beings His abode; the sun His sense of sight; and *gandharvas*, *vidyādharas*, *chāraṇas* and *apsaras* form the tunes in His musical voice; and birds His wonderful power to create beings.

¹ The various items in v. 29 to 36 are rearranged here for convenience.

with forms and names. Sound is His sense of hearing ; smell His sense of smell ; taste His sense of taste ; the *vedas* His head ; *mantras* His *buddhi* ; day and night His eyebrows ; *sandhyā* (meeting of day and night) His cloth ; friendship His teeth ; shyness His upper lip ; greed His under lip ; *dharma* His breast ; *adharma* His back ; power to delude beings His laugh ; creation of various kinds His side glance ; *samsāra*, which is brought about by the *guṇas* of matter, forms His motion, age, and action. (v. 29 to 36.) *Brāhmaṇas* are His face ; *kshatriyas*, His arms ; *vaiśyas* His thighs ; *śūdras* His feet ; and the offerings made at sacrifices His worship. (v. 37.) This is His gross body for meditation and there is nothing in the universe which does not form part of it. (v. 38.)

210. (i) *Suka* at the beginning of Ch. II gave the following advice to one that desires release from bondage : The *karmas* taught in the earlier part of the *veda* yield perishable fruits. Though their description is pleasing to the ear, a wise man should not do them. He should not make any effort to procure even the necessities of life ; for they will come to him without any effort on his part as the effect of his past *karma*. He should see that the trouble spent to obtain them is merely waste. (Ch. II, v. 3.) The ground being available why should one take the trouble to find a bed ? The hand being available, why should one seek a pillow ? When the two palms may be put together to receive food, why should any vessel be sought ? When the bark of trees can be found, why should a silk cloth be sought ? (v. 4.) Are

not thrown-up bits of cloth available on the road? Do not trees, that support others, give food? Have rivers dried up? Have the mouths of cave been closed? Does not *Bhagavān* take care of those that suffer? Why should wise men wait upon those that are intoxicated with their wealth? (v. 5.) Hence one should meditate on *Bhagavān*, who is the *ātmā* of all, who is dear to them and who is their highest goal. (v. 6.)

(ii) There is another form of *Bhagavān*, known as the subtle one, on which *yogis* meditate. It is the form in which He resides in the heart of every being. It has four hands bearing a lotus flower, *chakra*, conch and club; His smiling face is full of grace, His eyes are large and marked with red streaks like the petal of a lotus flower. The blue hair hangs from His head in shining curls; the cloth round His waist is gold coloured like the stamens of a *kadamba* flower, and His feet are soft like tender leaves. He wears a crown on the head, ear-rings in the lobes of His ears, the ruby known as *kaustubha* hanging from the neck; a garland on His shoulders made of the *tulasi* leaves, and of newly blown flowers of various colours; a belt round the waist; bracelet on His arms, rings on His fingers and the ornament known as *nūpura* round the ankles. The ornaments are made of gold and are set with precious stones. He bears *Śrī* on His breast, and His playful smile, His look and His knit brows indicate His readiness to bless. In meditating on this form one should regard His heart, which is like a lotus bud, as raised and as fully open; and He should think of *Bhagavān*

in this form as standing with His feet on the pistil. He should meditate on this form so long as the mind remains fixed on it. (Ch. II, v. 8 to 12.) A beginner will not be able to think of the whole figure at the same time; He should meditate on one part at a time, and when he has been able to recall it to his mind without any effort, he should take up another part. He should do this beginning with the feet, and going step by step to the smiling face. Until continuous, vivid, loving meditation on this form is established, he should think of the gross form, when he has finished his daily duties. (v. 13 and 14.)

211. When the time for abandoning this world arrives, the *yogi* should sit on a firm seat in such a manner that his meditation may not be disturbed. He should control his breath and withdraw the mind from every object. He should not be troubled about the place and time of departure; for any place and any time will do. He should fix his mind on the *ātma* (himself), and the *ātma* on *Bhagavān*, and with a cheerful mind meditate on *Bhagavān's svarūpa*, withdrawing from all his daily duties. (Ch. II, v. 15 and 16.) This *svarūpa* is not controlled by time—time which controls even *Brahmā* and other *devas*; it is not touched by matter in the subtle condition, by any of its modifications or by its *guṇas*, *satva*, *rajas* and *tamas*. The *veda* in its later portion describes it as the highest goal and denies of it every attribute found in other things. (v. 17 and 18.) The *yogi* abandoning desire and aversion, should embrace His *svarūpa* with love. Destroying all his

vāsanās (tendencies) he should press the anus with the heel, and raise *prāṇa* from *mulādhāra* (the region of the intestines) and carry it through the several centres up to the top of his head. These centres are *nābhi* (the region of the naval), the heart, the chest, the bottom of the tongue, the place between the eye-brows and the top of the head. In raising the *prāṇa* from the bottom of the tongue, he should close the seven places, the two eyes, the two nostrils, the two ears and the mouth. Having brought the *prāṇa* to the place between the two eye-brows, he should wait for a half a *muhūrta* (24 minutes). In this operation he should never lose sight of what he has to attain. When the *prāṇa* has reached the top of his head, he should throw up his body thinking, that he has reached *Bhagavān*. (v. 19 to 21.)

212. One, that has sought the world of *Brahmā*, or the place of those, that have attained the powers *aṇimā*, and other seven abnormal powers and go about in chariots in the air, travels in a subtle body after death with his mind and the senses. The places reached by those, that do not meditate on *Bhagavān* as their *ātmā*, are within the *brahma-aṇḍa*, either in the three worlds, *bhu*, *bhuvar* and *sva*, or in the four worlds above them. They cannot reach by mere *karma*, the place attained by one with the knowledge of the *ātmā*, with the performance of every action as the worship of *Bhagavān* and with meditation on Him. (Ch. II, v. 22 and 23.) One that has meditated on *Bhagavān* with the object of going to Him in the highest heaven gets out of his body through the blood vessel known as *sushumnā*, which

then shines, and goes first to *agni* (fire) ; then he goes to the sun ; going upwards from him, he reaches the place known as *ṣimṣumāra chakra* ¹ which is the pivot, round which the starry sphere revolves. (v. 24.) Going up thence he reaches the *janas loka*, in which the *devas*, who live throughout the *kalpa* lead happy lives. Then he reaches the abode of *Brahmā*, in which there is no old age or death, no grief or pain and no fear of anything. Seeing, that even this world does not lift one out of *samsāra*, he proceeds onwards and crosses the seven

¹ *Ṣimṣumāra chakra* is the group of stars, planets, and the constellations of the ecliptic which form a body of *Bhagavān*. It is in the form of a coiled-up serpent, with the tip of its tail at the top and its head having downwards. In this body the stars are thus located : *Dhruva* on the tip of its tail ; *Prajāpati*, *Agni*, *Indra*, and *dharma* on the tail ; *Dhātā* and *Vidhātā* at the root of the tail ; the seven *rishis* on the loins ; the fourteen stars beginning with *Abhijit*, which are on the ecliptic to the north of the Equator on its right side, and the remaining fourteen stars beginning with *Pushya* which are to the south of the Equator on its left side. In each set of fourteen stars five are located on the buttock, Foot, Nose, Eye and Ear ; one on the shoulder and the remaining eight on the side ; the *Ganges* flowing in the upper regions on its abdomen. *Agastya* on the right cheek and *yama* on the left cheek, *Mars* on the mouth, *Saturn* on the sex organ, *Jupiter* on the back of the neck, the Sun on the chest ; *Nārāyaṇa* in the heart ; the Moon on the mind ; *Venus* on the naval ; the two *aśvins* on the two breasts ; *Bhūdha* on the incoming and outgoing breaths ; *Rāhu* on the throat ; and *Ketu* throughout ; the remaining stars on the hair on the body.

envelopes of the *brahma-aṇḍa* step by step, the subtle body in which he then travels assuming the condition of the matter of the envelope through which it passes. Thus when he passes through the water envelope, the subtle body becomes water; when he passes through the fire envelope, it becomes fire and so on. (v. 25 to 28.) As he passes through the several envelopes, he perceives its characteristic *guṇa* with the appropriate sense—thus the smell in the envelope of earth with his sense of smell, the taste of the water envelope with his sense of taste, the colour of the fire envelope with his sense of sight, the touch of the air envelope with his sense of touch, the sound of the ether-envelope with his sense of hearing. At last he reaches *prakṛiti* (subtle matter in which the three *guṇas*, *satva*, *rajas* and *tamas* are in equipoise); (v. 29 and 30.) Finally he reaches *Bhagavān*, who is free from the six evils,¹ and who is infinite bliss; and he never returns to *samsāra*. The path herein described is known as the *devāyāna*, and should be included in the daily meditation. (v. 31 and 32.)

213. It has been stated that those desiring release from bondage should meditate on *Bhagavān*. If he desires any other goal, he may meditate on *Bhagavān* himself or on other *devatās*. The ends that may be sought and the *devatās* to be meditated on are shown in a tabular form below.

¹ The six evils are hunger and thirst, old age and death, grief and delusion.

| ENDS | DEVATĀ |
|---|--------|
| 1. <i>Brahma-varchas</i> (the brightness born of vedic learning ... <i>Brahmā</i> . | |
| 2. Strength of the senses ... <i>Indra</i> . | |
| 3. Offspring ... <i>Dakṣha</i> and other <i>prajāpatis</i> . | |
| 4. Lustre (<i>Śrī</i>) ... <i>Māyā</i> the wonderful power of <i>Bhagavān</i> . | |
| 5. <i>Tejas</i> (power to burn) ... Fire. | |
| 6. Wealth ... <i>Vasus</i> . | |
| 7. <i>Virya</i> (freedom from fatigue) ... <i>Rudras</i> . | |
| 8. Food ... <i>Aditi</i> . | |
| 9. <i>Svarga</i> (heaven world) ... The sons of <i>Aditi</i> . | |
| 10. Kingdom ... <i>Viṣvedevas</i> and the <i>manus</i> . | |
| 11. Lordship of the directions ... <i>Sādhyas</i> . | |
| 12. Long life ... The two <i>aṣvins</i> . | |
| 13. Strength of body ... <i>Ilā</i> (earth). | |
| 14. Retention of one's position without the risk of slipping from it ... Sky and the earth (<i>dyāvāprithivī</i>) | |
| 15. Beauty of person ... <i>Gandharvas</i> . | |
| 16. Women ... <i>Urvaṣī</i> , the best of the <i>apsaras</i> . | |

| ENDS | DEVATĀ |
|---|--|
| 17. Lordship over all | ... <i>Brahmā</i> (<i>Paramesh- thin</i>). |
| 18. Fame | ... <i>Yajna</i> (<i>Bhagavān</i>). |
| 19. Treasure | ... <i>Varuṇa</i> . |
| 20. Learning | ... <i>Rudra</i> . |
| 21. Mutual love of hus- band and wife | ... <i>Pārvathī</i> . |
| 22. <i>Dharma</i> | ... <i>Bhagavān</i> . |
| 23. Continuation of family | ... <i>Pitris</i> . |
| 24. Protection | ... <i>Yakshas</i> . |
| 25. Strength (<i>Ojas</i>) | ... <i>Maruths</i> . |
| 26. Destruction of one's enemy (<i>abichāra</i>) | ... <i>Nirriti</i> . |
| 27. Love (enjoyment of sense objects) | ... <i>Soma</i> , the moon. |
| 28. Freedom from all desires | ... <i>Bhagavān</i> . |

Release from bondage is attained by intense love for *Bhagavān*, and the means thereto is association with those that love Him. (Ch. III, v. 1 to 11.)

(2) KAPILA'S INSTRUCTION TO DEVAHŪTI

(Sk. III, Ch. XXV to XXXII)

(See para 27)

214. Meditation (*yoga*) on the *ātmā* as distinct from the body leads to the highest goal. When this is

attained, the pleasures and pains yielded by sense-objects will completely disappear. This is my opinion. (Ch. XXV, v. 13.) This *yoga*, which I taught before to the *rishis*, I will now teach you. (v. 14.) The mind is the cause of one's bondage and of his release. By attachment to sense objects it binds him; by finding pleasure in *Bhagavān* it sets him free. (v. 15.) The mind regards the body as the *ātmā*; this is *aḥamkāra*, and it regards what is connected with the body as belonging to its owner. This is *mamakāra*. From these spring desire for sense objects; unwillingness to part with them and other impurities. When these are wiped out and the mind becomes pure, it no longer feels either pleasure or pain and regards them with equal indifference. (v. 16.) Then it becomes capable of perceiving the true nature of the *ātmā*. It is other than matter in the form of body, of the mind and of the senses. While matter is marked by the three *guṇas*, *satva*, *rajas* and *tamas*, the *ātmā* is devoid of them; while matter cannot show itself and depends upon another for proof of its existence, the *ātmā* is self-proved; he is therefore known as *svayam-prakāśa*, while matter is known as *jaḍa*; while the body is a compound of the five elements, the *ātmā* is atomic in his size; while the body is capable of being separated one part from another, the *ātmā* is indivisible. (v. 17.) Though the bodies are divided into classes as *devas*, men, beasts and vegetables, all the *ātmās* are of one class only, their only character being *jñāna*, i.e., being self-proved; while the body does the actions of worldly men, the *ātmā* in his true nature is

indifferent. When one realises the *ātmā* of this description by learning its true nature from a teacher (*jnāna*), by desirelessness (*vairāgya*) and by love for *Bhagavān* (*bhakti*), matter in the form of his body, mind and senses will have no power to bind him. The last, *viz.*, *bhakti* is the direct means for reaching *Bhagavān* and the other two bring it into existence, and make it grow. There is no other path for it. (v. 18 and 19.)

215. The means indicated both direct and indirect, come into existence by association with *sādhus* (worthy men), while association with others prevents their acquisition. (Ch. XXV, v. 20.) Who are *sādhus*? They are persons that put up with any injury done to them, that are full of mercy for the troubles of others, that wish the welfare of all, that have therefore no enemy, that control their mind and senses, and are marked by good conduct. They bear deep love for Me¹ not for gaining any end for themselves; they abandon all their relations and regard Me as everything to them. They give up every action that is opposed to My worship. (v. 21 and 22.) They find pleasure in hearing My stories, and in relating them to others; sufferings of various kinds produce no effect on them; for their mind is fixed on Me. (v. 23.) Association with *sādhus* should therefore be sought in order, that the evils of association with bad men may be destroyed. (v. 24.) In their company one will hear My stories, which will describe My deeds, and which will be pleasing to the heart and the ear.

¹ This refers to *Kapila*, an *avatāra* of *Bhagavān*.

From this will result, step by step, eagerness to know the means to release, pleasure in knowing about Me and love for Me. (v. 25.) When love for Me springs up, and when My noble deeds are thought on, desire for sense objects either in this world or in the other world will disappear. He will make efforts to control his mind and will practise *yoga* in the manner prescribed. (v. 26.) He will reach Me who am the *ātmā* of all. (v. 26 and 27.)

216. Reference was made in the preceding para to *bhakti* as the means to release. *Kapila* explained in verses 32 to 42 of Ch. XXV what *bhakti* is, what its effects are, and why *Bhagavān* alone should be loved and for Himself only. He said "*Bhakti* is to fix the mind, the senses of perception and of action on My divine form without desire for any object. The mind should not think of anything else ; the sense of sight should see My divine figure and My shining face only ; the sense of hearing should hear the stories of My noble deeds ; the tongue should relate the stories and repeat My names ; the hands should do My service and the feet should go to My temple. (v. 32 to 35.) The effects of *bhakti* of this description are: (1) it destroys *vāsanās* (tendencies) created by the beginningless *karma*, as the fire in the stomach digests food. (v. 33.) (2) It takes the *yogi* through the *deva-yāna* to the highest heaven, though he does not desire it. He will not hanker after the enjoyments afforded by the worlds, through which he will pass ; nor after the abnormal powers that come incidentally to the *yogi* ;

nor even after residence in My world within the *brāhma-aṇḍa*. He will enjoy bliss in the highest heaven. (v. 37.) (3) He will not return to *samsāra*; for the world that he attains is not affected by time and has no end. His enjoyment of bliss will endure for ever. This is one reason for his non-return; and the *yogi* himself will not desire to come back; for I am his dear *ātmā*; I shall be loved by him as a son is by his father. I am his well-wisher like a friend. I will teach him what is good for him like a *guru* and I am the object of his worship. This is another reason. (v. 38.) It was stated that the *yogi* should love Me for Myself. He should love Me only; for no other *devatā* can release him from fear of *samsāra*. All other *devatās* stand in fear of Me, lest they should fail in any respect in the discharge of their duties. *Vāyu* (wind) blows from fear of Me; the sun shines; *Indra* sends down rain; the fire burns; and death runs about for the same reason. And he should love Me for Myself for everything else is perishable, *viz.*, the enjoyments of this and of the other worlds; the body which is the means to such enjoyment and those that are connected with him through the body like wealth, domestic animals and home." (v. 39, 41 and 42.)

217. *Kapila* next explained, what the *tātvās* are, and how they differ from one another. The knowledge of this is a necessary adjunct to *bhakti*, and removes ignorance in regard to the nature of the *ātmā* and of *Bhagavān*. He said "The *ātmā* is other than matter appearing in the form of body, the mind, the senses and *prāṇa*. He has no beginning; he is devoid of the three

guṇas of matter ; he shows himself and receives the benefit of his perception. All products of matter are supported each by an *ātmā* abiding within it. (Ch. XXVI, v. 1 to 3.) Though the *ātmā* is of this description, he is connected with matter in one form or another to afford amusement to Me. Before the evolution of this world took place, the matter with which he is connected was in a subtle condition without name and form. When the evolution took place, it assumed the form of body, the mind, the senses and *prāṇa*, all of which, being characterised by the three *guṇas*, are of the same nature as the subtle matter. Dwelling in the body, the *ātmā* forgets his own nature and identifies himself with the body. This connection with matter, whether in the subtle or in the gross condition, is not natural to him, but comes about as the effect of his *karma*. It is therefore accidental. (v. 4 and 5.) Owing to this confusion of the *ātmā* with the body, he regards himself as the doer of action, though in reality that which does the action is the body and the senses under the lead of the three *guṇas*. This leads to *samsāra*, and the *ātmā* becomes subject to the bondage of *karma*. In his own nature, i.e., when he is not connected with matter, he does not do worldly actions ; and he finds pleasure in himself ; but when he is connected with matter, worldly actions are done and they are followed by enjoyment ; the former pertain to the body and the senses, and the latter to the *ātmā* within it." (v. 6 to 8.)

218. At *Devahūti*'s request, *Kapila* gave further instruction on the subject of matter. He said : Matter

is eternal and is the seat of three *guṇas*, but it constantly changes its condition. At one time it is subtle, being without form or name. It cannot then be perceived by the senses. It is therefore said to be *avyakta* or *asat*. At another time it becomes gross and appears in various forms and receives various names. It is then said to be *vyakta* or *sat*. (Ch. XXVI, v. 10.) In this gross condition it appears in twenty-three forms, which are, *mahat*, *ahankāra*, the five *tanmātras*, the five *bhūtas*—ether, air, fire, water and earth—the five senses of perception, the five senses of action and the mind. Adding matter in the subtle condition (*avyakta*) the number is raised to twenty-four. *Kāla* (time) which is concerned with creation, sustenance and destruction, and which leads to fear of *samsāra*, is the twenty-fifth *tattva* (substance), though in the opinion of some, it is only a capacity of Myself. (v. 11 to 13 and 15 to 17.) I am connected with bodies formed of the five *bhūtas* with My will (*māyā*) inside of them in the form of *puruṣa*, i.e., *ātmā*, and outside in the form of time. In other words I control the bodies¹ through the agency of *ātmā* and time.

219. *Kapila* then described the changes of matter, from the subtle to the gross condition, in which it appears in the universe. How the various products were

¹ Whatever is controlled by an intelligent being from within is a body and he who controls it is the *ātmā*. The bodies therefore form *Bhagavān's* bodies. *Ātmās* and time also form His bodies, i.e., He controls both. Everything is therefore the body of *Bhagavān*, and He is its *ātmā*. (v. 18.)

formed, and by what beings they are controlled, are shown in a tabular form below :

| CAUSE | PRODUCT | CONTROLLING BEING | QUALITY | SENSE OF PERCEPTION |
|-------------------------------------|--|--|---------|------------------------|
| <i>Avyakta</i> <i>Mahat</i> | <i>Mahat</i> <i>Ahankāra :</i> <i>Vaikārika</i> <i>Taijasa</i> <i>Tāmasa</i> | <i>Vāsudeva</i> ... <i>Pradyumna</i> <i>Aniruddha</i> <i>Sankarshaṇa</i> | | |
| <i>Vaikārika</i> <i>Ahankāra</i> | Mind and the ten senses | | | |
| <i>Tāmasa-</i> <i>ahankāra</i> | <i>Śabdha tan-</i> <i>mātra</i> | | | |
| <i>Śabdha-</i> <i>tanmātra</i> | Ether (<i>ākāśa</i>) | | Sound | Ear |
| Ether | <i>Sparśa tan-</i> <i>mātra</i> | | | |
| <i>Sparśa</i> <i>tanmātra</i> | Air | | Touch | <i>Tvak</i> (Skin) |
| Air | <i>Rūpa tan-</i> <i>mātra</i> | | | |
| <i>Rūpa tan-</i> <i>mātra</i> | Fire | | Colour | Eye |
| Fire | <i>Rasa tan-</i> <i>mātra</i> | | | |
| <i>Rasa tan-</i> <i>mātra</i> | Water | | Taste | Tongue |
| Water | <i>Gandha tan-</i> <i>mātra</i> | | | |
| <i>Gandha</i> <i>tanmātra</i> | Earth | | Smell | Nose |

(v. 19 to 45 of Ch. XXVI.)

Note : (1) This evolution was brought about by the will *Bhagavān* at every step. He first gave a shake to *avyakta*, which forms His body, and by this, the equipoise of the three *guṇas* was disturbed, and one or another *guṇa* predominated over the others. (v. 19.)

(2) The four beings that control *mahat* and the varieties of *ahankāra* are the four *vyūhas* of *Bhagavān*, i.e., the forms in which He appears in connection with creation, sustenance and dissolution.

(3) The mind known as *antaḥkaraṇa* or inner sense performs four functions: first it thinks and is helped by matter in the condition of *avyakta*. It is known as *chitta*. When it is serene, having subdued the qualities *rajas* and *tamas*, it enables its owner to perceive the true nature of *ātmā*, and is then helped by *avyakta*. An idea of this condition of the mind may be gathered from the analogy of water, which is still, undisturbed by waves. Secondly it resolves and wills; in this it is helped by *mahat*. It is then known as *buddhi*. Thirdly when the body or the senses act, the mind regards the *ātmā* as the actor. It is then helped by *ahankāra* and is known as *ahankāra*. Lastly it unites and separates; for instance, it regards the body and the *ātmā* as one though they are entirely different. Thus it unites. Though the *ātmās* are all alike, the mind separates them into classes as *devas*, as human beings, as beasts and as vegetables. Thus it separates. The mind, is then helped by the *taijasa ahankāra*, and is known as *manas*. (v. 27.)

(4) The table shows that the ten senses came forth from the *vaikārika* variety. The *taijasa* variety gives them the capacity to perceive the *svarūpa* (substance) of things without their attributes. (v. 29.) The perception of the things in so far as the senses are helped by the *taijasa ahankāra* may be any of these things—doubt, i.e., uncertainty as to what an object perceived is, whether it is one thing or another; misconception, i.e., perception of an object as possessing the attribute of another object like perceiving a conch as yellow, or taking an object for an entirely different object like perceiving shell silver as silver; correct knowledge and memory. (v. 30.)

(5) The senses of perception shown in the last column of the table should not be confounded with

the organs of the body in which they are located ; for the senses come forth from the *vaikārika* variety of *ahankāra*, while the body and the organs are formed from the compounded five *bhūtas*.

220. Verses 32 to 49 of Ch. XXVI fully describe the work done by the *bhūtas*, by their peculiar qualities and by their appropriate organs. They are abstracted in the following table :

Bhūtas and their work.

Ether. It gives room to all beings inside and outside and is the support of *prāṇa*, the senses and the *ātma*. (v. 34.)

Air. It moves things ; unites and separates them, connects particles of things with the sense of smell and sound with the sense of hearing. It also supports all the senses. (v. 37.)

Fire. It gives light ; creates hunger and thirst ; makes articles of diet fit for taking in ; removes cold and dries up moisture. (v. 40.)

Water. It wets ; brings particles of matter together by cohesion ; enables one to live ; removes heat and the fatigue caused by hunger and thirst ; it makes things soft and it predominates in the compounds of the five elements. (v. 43.)

Earth. It is the cause from which tangible objects are formed ; it forms an image on which worship of *Bhagavān* is often done ; it supports everything, requiring no support for itself ; it causes differences in the objects produced in the world with reference to the

places in which they are produced and it reveals the differences in those objects. (v. 46.)

Qualities.

Sound. It indicates objects, and in the form of the *veda* it proves the existence of *Bhagavān*. (v. 33.)

Touch: It is soft or hard and hot or cold. (v. 36.)

Colour or form (*rūpa*): This distinguishes one object from another. (v. 39.)

Taste: Though the taste of water is the same in all cases, yet by admixture with other things it appears as bitter, sweet, astringent, pungent or sour. (v. 42.)

Smell: It is either sweet or repulsive; it is either mild as in a lotus flower or strong as in garlick; it is sour due to fermentation. It is also a mixture of these. (v. 45.)

Organs: Each sense perceives the quality that is peculiar to a *bhūta* as shown in the last two columns of the table in para 219. The quality of one *bhūta* is found in the next one along with its peculiar quality. Thus while sound is the only quality perceived in ether, sound and touch are perceived in air; sound, touch and colour in fire; sound, touch, colour and taste in water; sound, touch, colour, taste and smell in earth. (v. 47 to 49.)

221. *Mahat*, *ahankāra* and the five *bhūtas* were unable to form the *brahma-aṇḍa*, each existing by itself. *Bhagavān* therefore entered into them and mixed and compounded them in various ways. Then the non-sentient *brahma-aṇḍa* appeared, and from this came forth *Brahmā*. This *aṇḍa* has seven envelopes.

formed of water, fire, air, ether, *ahankāra*, *mahat* and *prakṛiti*, each envelope being ten times as thick as the next inner envelope. (Ch. XXVI, v. 50 to 52.) Then the senses and mind separated from the body of *Brahmā*. The following table shows the order in which this took place together with the *devatā*, that controls each and the place in which it is located.

| SENSE | CONTROLLING <i>Devatā</i> | PLACE OF LOCATION |
|----------------------------------|------------------------------|------------------------------------|
| <i>Vāk</i> ¹ (speech) | <i>Agni</i> (fire) | Mouth |
| Smell | <i>Vāyu</i> | Nostrils |
| Sight | Sun | Eyes |
| Hearing | Directions | Ears |
| Touch | Vegetables | Hair in the head, face and body |
| Semen | Water | Sex organ |
| <i>Apāna</i> | <i>Mṛityu</i> (Death) | Anus |
| <i>Bala</i> (strength) | <i>Indra</i> | Hands |
| Locomotion | <i>Vishṇu</i> | Feet |
| Blood | Rivers | Blood vessels |
| Hunger and thirst | Oceans | Abdomen |
| <i>Manas</i> | Moon | Heart |
| <i>Buddhi</i> | <i>Brahmā</i> | " |
| <i>Ahankāra</i> | <i>Rudra</i> | " |
| <i>Chitta</i> | <i>Atmā</i> | " |

(v. 54 to 61.)

Each *devatā* entered its appropriate place in the body of living beings along with the sense controlled by it, but was unable to raise the body and make it perform its functions, as it is unable to do so during sleep. The body acquired this capacity, when the *atmā* entered the heart. (v. 62 to 71.) *Kapila* concluded his

¹ The sense of taste appears to be included in *vāk*, its place of location being the same.

teaching in regard to matter in these words: "One should discriminate the *ātmā* from the body, the senses and *prāṇa*, and meditate on *Bhagavān* with desirelessness and love." (v. 72.)

222. *Kapila* next explained how the *ātmā* should be discriminated from matter, in the form of body, senses and *prāṇa*. Though the *ātmā* dwells in matter, he is not affected by its properties. When the sun is reflected on sheets of water, he is not affected by the size of his reflections. Similarly the *ātmā* is free from the properties of matter; for in his nature he is not liable to change of substance; he does not do the actions of worldly men, and he is devoid of the *guṇas* or qualities of matter. Yet when he forgets his nature, identifies himself with the body and says "I do this or that action," he becomes attached to sense objects; he does actions of various kinds to procure enjoyment from them, and in order to reap the fruits of such actions, he is in spite of himself connected with material vehicles and is born from good or evil wombs. This connection with one body after another is *samsāra*. (Ch. XXVII, v. 1 to 3.) Though the qualities of the body are not found in the *ātmā*, yet so long as he meditates on sense objects, *samsāra* cannot come to an end. It brings on suffering in the same way as dream perceptions bring pleasure or pain to the dreamer, though the bodies, in which he then moves about, do not really pertain to him. Hence one should slowly bring under his control the mind attached to sense objects by desirelessness, and by uninterrupted *bhakti* (loving meditation on

Bhagavān). (v. 4 and 5.) Desirelessness means non-attachment to sense objects. Helps for *Bhakti* should be obtained from the following: Not regarding the body as the *ātmā*; not regarding things connected with it as one's own; regarding all beings alike; absence of ill will towards any one; wishing the well being of all; sympathising with the sufferings of others; doing the duties of one's position (this is the foundation for everything else); control of the mind including the control of the tongue (this includes preventing the function of the mind to unite and separate. This will be helped by the knowledge of the nature of matter and *ātmā*); speaking what is true, provided that it is helpful and agreeable; absence from sexual intercourse; love for Me, hearing My stories; perceiving the *ātmā* within the body as controlled by Me; from this relationship perceiving Me as controlling the *ātmā* by My presence within him as the eye perceives the sun its controller; and dwelling on the object of meditation when the mind is disengaged.¹ Receiving help from

¹ In verses 15 to 18 of chapter XXIX, certain helps to *bhakti* are enumerated. Leaving out those that are found in this para, the remaining items are: worship of *Bhagavān* as stated in the *pāñcharātratantra*. This is superior to every other help; for it does not involve any injury to any being. This consists of seeing His place of worship and washing it, of offering service to Him; of praising and of prostrating before Him; equanimity, showing respect to superiors, being merciful to inferiors and being friendly to equals, receiving instruction as to truth, reciting *Bhagavān's* names, rectitude and association with worthy people.

these, one should do the meditation with its adjuncts, with fervour and with cheerfulness, living on what food comes without effort, observing moderation in regard to it, seated in a retired place and free from fear. He should take care not to see anything else other than My figure. One that meditates in this manner will be freed from *karma*-made bodies, and his attribute *jñāna* will attain its full expansion never more to contract. He will reach Me, who am every relation to the *ātmā*, who am in every object as its inner ruler, and who have no equal or superior. (v. 6 to 11.)

223. It has been stated that one should see the *ātmā* within the body. Seeing that the *ātmā* is subtle and of minute size, a doubt may be felt, as to how he can be perceived. The following analogy will explain how this may be done. The sun's reflection on a sheet of water is perceived with the help of his rays revealing things on land; and by ignorant people the reflection is taken for the sun himself. The same rays enable another to see the sun himself shining in the sky: similarly, the attribute *jñāna* of the *ātmā* enables him to perceive the body, the senses and the mind, all of which are products of *ahankāra*, and an ignorant man mistakes the *ahankāra* for the *ātmā*. The same attribute *jñāna* enables another to perceive the *ātmā* as other than *ahankāra*, and as never changing in his substance. In the waking condition the *ātmā* shines vividly; but owing to the activities of the body, the senses, the mind and *buddhi* they are mistaken for the *ātmā*; but when their activities cease in deep sleep,

the *ātmā* shines in the body though indistinctly ; for while the body sleeps, the *ātmā* is awake ; and as he does not then think of his body, he does not therefore take the body for the *ātmā*. That the *ātmā* subsists even in deep sleep is clear from the following statement made by one on rising from sleep "All this time I slept pleasantly." This shows that the *ātmā* subsisted in deep sleep, and that his experience of himself was pleasant. Another statement is also made thus "I did not then know myself." This also proves the same fact. By the term 'myself' reference is made to the character in which the *ātmā* regarded himself in the waking condition as a human being, as a *brāhmaṇa*, as the father of A, as the husband of B and so on. It is this character that is not perceived in deep sleep. An ignorant man thinks that he has disappeared when the body is not perceived, and grieves like one that has lost his property. But this is a misconception ; for as stated already he does not disappear. That the *ātmā* is different from the body will be evident also from the fact that the *ātmā* supports the body and controls its activities. When the *ātmā* departs from the body, it falls down, and begins to decompose, and it can never more do any work. In this manner one may discriminate the *ātmā* from the body. (Ch. XXVII, v. 12 to 16.)

224. *Devahūti* doubted whether it was possible for the *ātmā* ever to sever his connection with matter ; for both matter and *ātmā* are eternal. *Kapila* replied explaining what he had already stated on the subject in para 222 "One should do the duties of his position

without a longing for their fruits, and as My worship. The qualities *rajas* and *tamas* of his mind will then be subdued, and it will become pure. He should also hear My stories. If he does so for a long time, love for Me will spring up and grow in intensity. He should then receive instruction as to the true nature of matter and of the *ātmā*, and should constantly think of their difference. When by this means and by practising *tapas* (diminution of sense enjoyment) the mind becomes serene, he should meditate on the nature of the *ātmā*. Thus the connection with matter will be burnt everyday, and will by degrees completely disappear, as the piece of wood, from which fire is kindled by friction, burns up the wood itself. (Ch. XXV, v. 21 to 23.) When the sense objects, which are products of matter, are abandoned after enjoyment, and when the evils of connection with matter are daily thought on, matter will not bind him; for the *ātmā* will then have realised his own greatness. Dreams bring much suffering to a dreamer, but the same dream do not delude him, when he rises from sleep; similarly matter does no harm to one that knows the truth, that finds pleasure in the *ātmā* and that meditates upon Me." (v. 24 to 26.) Here three steps are indicated—(1) knowledge of the truth, (2) finding pleasure in the *ātmā*. This includes being disgusted with sense objects. (3) Meditation on *Bhagavān*. These are re-stated with some amplification in v. 27 to 29 together with the final result. When one finds pleasure in the *ātmā*, he will after many births become disgusted with every material object.

including the world of *Brahmā*. He will then realise the *ātma* in his true nature, and perceive that he depends upon Me. All his doubts will then completely disappear. He will then meditate on Me loving Me for Myself. By this he will be freed from his *karma*-made bodies, and reach that place, (the highest heaven) from which there is no return to *samsāra*. In concluding his teaching on this subject, *Kapila* added the warning that "one aspiring for release should not be attached to certain abnormal powers, that will be developed from the meditation itself. He will reach the highest goal, on the attainment of which, death will have no power to laugh at him". (v. 30.)

225. In Ch. XXVIII, *Kapila* explained the mode of doing *bhakti* (meditation on *Bhagavān*). This meditation is known as *ashta-anga yoga*. *Anga* means that which renders service to another thing, and that which receives the service is known as *Angi*. *Samādhi*, i.e., meditation so intense that the meditator forgets even himself, is the *angi*; and is the direct means to release. The other seven are its *angas*, i.e., they render service to it. These are (1) *Yama*. It consists of the following: absence from sexual intercourse, abstention from doing injury to others, truth-speaking, abstention from theft, and attachments to things that are only barely necessary. (v. 4.) (2) *Niyama*. It consists of recitation of the *veda*, purity, a happy state of mind, and *tapas* (diminution of sense enjoyment). This should be practised with a mind under control, and it should be turned towards the highest *Brahma*. (*Vishṇupurāṇa*,

amṣa VI, Ch. VII, v. 36 and 37.) Ch. XXVIII, v. 2 to 7, enumerate these, and add the following as helps to *bhakti*: the doing of one's duties so long as they may be possible; withdrawal from prohibited actions, and the actions of worldly men; satisfaction with the food that is obtained without effort, provided that it is pure; and moderation in regard to it; service of *Bhagavān* and of those that love Him and practising the vow of silence. (3) *Āsana*. Capacity to sit in one posture without fatigue; for fatigue will disturb meditation. This capacity should be obtained by practice. (v. 5.) Any sitting posture will do. But verse 8 recommends that known as *svastika*. "A seat should be placed in a pure place; and the *yogi* should sit on it in this posture holding the body erect with his eyes turned towards the tip of the nose." (v. 12.) (4) *Prāṇa-āyāma*. Control of the breath. "The *yogi* should purify the path of *prāṇa* by the process known as *pūraka*, *kumbhaka*, and *rechaka*, or by *rechaka*, *pūraka*, and *kumbhaka*. When this is slowly practised for some time, *chitta* or the thinking faculty will remain fixed on a thing without moving from it. The mind will soon get rid of the quality *rajas* as a piece of gold put into a fire and fanned gets rid of its impurities. The *prāṇa* should be placed in one of the six centres in the body." (v. 6, 9 and 10). *Pūraka* means to fill the lungs with air by breathing in; *Rechaka* means emptying them by breathing out; and *kumbhaka* means doing neither process but retaining the breath still within the body. (5) *Pratyāhāra*. It is withdrawing the five outer senses from sense objects,

and fixing them within the heart. By this the attachment to sense objects will be destroyed. (v. 5 and 11.)

(6) *Dhāraṇā*. This is fixing the mind on the object of meditation. By this the *karma* that stands in the way of steady meditation is burnt up. (v. 6 and 11.) This should be begun when the mind is controlled so far as to remain fixed on an object. The object of meditation should be a figure of *Bhagavān*. It is thus described in verses 13 to 18.

“The figure is blue like the petal of a blue *utpala* flower; it has four hands holding the *chakra*, a lotus flower, the conch and the club; round the waist is a silk cloth of the colour of the stamens of a lotus flower; it has a crown on the head, the gem known as *kaustubha* hanging from the neck, a priceless string of pearls; a garland of fresh-blown flowers with bees hovering about it to drink the honey drops in the flowers; the mark known as *śrivatsa* on the breast; a waistband round the silk cloth adding lustre to its buttocks; bracelets round the arms, wrist and ankles. The face is pretty like the lotus flower and the eyes are red like its petals. The whole figure is so beautiful as to rivet one's eyes and mind upon it, and as to stir up love. It is in the prime of life, and is intent on blessing its devotees. This figure should be meditated on as being seated in the heart, which is in the form of a lotus flower. It is open however to the *yogi* to think of the form as standing, moving or lying down. (v. 19.) When the mind takes in the whole figure, and can remain fixed on it, it should be placed on

any one part of it." (v. 20.) In meditating upon this part the mind should be fixed on the following points. *Feet*—that the feet are like a lotus flower, that they bear on their soles the marks *vajra* (*Indra's* weapon), *ankuṣa* (the rod of the elephant-driver), flag and lotus flower; that they expel the darkness in the heart of the *yogi* by the lustre emanating from the high and red nails in the toes, and that they destroy the impurities of his mind, as *Indra* destroyed the wings of hills; that the feet are so pure that *Rudra* became blessed, and that ever afterwards bears the name *Śiva* (blessed) by bearing on his head the water with which they were washed by *Brahmā* at one time, and which runs under the name Ganges. (v. 21 and 22.) This meditation should be continued for a long time.

Knees—that they are pressed and fondled by *Śrī* with her hands soft as tender leaves placing them on her thighs—*Śrī*, the mother of the worlds, worshipped by the *devas* and having eyes like the lotus flower. (v. 23.)

Thighs—that they shine on the shoulders of the *garuḍa* bird (when He goes out); that they are strong and that they shine like the *Kāya* flower.

Buttocks—that they are covered by a yellow silk cloth hanging up to the heels; and that over the cloth is a waist band. (v. 24.)

Nābhi (navel)—that it is situated in the abdomen which at the time of dissolution contained the whole world, and from which it came forth in the form of a lotus bud, the abode of *Brahmā*.

The breasts—that they are like two emerald gems set on the chest, and that they appear white with the lustre from the string of pearls hanging from the neck. (v. 25.)

The chest—that it is the abode of *Śrī*, and that it fills with bliss the mind and eyes of those that meditate on Him.

The neck—that there is a gem *Kaustubha* on it (the *devata* controlling *ātmās*), which though worn as an ornament, yet receives beauty from the place on which it is put on. (v. 26.)

The hands—that the bracelets worn thereon were polished by the turning of the *Mandhara* hill, when the milk ocean was churned with it; that they support the rulers of the directions, and that they hold the *chakra* with unbearable *tejas*, the conch looking like the swan seated on a lotus flower, and the club dear to Him, red with the blood of the enemies' soldiers killed therewith.

Vanamālā (garland of flowers)—that swarms of bees hover over it with humming noise. (v. 27 and 28.)

The face—that it is pretty like a lotus flower, that the ear-rings in the form of fish hanging from the lobes of the ears are reflected on the shining cheeks; that it is pretty with its high nose, with two fish-like eyes, bright eye-brows and clusters of curls of hair hanging from the head, and that by this equipment it surpasses the beauty of the lotus flower with two fish in it, and with swarm of bees hovering round it. (v. 29 and 30.)

Look—that the glances from the eyes are cast out of mercy to destroy the three kinds of suffering, mixed with beautiful smiles indicating His readiness to bless ; and that when He smiles, the row of teeth white like the *kunda* flower is tinged red with the lustre from the underlip. (v. 31 to 33.)

Laugh—that it satisfies every desire of those that approach Him, and that it dries up the ocean of tears, that spring from intense suffering of those that seek refuge in Him.

Eye-brows—that they by His will delude even Cupid who tries to draw out *yogis* from their meditation by allurements. (v. 32.)

(7) *Dhyāna*—In this manner the various parts of the figure should be meditated on, the mind being fixed thereon with intense love and nothing else should be thought on. This is *dhyāna* which means the repetition of the same thought without the intervention of a dissimilar part. The meditation should also be vivid like sense perception, and should be marked by high degree of love. "When this is done the meditator's heart will melt ; his hair will stand on end ; and tears will fall from his eyes every now and then." These indications mark the attainment of the stage of *samādhi*. The *yogi* should endeavour to catch Me with his *chitta* (thinking faculty) as a fisherman tries to catch fish with his hook. (v. 33 and 34.) When the *chitta* has been trained by meditation on Me to remain motionless, he should think of My *svarūpa* (substance) and also of the *ātmā* (himself) as remaining

in his own nature and as unconnected with matter in any form; that in this nature his only character is that he is *jñāna* (being conscious and self-proved), that therefore all *ātmas* are alike, and that he is the form in which I appear. (v. 35.)

226. *Kapila* next explained that when this meditation is continued till *prārabdha-karma*¹ is wiped out, he would go to *Bhagavān* in the highest heaven, and that he would not return to *samsāra*. "When meditation as described above is continued, till all *prārabdha karma* is destroyed by experience, the *yogi* reaches Me in the highest heaven, attains the utmost likeness to Me, *i.e.*, the eight qualities,² which he shares with Me, emerge; and he is no longer affected by the thoughts, that the body is the *ātmā*, and that he is independent of Me. These thoughts were the cause of pleasure and pain in his life of *samsāra*, nor does he care what becomes of his last body, *i.e.*, whether it has been cremated or remains lying on the ground amidst weeping relations, as a drunken man does not perceive whether his clothes are on, or off.

¹ *Prārabdha-karma* is that which has begun to yield fruit. *Karma* that has not begun to yield fruit is known as *sanchita* and this is annulled, when continuous, vivid and loving meditation is established.

² The eight qualities are freedom from *karma*, freedom from old age, freedom from death, freedom from grief, freedom from hunger, freedom from thirst, possession of unchanging objects of desire and possession of an unfrustrated will.

When one rises from sleep he no longer cares for what he saw in dreams. Similarly the *yogī*, who has reached his true goal, does not care either for the body, which he has thrown up, or for those connected with it. The body under My control remains only so long as the *karma*, that brought it into existence, subsists, and when the *karma* disappears, connection with the body disappears at the same time." (v. 36 to 38.)

227. *Kapila* next reiterated the distinction between matter and *ātmās*, and between them and *Bhagavān* in verses 39 to 44, and concluded with the attainment of release by doing *bhakti*. "As a person is different from a son and his property, so is he separate from his body also. Fire is different from the burning piece of wood, from the spark that rises from it, and from the smoke that surrounds it. Similarly, I (*Bhagavān*) am different from the five *bhūtas*, the senses, the mind, subtle matter and *ātmās*. I am all knowing, and the seat of the six qualities known as *bhaga*. I am also known as *Brahma*. *Bhūtas* in the form of bodies are animated by *ātmās* who are alike; the bodies that are supported by the *ātmās*, though they differ from one another, are yet alike as being the products of the five *bhūtas*. I am the *ātmā* of both the bodies and the *ātmās*. Fire, though of the same character, appears different in different pieces of fuel, from which it is kindled. The pieces of fuel differ as their attributes differ. Similarly the *ātmās*, which are in the body, are of the same character. The *yogī* should by meditation sever his connection with matter, which under the

control of *Bhagavān* appears at one time in a subtle condition, and is known as *asat*, and which at another time appears as the manifested world, and is then known as *sat*. He will then attain his own nature."

228. *Kapila* next stated the various purposes for which *bhakti yoga* may be done. (Ch. XXIX, v. 7.) "When the purpose is to injure another, to secure praise for oneself, or to gratify ill-will, the *bhakti* is known as *tāmasa*, i.e., it is prompted by the quality *tamas*. It is done by angry persons, who see things in the world as independent of Me. When the purpose is to obtain enjoyment from sense objects, fame or lordship over others, the *bhakti* is known as *rājasa*, i.e., it is prompted by the quality *rajas*. One that does this, sees things in the world as independent of Me and worships Me in images alone. When the purpose is (i) that one's *karma* should be destroyed, (ii) that he should please Me by doing all his actions as My worship, and (iii) that being My commands they should be done, the *bhakti* is known as *sātvika*, i.e., it is prompted by the quality *satva*. One that does this regards everything in the world as My body, and Myself as its *ātmā*. (v. 8 to 10.) The *sātvika* variety of *bhakti* is of three kinds according to the purpose for which it is done. In the last kind, *bhakti yoga* is done without a longing for fruit of any kind and it leads directly to release. The mind of one that does this kind of *bhakti* will, on the mere hearing of My qualities, rush towards Me as irresistibly as the waters of the *Ganges* flow into the sea, and no thought of anything

else will break its flow. (v. 11 and 12.) He will not accept the following kinds of *moksha*, though offered by Me, *viz.*, being in the same world with Me, being near Me, having the same form as Myself, and having the same objects of enjoyment and the same degree of enjoyment as Myself. He will have My service only." (v. 13.)

229. *Kapila* next emphasised the importance of perceiving *Bhagavān* in every being. "I am ever present in all beings as their *ātma*. Hence one should treat others with respect, wish their welfare, look upon them as himself, and give them what they require. If he treats them with disrespect, and worship Me in an image, it will be like making an offering on ashes. He will be merely imitating the actions of worthy men, who knowing my presence in every object, offer worship to Me in an image. (Ch. XXIX, v. 21 and 22.) Whoever hates another person hates Me in reality. His mind will not attain peace. (v. 23.) I will not be pleased with any worship offered to Me in an image, however well it may be done by such a person. (v. 24.) This should not be taken to cast a slur on the worship offered to Me in an image. It is necessary until one sees My presence in all objects. (v. 25.) Death will cause great fear to one that makes a difference between himself and another. (v. 26.) Objects animated by an *ātma* are superior to inanimate objects; superior to them are those with *prāṇa*; superior to them are those with *chitta* (thinking faculty); superior to them are those in whom the senses act. (v. 28.) Among them, those that feel

taste are superior to those that feel touch only ; superior to them are those that perceive smell also ; superior to them are those that perceive sound also ; superior to them are those that perceive the forms of things. Superior to the last are those that have an upper and lower row of teeth ; superior to them are those that have many feet ; superior to them are quadrupeds ; superior to them are human beings. (v. 29 and 30.) Among them, the best are those in the four castes ; among them *brāhmāṇas* are the best ; among them, those that know the *veda* are superior ; superior to them are those that know its meaning also (v. 31) ; superior to them are those that are capable of removing doubts. Among these those that do the duties of their own position are the best. Superior to them are those without attachments of any kind. They do not desire any fruits from Me other than My pleasure. (v. 32.) Superior to them are those who surrender to Me the fruits of all their actions, their bodies and themselves. They make no difference between one person and another ; for they regard everything as Myself. I do not see any one superior to them. (v. 33.) Hence one should treat all beings with respect, and prostrate before them with his mind, thinking that I have entered into them along with the *ātmā*." (v. 34.)

230. *Kapila* next explained the nature of *kāla* (time). "It is My body and is other than matter, *atmās*, and their good and evil deeds. It brings about evolution of subtle matter as *mahat*, *ahankāra* and the five *bhūtas*. It causes the destruction of beings, using

one as an instrument against another. It controls *Brahmā* and all others who control the whole world. (Ch. XXIX, v. 36 to 38.) No one is dear or hateful to it; no one is its relation. It is ever watchful, and entering into men, forgetful of its existence puts an end to them. (v. 39.) Everyone or thing in the world does his or its work from fear of time: the wind blows; the sun shines; *Indra* sends down rain; the stars shine; trees, creepers and herbs yield flowers and fruits in proper time; the rivers run; the ocean does not overstep its limits; the fire burns; the earth with its hills is not submerged under water; *ether* affords room to living beings; in short the *devas* in whose control this world of movable and immovable things rests, do their duties influenced by the three *guṇas* of matter from fear of Me. Time has had no beginning and will have no end. It is eternal."¹ (v. 40 to 45.)

231. In chapters XXX and XXXII *Kapila* described where *ātmās* go after death, and what they do. "One that does *bhakti-yoga* in the manner already pointed out, desiring to reach *Bhagavān* himself, travels by the path known as *deva-yāna*, goes through the sun and reaches *Purusha*, who is all-knowing, who is superior to those that are regarded as superior beings; who is the ruler of all; who is the creator and destroyer of the worlds and who binds and releases. (Ch. XXXII, v. 5 to 7.) One, that does every *karma* (action) without

¹ By the term 'time' reference is made to *Bhagavān* in the form of time; for it is His inseparable body.

a desire for its fruit, but dies before he knows the truth fully, goes to the world of *Brahmā*. There he remains till that world comes to an end at the beginning of the *prākṛita-pralaya* (complete dissolution) meditating on *Bhagavān*. When that world comes to an end, he reaches the *Purusha* along with *Brahmā*, the ruler of that world. (v. 8 to 10.) This path is known as *yogi-yāna*. One that remains in his home, leads a householder's life and does the duties of his position in order to attain wealth and enjoyment, attains his object. Again he does *karma* with the same object and attains them with success. Being blinded by desire, he turns away from the means to release and worships with fervour the *devas* and *pitris* with sacrifices. He drinks the *soma* juice remaining after the offerings are made, goes to the moon by the path known as *pitri-yāna*, and returns to this world. Worlds reached by men of good deeds come to an end at the end of a *kalpa*." (v. 1 to 4.)

232. The man of evil deeds, who has not carried out the directions of the *veda*, and who has done what is prohibited by it, travels on the path to hell. "He sees at the point of death two servants of *Yama* (God of death) fearful to look at, and with eyes full of anger. His heart is filled with fear and he passes urine and faecal matter. (Ch. XXX v. 19.) *Yama*'s servants put him into a body suitable for undergoing torture, bind him with ropes in the neck, and forcibly drag him on the path, as the king's servants carry an offender condemned for punishment. (v. 20.) Their threats break

his heart, and cause trembling in his body. He is bitten by dogs. These recall his past misdeeds to his mind. (v. 21.) The path is dark, and sandy and burns his feet like the sand under the midday sun in the hottest part of the year. There is no tree to give shade, no water to drink and no place where he may rest his limbs. He suffers from hunger and thirst, and from the scorching sun, forest fire and hot winds. He is unable to walk; yet he is driven being beaten by whips on his back. Here and there, he falls down from fatigue, and becomes unconscious. Then he gets up. In this manner he is carried to the abode of *Yama*. (v. 22 and 23.) The path is ninety-nine thousand *yojanas* long (*yojana* is ten miles); yet he has to reach his destination in two or three *muhūrtas* (*muhūrta* is 48 minutes). (v. 24.) Reaching it, he undergoes tortures like the following: his body is surrounded with live coal and is burnt; he is made to eat his own flesh whether cut off from his body either by himself or by another. His intestines are taken out of his body and eaten by dogs and vultures; he is bitten by serpents and mosquitoes and stung by scorpions; his limbs are torn from his body one by one; his body is torn up by elephants and other animals; he is thrown down from the top of a hill; he is plunged in pools of water. (v. 25 to 27.) Men and women suffer torture in hells known as *tāmisra*, *andha-tāmisra* and *raurava* for illicit intercourse. Do not doubt the existence of these. Places of enjoyment and torture are found even in this world; those that thought of only filling their stomach and of supporting their

family with the means therefor obtained by injury of others, abandon their bodies and families here and going to hell, suffer the fruits that they had earned. They travel alone with their evil deeds as their only equipment. They suffer like one deprived of their property. Being rendered pure by torture, the sufferer returns to this world." (v. 28 to 34.)

233. *Kapila* next explained in chapter XXXI the condition of the *ātmā* in the mother's womb. "The *ātmā* returns from *svarga* or hell with a remnant of *karma*, and seeks a new physical body. He attaches himself to a man's semen and gets into a woman's womb; in the first day after entry the semen gets mixed with blood; in the fifth day it assumes the form of a bubble, and in the tenth day it becomes hard like the *karkandu* fruit. It then becomes a mass of flesh or an egg. (Ch. XXI, v. 1 and 2.) At the end of the first month, the head emerges; at the end of the second month, the hands and feet are put out; at the end of the third month, bones, skin, hair, nails, the sex organ and openings like the eyes and ears appear. (v. 3.) At the end of the fourth month, the seven elements of the body separate from one another. At the end of the fifth month, hunger and thirst are experienced, and at the end of the sixth month the embryo is enveloped within the amnion, and he then moves about on the right side of the abdomen. (v. 4.) He grows up with the food and drink taken by the mother and lies in a place not acceptable to himself; for it is filled with urine, filth and worms. Every moment he is bitten all

over the body with worms eager to satisfy their hunger ; and the skin being delicate, he suffers pain and becomes unconscious. (v. 5 and 6.) He suffers also from the hot, pungent, sour and salt qualities of the mother's food. Being enveloped by the amnion and by blood vessels, his back and head are bent, and he lies with his head on his abdomen. (v. 7 and 8.) He is unable to move his limbs like a bird in a cage. He attains in the seventh month memory and recalls to his mind the actions done during a hundred past lives. How can he be happy in this condition ? (v. 9 and 10.) With folded hands, he then prays for protection to *Bhagavan* who put him into the mother's womb. (v. 11.¹) In the tenth month, the time for his coming into this world, he is pushed with his head downwards by the contraction of the mother's womb. He then comes out with great difficulty out of breath and with loss of memory. (v. 22 and 23.)

234. *Condition after birth.* Coming out of the mother's womb, the baby is smeared with blood and moves about like a worm. (Ch. XXXI, v. 24.) He is nourished by his mother and others, who are ignorant of what passes in his mind. He often receives what is unwelcome to him, being unable to prevent it. (v. 25.) He is made to lie down on an impure bed, infested with flies and mosquitoes. He is unable to scratch his body, to rise, to sit, or to move his limbs. (v. 26.) His tender skin is

¹ The prayer is contained in v. 12 to 21 and is omitted as unnecessary.

bitten by flies and mosquitoes, as one worm bites another worm. He is unable to prevent it and only cries. (v. 27.) Thus he passes the first five years of his life. During the next stage he is not given what he desires, and from ignorance he becomes angry and grieves. (v. 28.) When he attains youth, his attachments and anger grow with his body; he desires several objects and quarrels with others, whom, he regards as obstacles to their attainment, and this leads to his own destruction. (v. 29.) He does not know, that his body is a product of the five *bhūtas*, and regards it as himself (*ātmā*), and whatever is connected with it as his. For the sake of his body he does *karmas* (actions) of various kinds. He is connected with a body for experiencing the fruits of those *karmas*. Thus ignorance of the true nature of the body, the doing of *karma* and connection with a new body go round and round. This is *samsāra* which binds him. (v. 30 and 31.) He is surrounded by bad people, endeavours to satisfy his stomach and the sex organ, and finds pleasure in this foolish life. In the end, he reaches hell. (v. 32.) By association with them, the following qualities gradually disappear, viz., truth speaking, purity, mercy, knowledge of the truth, being a man of few words, being ashamed in wrong doing, wealth, good name, forbearance, control of the mind and senses and well being. (v. 33.) One should not associate with them. They are ignorant of their true nature; their minds are filled with desire for sense enjoyment and they are instruments for women's pastime, like the parrot which they bring up. They

are therefore to be pitied by good men. (v. 34.) One is not deluded and bound by attachment to other things to the same extent as he is by attachment to women, and to those that are attached to them. The danger of attachment to women will be realised, when it is known, that *Brahmā* was allured by the beauty of his own daughter, and ran towards her. She took the form of a she-deer, and fled from him. But he took up the form of a he-deer, and followed her without shame. (v. 35 and 36.) If this be so about the creator of the world, who is there among his creation, whose mind will not be deluded by the *māyā* of *Bhagavān*, in the form of a beautiful woman? The only one, who can withstand the allurements, is *Bhagavān Nārāyaṇa* Himself. (v. 37.) See the strength of My *māyā* in the form of a beautiful woman. By the mere movement of her eyebrows, she causes the conquerors of worlds to fall at her feet. (v. 38.) The warning conveyed by Me to men applies with equal force to women also. If they desire release from *samsāra*, they should not associate with My *māyā* in the form of men, regarding them as the means of attaining wealth, children and home. She should know him to be her death in the form of husband, children and home, as the musical hunter is the death of a deer. (v. 41 and 42.)

235. In their prime of life men seek various objects with great trouble, desiring pleasure from them, and attain them. But I, in the form of time, cause them to disappear, and they grieve on this account. (Ch. XXX, v. 2.) They do not realise that their body

does not endure, and foolishly regard as permanent, home, land and wealth connected with his body and with those that are connected with it. (v. 3.) In this *samsāra* they attain birth after birth, but never find real pleasure. Yet they are not filled with disgust. Even one, that suffers torture in hell, is not willing to give up the body, in which he dwells and finds pleasure in such enjoyment as the place affords; for he is deluded by *māyā*. (v. 4 and 5.) His mind is firmly rooted in his body, his wife, son, home, domestic animals, wealth, and relations, and he thinks highly of himself. Every part of his body is pained with the trouble taken to support them; and being unable to discriminate what is proper from what is improper, he ever does evil deeds. (v. 6 and 7.) His mind and senses are agitated by the cunning devices of wicked women, when they are alone with them, and by the lisping words of their children. (v. 8.) His home is full of suffering which cannot be got rid of. Yet he diligently tries to remove it, and regards himself as enjoying happiness. (v. 9.) He wanders here and there and by doing much injury to others, he obtains the means of supporting his family; he eats what remains after they had taken their meal, and in the end he alone reaches hell. He tries various means of livelihood, and when they fail, he is filled with grief, and being unable to do anything, covets others' properties. Being in this plight, he lives an unhappy life. (v. 10 and 11.) When old age comes, and he is no longer able to support his family, his wife and others dependent upon him,

do not treat him with the same respect as they did before, as the cultivator treats with indifference old bullocks, no longer able to plough. (v. 13.) He is supported by those that received support from him. Old age lays its hand upon him and causes disfiguration, and he sees approaching death; yet he feels no disgust for his home and surroundings. (v. 14.) His food is brought to him with disrespect; yet he receives it like a dog. He becomes ill and is unable to digest his food. Its quantity therefore diminishes and losing strength, he is not able to move about freely. (v. 15.) When the moment for his departure from this world arrives, his throat will be filled with phlegm. The movement of his breath will be obstructed; his eyes will protrude; he will be troubled with cough; and with inability to breathe freely, and the heart will sound 'gur-gur'. (v. 16.) He will then lie down surrounded by weeping relations; they will call to him, but he will not reply, being in the hands of death. This is the fate of one that does not control his mind and senses, and is engaged in the support of his family. He departs from this world unconscious from severe pain. (v. 17 and 18.)

236. (i) *Kapila* concluded his teaching in these words. "The *ātmā* travels from one world to another with a body, which he regards as himself (*ātmā*). He reaps the fruits of his actions, and does new actions to procure further enjoyment. (Ch. XXXI, v. 43.) The *ātmā* follows the body, which is a compound of the five *bhūtas* in a subtle condition, and of the senses and mind..

Separation from the physical body is his death. Getting into a new physical body is his birth. (v. 44.) In the physical body the five *bhūtas* are capable of perception; but in the subtle body owing to their fineness, they cannot be perceived. The change from the former to the latter is death. When the subtle body becomes gross again and the *bhūtas* can be perceived in it, the change from the one to the other is birth. (v. 45.) The eyes which are the seats of the sense of sight cannot perceive an object; so is the sense unable when not directed by the *ātmā*. The *ātmā* alone perceives, but not the eyes or the sense. Hence both the eyes and the sense are different from the *ātmā*, who is different from the body also. (v. 46.) The wise man should thus realise the true nature of the *ātmā* and should not fear his birth or death, and should not be elated at the birth of a son, or be depressed at his death. He should live in the world without attachments. (v. 47 and 48.)

(ii) Finally *Kapila* advised his mother to meditate on *Bhagavān*. The meditation would make her be disgusted with the outer world, and would enable her to perceive *Bhagavān*. She would then be freed from all connection with matter and attain her own nature. (Ch. XXI, v. 22, 23 to 27.) He reiterated the importance of getting rid of desire and of the misconceptions that the *ātmā* is the body and that he is independent of *Bhagavān*. The possession of desire will lead to rebirth. (v. 16 to 21.) Even the misconceptions will lead to rebirth whether the personage

under them is *Brahmā* himself, the ruler of the *Brahma-aṇḍa*, or his sons, the great *ṛishis*. (v. 12 to 15.) *Kapila* therefore advised *Devahūti* to see *Bhagavān* in every object. (v. 26.) She should also perceive that the *ātmas* form but one class, *jñāna* being their only characteristic. The differences which men foolishly perceive among them are due to the bodies in which they dwell. (v. 28.)

(3) INSTRUCTION BY NĀRADA TO DHRUVA

(Sk. IV, Ch. VIII)

(See para 50)

237. *Nārada* instructed *Dhruva* to do *tapas* in these words: Bathe in the pure water of the *Jumna* three times a day—in the morning, at midday and in the evening; perform the prescribed duties; sit upon a proper seat; by the control of the breath, consisting of three steps slowly purify your *prāṇa*, the senses and the mind. The three steps are *rechaka* (emptying the lungs); *pūraka* (filling them); and *kumbhaka* (neither breathing in nor breathing out). Then with the mind rendered pure, meditate on *Bhagavān*. (v. 43 and 44.) Think of Him as being ready to confer His blessings; as having a cheerful face and eyes, as having a beautiful nose, eye-brows, cheeks, more beautiful than those of the *devas*; as being young; as having an attractive form; as bearing a red under-lip and eyes; as being sought by those that seek refuge in Him; as being the giver of every end sought by intelligent beings; and as

being an ocean of mercy. (v. 45 and 46.) He should be thought on as being blue like a rain-cloud ; as having the mark *Śrivatsa* on His chest ; and as having four hands bearing the conch, the *chakra*, the club, and a lotus flower ; as bearing the following ornaments : the garland of flowers known as *vanamālā* over His shoulders ; a crown on the head, ear-rings hanging from the lobes of His ears ; bracelets round the arms and the wrists ; the gem known as *kaustubha* on the neck, yellow silk cloth round the waist with a belt over it ; and shining golden *nūpurās* over His ankles. (v. 47 to 49.) He should be thought on also as being beautiful beyond description ; as being gentle, as filling with pleasure the minds and the eyes of those that worship Him, and as standing in the middle of the lotus-like heart, with His two feet that are brightened by the lustre emanating from the nails on the toes as from gems. (v. 49 and 50.) He should be thought on with a smile playing on His lip, and with looks full of love. If one's mind without wandering, dwells on *Bhagavān's* person, he will soon be filled with happiness so intense, that he will show no inclination to withdraw from it. (v. 51 and 52.)

238. *Nārada* then taught *Dhruva* a *mantra* consisting of twelve syllables, and continued " With this *mantra*, a wise man should do worship to *Bhagavān* with such articles as may be procured at the place and at the time of worship. The articles are : pure water, a garland of flowers, roots and fruits, which the forest yields, good shoots of grass, cloths and *tulasī*. Of these,

the last is dear to *Bhagavān*. (v. 54 and 55.) He may be worshipped in an image made of some substances as gold, silver or copper; if this be not available, the worship may be done on the ground or in water. The mind should be under control and not be allowed to wander; even when he does not do *yoga*, his mind should dwell on the object of meditation. He should control his tongue and live with moderation on what is obtained in the forest. (v. 56.) He should think of what *Bhagavān* did in His *avatāras* with His unthinkable will. These will please His mind. He should do such service to *Bhagavān* as was done by those that went before Him. In doing this, his mind should dwell on the *mantra* referred to. (v. 57 and 58.) In this manner *Bhagavān* should be worshipped with love and sincerity, with the body, the mind and the tongue. He will then develop love for Himself and give him whatever good he desires, whether it be *dharma*, wealth or enjoyment. One, that is disgusted with the satisfaction of the senses, should do continuous, vivid and loving meditation on Him in order to attain release. (v. 59 to 61.)

(4) NĀRADA'S INSTRUCTION TO PRĀCHĪNABARHIS

(Sk. IV, Ch. XXV to XXIX)

(See para 73)

239. *Nārada* depicted the life of one lead by his mind, in the form of an allegory. This is related in

chapters XXV to XXVIII. It is as follows: There was a famous king named *Puranjana*. He had a companion, whose name and actions were unknown. The king wandered over the world in search of a suitable city for himself, in which he might obtain sense enjoyment. He found several cities, but did not consider them to be suitable. He therefore became sad. (Ch. XXV, v. 10 to 12.) At length he found a city on the southern slopes of the *Himalayas*. It had nine gates, and had all the elements of a city, *viz.*, walls, mote, doors and windows, gardens, storied houses with towers of gold, silver and iron, halls, high roads, gambling houses, markets, resting places, flags, and terraces made of coral. The stories of houses were made of gems of various kinds, and the city appeared as pretty as *bhogavati*, the city of the lord of the serpents in the *pātala* world. (v. 13 to 16.)¹ The king saw a most beautiful lady in a garden outside the city. She had ten servants, each of whom had a hundred female attendants. She was being guarded by a five-hooded serpent. She was able to take any form that she pleased; she had attained maturity, and was looking out for a husband (v. 20 and 21.) The king addressed her thus "Who are you? lotus-eyed lady! To whom do you belong? Whence have you come to this

¹ v. 17 to 19 describe the garden; and 22 to 24 describe the appearance of the lady. These are omitted as unnecessary.

city? What do you wish to do? Who are these eleven servants,¹ that follow you? Who are these maidens? Who is the serpent that goes before you? Are you *Bhūdevi*, *Pārvati*, *Sarasvatī* or *Lakshmi*? Where is your lotus flower? Has it fallen from your hand? Are you seeking your husband? Does he dwell in the forest alone like a sage intent on meditation? (v. 25 to 28.) You cannot be any of these; for you touch the ground with your feet. Will you adorn this city with me, as *Lakshmi* adorns the highest heaven along with *Vishnu*—with me a very brave man capable of doing anything. (v. 29.) Your side glance has conquered my senses. Armed with your coyness, lovely smile and playful eyebrows, the lord of love (Cupid) makes me suffer. Be pleased to show your grace to me. Raise your head and show your face with fine eye brows, and eyes with pretty pupils, with blue hair hanging from the head, and with sweet words. It is not turned towards me from your coyness" (v. 30 and 31.) The maiden was equally smitten with love, and replied with a smile "I do not know Him well, who has made you and me, and gave us names. I see you, who are now in this city. I know nothing else, nor the maker of this city, which is your abode. (v. 32 to 34.) These men and women are my companions. This serpent guards this city when I sleep. My luck has brought you here. You desire enjoyment from sense objects. I will procure the same

¹ This includes the mind along with the ten attendants who are the ten senses.

for you along with my companions. (v. 35 and 36.) Live in this city with nine gates for hundred years receiving the enjoyment procured by me. Why should I give happiness to one other than yourself? You appreciate the pleasure of sexual intercourse; you know the means by which sense enjoyment may be obtained; you do not fear death, and you know what happiness can be obtained hereafter in *svarga*. Other persons do not possess these qualifications, and are like beasts. (v. 37 and 38.) In this householder's life *dharma*, viz., the means in the form of sacrifices to enjoyment in the *sva* world, wealth, enjoyment in this world, the happiness of fondling children, lasting fame and the worlds which yield unalloyed happiness are available. Those, that are in the path of *nivṛtti* (doing *karma* without longing for fruit) cannot attain these. (v. 39.) The householder's life is stated to be the support of *rishis*, *devas*, *pitṛis*, men, all other beings and the householder himself. Which woman like me will not accept you as husband—you who are well known, liberal and possessed of a lovely form, and who have been brought to me by Providence? (v. 40 and 41.) Which woman's mind will not be attached to your arms, which are pretty like the body of a serpent? You go about in order to completely destroy the sufferings of helpless people with your merciful look and smile." (v. 42.) *Puranjana* and the maiden accordingly entered the city, and lived in it happily as king and queen for a hundred years. Minstrels sang his praises, and surrounded

by women he played in tanks in the *āshāḍha* month (July to August). (v. 43 and 44.)

240. In this city seven gates had been made above and two below to enable whoever was its lord, to go to a particular tract of country by a particular gate. (Ch. XXV, v. 45.) Of these, five were in the east of the city, one in the south, one in the north and the remaining two in the west. (v. 46.) Their names and the tract of country to which they led and the companions with whom the lord of the city went out, are shown in a tabular form below :

| NAME OF THE GATE | ITS SITUATION | TRACT OF COUNTRY | NAME OF COMPANION |
|---|----------------|--|--|
| <i>Khadyota</i> } <i>Āvirmukhi</i> } | East | <i>Vibhrājita</i> | <i>Dyumat</i> (v. 47) |
| <i>Nalini</i> } <i>Nālini</i> } | " | <i>Saurabha</i> | <i>Avadhūta</i> (v. 48) |
| <i>Mukhyā</i> | " | { <i>Āpaṇa</i> <i>Bahūdana</i> | <i>Rasajña</i> <i>Vipaṇa</i> (v. 49) |
| <i>Pitrihū</i> <i>Devahū</i> | South North | South <i>Pāṇchāla</i> } North <i>Pāṇchāla</i> } | <i>Śrutadhara</i> (v. 50 and 51) |
| <i>Āsuri</i> | West | <i>Grāmyaka</i> | <i>Durmada</i> (v. 52) |
| <i>Nirṛiti</i> | " | <i>Vaiṣasa</i> | <i>Lubdhaka</i> (v. 53) |

There were two other gates named *Andha*, and they were like the nest formed by the silk-worm without the

means of egress. By one of them the lord of the city went, and by the other he did actions. (v. 54.)

241. When *Puranjana* entered the woman's apartment of his palace with his companion named *Vishūchi*, he experienced delusion, clear vision or pleasure, as the case might be, which were caused by his wife and children. (Ch. XXV, v. 55.) He did not know the truth; his mind was led by desire; and to procure the objects desired, he was ever engaged in doing actions of various kinds. He was deluded by *Bhagavān's* *māyā*. He followed whatever his wife did. (v. 56.) Thus he drank liquor with her and was intoxicated; he ate with her; sang with her; cried with her; laughed with her; spoke with her; ran with her; stood with her; lay down with her; sat with her; heard with her; saw with her; smelt with her; touched with her; grieved with her; was delighted with her and was pleased with her. Thus he was deluded by his wife. Not one of the noble qualities peculiar to him appeared. He foolishly followed her in spite of himself, as a parrot brought up by a woman follows her will. (v. 57 to 62.)

242. One day the king took a large bow, and went out to hunt in a fast-going chariot. It had five horses, two *ishās* (yokes), two wheels, one axle, three flags, five ropes, one rein, one charioteer, one seat for its lord, two poles, five weapons, seven coverings and several golden ornaments, and it was capable of going in five ways. He had a golden coat of arms (*karacha*) and carried a bag full of inexhaustible arrows,

followed by eleven armies, and reached a forest named *panchaprastha* (Ch. XXVI, v. 1 to 3.) He went out without his wife, whom he had never left before, and was engaged in hunting in the forest. (v. 4.) There he killed many animals without mercy with sharp arrows. (v. 6.) In doing so, he disregarded the restrictions laid down by the *śāstra*, which are: that the animals to be killed should be those permitted by the *śāstra*; they should be animals roaming in the forest; they should be killed only for performance of *śrāddhas*, that the meat procured by killing them should not be more than sufficient for the purpose. This permission is given only to a king. (v. 7.) Whoever observes these restrictions commits no sin; but one that disregards them loses knowledge of the truth, falls into *samsāra*, and is bound. In the end he enters hell. (v. 8.) The havoc caused was such, that merciful men could not bear to see. (v. 9.) The king suffered from thirst, hunger and fatigue; returning home he bathed, took his meal, and sat down. He adorned himself with sandal paste, a garland of flowers, and incense, and then thought of his wife. (v. 11 and 12.) Then he did not see her in her apartment. He then asked his servants whether his wife and attendants were doing well as before. (v. 13 and 14.) He said "That house in which the mother or a devoted wife is not present does not shine. Who will live in that house leading an unhappy life, like one in a chariot without its full equipment. (v. 15.) Where is that lady, who will tell me what I should do,

and lift me out of the sea of sadness, into which I have fallen ?" (v. 16.) They replied that his dear lady was lying on the bare ground, as he might see, in another apartment, but that they did not know what she purposed to do. (v. 17.) *Puranjana* saw his wife, as she was described, and was distressed in his mind, and became extremely sad. He did not know the cause of her anger. He tried to soften her with sweet words, making her sit on his lap, and pressing both her feet. (v. 18 to 20.) He said "Those servants are sinful indeed, that are not punished by their masters for their misdeeds with the thought 'these are my servants'. The punishment of the servants by their masters is a great blessing to them. One, that does not realise this fact, and does not accept the punishment coolly, is a mere child. (v. 21 and 22.) You are my mistress. Show me your face pretty with intense love and shyness, with smiling look, and with fine brows and high nose, with pretty curls of hair hanging from your head, and with sweet words. I will punish him, who has offended you, provided that he is not a *brāhmaṇa*. I do not see any one in the three worlds, who will not fear me, except the servants of *Bhagavān*. (v. 23 and 24.) Your face has not been washed, and is not clean ; it has not the usual mark on the forehead ; it is without the usual colour, and does not indicate cheerfulness ; it is fearful with anger ; your breasts have been affected with grief, and your underlip, usually pretty like the *bimba* fruit, is without the redness of *kunkuma* paste (v. 25) ; I never saw such a change before ; perhaps my misdeed

consists in going on an expedition without obtaining your permission; my fondness for it made me forget myself. I am your friend. Be pleased to show your grace to me. I am attacked with Cupid's arrows, and have become weak. Which woman will not satisfy a husband, who is in this plight, and who is under her control?" (v. 26.) In this manner, the lady brought *Puranjana* under her control by her playfulness, and made him and herself happy. (Ch. XXVII, v. 1.)

243. In the embrace of his wife, he did not know how time passed, and whether it was day or night. He thought only of her, but never of himself or of *Bhagavān*, his inner ruler. His youth passed like a half a minute. He had one thousand one hundred sons, and one hundred and ten daughters. The sons were married to suitable wives, and the daughters to suitable husbands. Each son had hundred sons, by all of whom the country *Pāṇchāla* was filled. (Ch. XXVII, 3 to 9.) His mind was firmly rooted in his sons, who were to divide the property among themselves, in his home, in his treasure, and in his servants; and he was bound to sense enjoyment. He performed dreadful sacrifices to please the *devas*, *pitris*, and the lord of the *bhūtas*, killing many animals as you (*Barhishmān*) have done. (v. 10 and 11.)

244. When *Puranjana* was thus engaged, that *Kāla* (time) arrived, which is disliked by men and women. *Kāla* was the leader of the *gandharvas* and was known as *chanḍa-vega* (one possessed of great speed). He had three hundred and sixty strong man-servants, and the same number of maid-servants (*gandharvis*).

Of the latter some were white and others black. All the servants destroyed cities filled with objects of sense enjoyment. When *chanḍa-vega* began to attack *Puranjana's* city, the ever-wakeful guardian of the city resisted him and his servants single handed, fighting with them with twenty-seven arrows for a hundred years. At the end of this period he found that his strength had been dwindled, and was filled with great anxiety for himself, his city and its residence. (Ch. XXVII, 12 to 17.) All this time *Puranjana* received the tribute brought to him by his servants from the *pānchāla* country, and controlled by his wife, he was plunged in sense enjoyment. He had no fear of the danger that awaited him. (v. 18.) Time (*kāla*) had a daughter, who wandered over the three worlds in search of a husband ; but no one accepted her. Having no beauty of person, she was known as *durbhagā* (one without beauty). The only exception was the king *Pūru*, the son of *Yayāti*, pleased with whom she gave him a boon ; at one time in the midst of her wanderings, she met me (*Nārada*) coming to earth from the world of *Brahmā*, and though she knew that I have taken the vow of celibacy, she approached me, being deluded with sexual passion. Enraged at my non-compliance with her desire, she pronounced a very severe unbearable curse, saying "as you turn away your face from my request, you shall never stay at one place for long." At my suggestion, she went to the lord of the *yavanas* named *Bhaya* (fear) and requested him to be her husband. (v. 19 to 23.) She said "Any request made to

you by any one does not prove abortive. One that does not offer what is permitted by the world, and by the *veda*, and one that does not receive such an offer—both are ignorant and are obstinate. Good men grieve for them. Hence accept me, who offer myself to you. Be merciful to me. To feel pity for the suffering is the duty of a powerful man." (v. 24 to 26.) On hearing these words of the daughter of time, the lord of the *yavanas* replied with a smile, desiring to do what is held as sacred by the *veda*. "After due consideration I have arranged that the whole world should be your husbands; but owing to your want of beauty, no one will accept you. Hence approach them unperceived by any one, and enjoy them in accordance with their *karma*; I will send my army with you, with which you will destroy the world. This *prajvāra* is my brother. Be you my sister. With both of you I will wander over the world with my army unperceived by any one." This arrangement was accordingly carried out. (Ch. XXVII, v. 27 to 30 and Ch. XXVIII, v. 1.)

245. In due course they forcibly besieged *Puranjana's* city filled with earthly enjoyment, and guarded by the now decrepit serpent. (Ch. XXVIII, v. 2.) Time's daughter forcibly entered the city. When overcome by her, a person at once loses his strength. (v. 3.) The soldiers of *yavana* entered it by all its gates, and sorely afflicted the whole of it. (v. 4.) *Puranjana* seeing the plight of the city, which he regarded as his own, was filled with anxieties of various kinds. (v. 5.) Beauty faded from his face, and his power of discrimination

disappeared. Though all his possessions were seized by the *gandharvas* and *yavanas*, his desire for enjoyment still remained, and he was miserable on that account. (v. 6.) His sons, grandsons, ministers and servants had no longer any regard for him, and disobeyed his orders. Even his wife's love for him disappeared; yet he fondled his wife and children. He did not know what to do in the circumstances, and prepared to abandon the city against his will. (v. 7 to 10.) *Prajvāra*, the elder brother of *Bhaya*, wished to please him, and burnt the whole city. *Puranjana* suffered with the residents of the city, and with his family. (v. 11 and 12.) The guardian of the city was no longer able to protect it. He was filled with much suffering, and his body shook with pain. (v. 13.) He resolved to get out of the city, as a serpent gets out of a hole in a burning tree. (v. 14.) *Puranjana* cried from grief, regarding as his own, his daughters, sons, grandsons, daughters-in-law, sons-in-law, attendants, and what remained of his property. At the moment of separation, he thought of his wife thus. (v. 15 to 17.) "When I have reached another world, how will my wife deprived of my protection, live, and how will she grieve for her children? (v. 18.) She loved me much; she would not take her meal or bathe before me. If I was angry, she would be frightened, and when I threatened her, she would hold her tongue from fear. (v. 19.) She would instruct me, when I was perplexed; when I went abroad, she would become thin with sorrow. Will she, the mother of

brave sons, lead a householder's life, when I am gone or will she die after me? How will my poor sons and daughters live deprived of my support? Will they not suffer like a broken ship on the open sea?" (v. 20 and 21.) While *Puranjana* was thus lamenting, *Bhaya* advanced towards him resolving to seize him. *Bhaya's* followers carried him like a beast to a place, that he had earned by his *karma*, and his relations ran after him crying in great agony. (v. 22 and 23.) The serpent followed him abandoning the city, which then fell to pieces, and began to decompose. (v. 24.)

246. *Puranjana* was forcibly dragged by a powerful *Yavana*. He became unconscious, and did not remember his companion and well wisher. (Ch. XXVIII, v. 25.) The goats, that were killed by him mercilessly in the performance of sacrifices, angrily cut him with their axe-like horns, remembering the injury that he had done to them. (v. 26.) He was plunged in utter darkness, lost consciousness, and suffered agony for long long years. As he died, thinking of a woman, he was born as a daughter of the king of *Vidarbhas*. (v. 27 and 28.) When she came of age, her father proclaimed that she was a prize to be won by bravery. *Malayadhvaja* the king of the *Pāṇdyas* defeated the kings, who competed with him for her hand, and married her. (v. 29.) He had by her a daughter, and after her seven sons, who became the lords of the *drāviḍa* country. (v. 30.) Each of the sons had ten thousand (*arbudam*) sons, and the descendants will enjoy this earth during the current *manu-antara* and

after. (v. 31.) The *rishi Agastya* married the daughter, and his son was *Dhṛita-vrata*, whose son was *Idhma-vāha*. (v. 32.) *Malayadhvaja* divided his kingdom among his sons, and desiring to worship *Kṛishṇa*, went to the *Malaya* hill. (v. 33.) His wife followed him as the rays follow the moon, abandoning her home, sons, and enjoyment. (v. 34.) Her husband daily bathed in the pure water of the *Tāmraparṇī*, and washed the inside and outside of his body. (v. 35.) He lived on roots, pure leaves, grasses and water, and did severe *tapas*, wasting his body thereby. (v. 36.) He bore with equanimity the pairs—heat and cold, wind and rain, hunger and thirst, pleasure and pain and welcome and unwelcome things, and looked upon all alike. (v. 37.) By doing *karma yoga* and *jñāna yoga*, he threw out the impurities of his mind. By the virtues, *yama* and *niyama* he conquered his *prāṇa*, his senses and the mind. He then united himself (*ātmā*) with *Brahma* (*Bhagavān*). (v. 38.) He stood at the same place motionless like a post for one hundred divine years, and finding pleasure in *Bhagavān Vāsudeva* alone, knew nothing else. (v. 39.) He perceived *Bhagavān*, the witness of whatever passes in this world, as pervading himself, and also as being other than himself. He perceived also all things in the world, as perishable as things seen in dreams, and withdrew his mind from them. (v. 40.) Remembering the instruction given by *Bhagavān*, the *guru* of all, he perceived *Bhagavān* in himself, and himself in *Bhagavān*, and continued this meditation till the very end. (v. 41 and 42.) His wife

served her husband with devotion giving up all enjoyments. She wore the bark of trees as her raiment; her hair was matted and her body became thin by the kind of life that she led. She shone by her husband's side, like the flame of a lamp without smoke, burning by the side of an extinguished fire. (v. 43 and 44.) She did not know that he (her husband) had departed, but continued to serve him, thinking that he sat firmly on his seat. (v. 45.) But when she found no heat in his feet, while she began to worship them as usual, she learnt the truth, and her heart was broken, like that of a she-stag that had fallen out of her herd. (v. 46.) Falling at her husband's feet and wetting her breast with tears she cried "Rise Oh King! Rise. Protect this earth, which is surrounded by the ocean, and which is afraid of unworthy kings acting like thieves." (v. 47 and 48.) She then raised a funeral pile, and cremated her husband thereon. She then made up her mind to die with him. (v. 49 and 50.)

247. At this stage a *brāhmaṇa*, an old friend, came up and comforting her with sweet words, said (Ch. XXVIII, v. 51.) "Who are you? To whom do you belong? Who is this person, who lies, and about whom you grieve? Do you know Me, your companion, by whose will you have gone through these changes? (v. 52.) Do you know that you had an unknown companion? Intent on earthly enjoyment, and seeking a city to dwell in, you left Me and went away. (v. 53.) You and I were swans living in the *Mānasa* lake. We lived together for thousands of years without a dwelling

place. (v. 54.) You left Me, your relation, with your mind on worldly enjoyment, and wandering over the earth, you found a city made by a woman. (v. 55.) It had five gardens, nine gates, a guardian, three forts, six houses and five markets. It was made up of five things, and was ruled over by a woman. (v. 56.) The five gardens were the five classes of sense objects; the nine gates were the nine organs of the body beginning with the eye; the three forts were fire, water and earth; the houses were the mind and the senses of perception; the five markets were the five senses of action; the things which made up this city were the five *bhūtas*. *Buddhi* ruled the city, and controlled by her, you entered the city and forgot yourself. (v. 57 and 58.) There, being in contact with a woman, you had sense enjoyment, and forgot yourself and *Bhagavān*. By attachment to her, you have attained this undesirable condition, *viz.*, being born as a woman. (v. 59.) You are not the daughter of the king of *vidharbas*; this brave man is not your friend; you were not the husband of *Puranjani*, by whom you were restrained in the city with the nine gates. (v. 60.) By My *māyā* (will) you regarded yourself as a man in your former birth, and as a devoted wife in this birth; you were neither; for you and I are pure *ātmās*, who perceive our true nature. (v. 61.) I am yourself; you are not another at any time; I am therefore only yourself. Wise men do not see even the least difference between us. (v. 62.) A person looking at a mirror, or the eye of another, sees his reflection therein;

but there are not two persons ; the differences between us is similar.¹" (v. 63.) Thus instructed by the *brāhmaṇa*, the *ātmā* regained knowledge of himself, which he had lost by wandering from his companion. (v. 64). *Nārada*, concluded his teaching in these words. "Oh *Bharhishmān* ! I have given you this instruction in the form of an allegory. *Bhagavān*, the creator of the world, is immensely pleased with knowledge imparted in the form of a parable." (v. 65.)

¹ This identity stated in the two verses is with reference to the relation of *ātmā* and body, the unknown companion being the *ātmā* and the *ātmā* being the body. It is usual in the world to speak of the *ātmā* and the body as one. This must be the correct explanation for the speaker referred to himself as the old friend of the person spoken to.

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248. *Bharhishmān* did not understand the allegorical story fully, and at his request *Nārada* explained it as follows :

(i) *Puranjana* is an *ātmā* that has entered into a body (*Pur*), which may have one foot, two, three, four or many feet, or which may have none. (Ch. XXIX, v. 2.) The being known by the term companion is *Īṣvara*, the ruler of all, and men generally do not know Him, either by name, by His actions or by His qualities. (v. 3.) When the *ātmā* desires to fully enjoy the qualities of material objects, he regards the body with nine openings, with two hands and with two feet, *i.e.*, a human body, as a suitable dwelling place. (v. 4.) The lady, who was seen near the city, is *buddhi*, by which one regards his body as himself, and what is connected with it as his own. With this *buddhi*, the *ātmā* remaining in the body enjoys sense objects with his senses. (v. 5.) The lady's servants are the ten senses divided into two groups, *viz.*, senses of perception and senses dealing with action ; their attendants are the activities of the senses ; and the five-hooded serpent is *prāṇa* with its five-fold activities. (v. 6.) What was referred to by the term *Brihat-bala* is the mind, that controls both groups of senses. The *pāṇchāla* country represents the five classes of sense objects, which are found all round the body. (v. 7.) The nine gates of the city are the two eyes, the two nostrils, the two ears, the mouth, and the sex and excretory organs. The *ātmā* goes through each pair of organs along with the sense to enjoy sense objects. (v. 8.) The five openings in the

east are the two eyes, the two nostrils and the mouth; the openings in the south and the north are the right and left ears (v. 9); and the openings in the west are the sex and excretory organs. The opening known as *khadyota* and *āvirmukhi* found in one place are the two eyes; the country *vibhrājita* is the colour and shape of objects, and the companion is the sense of sight. The *ātmā* goes about through the two openings with the sense of sight, and perceives the colour, form, and shape of objects. (v. 10.) The openings known as *Nalinī* and *nālinī* are the two nostrils; the country *saurabha* is the smell of objects, and the companion *avadhūta* is the sense of smell. The opening known as *mukhyā* is the mouth; the countries known as *āpaṇa* and *bahūdana* are respectively speech and food of various kinds. The companion *rasajña* is the sense of taste, and *vipaṇa* is *vāk*, sense of speech. The openings known as *pitrihū* and *devahū* are the right and left ears. (v. 11 and 12.) The country *pāṇchāla* is the *śāstra* dealing with *pravṛtti* and *nivṛtti karmas*, i.e., actions done to procure fruit, and those done merely as the worship of *Bhagavān*. The companion *Śrutadhara* is the sense of hearing. By knowing the *pravṛtti karmas*, and doing them, one goes to the moon by the *pitriyāṇa*; by knowing the *nivṛtti karmas* and doing them, one goes to the highest heaven by the *devayāṇa*. (v. 13.) The opening *āsuri* is the sex organ. The country *grāmyaka* is sexual intercourse, and the companion *durmada* is the sense connected therewith, and the opening *nirṛiti* is the anus. The country *vaiśasa* is the suffering in hell,

and the companion *lubdhaka* is the sense connected with excretion. The two gates known as *andha* are the two hands and the two feet. By the former, the *ātmā* does work, and by the latter he goes about. (v. 14 and 15.)

(ii) The woman's apartment referred to in para 241, is the heart, and *vishūchi*¹ is the mind. According as the mind is influenced by its three *guṇas*, the *ātmā* experiences delusion, clear vision or pleasure. (v. 16.) *Buddhi* is the mind when it resolves; when actions are done by it under the influence of the *guṇas*, the *ātmā*, who is not a doer, and who is merely a witness, imagines that he does them. (v. 17.)

(iii) The chariot referred to in para 242 is the body; the horses are the senses; the speed of the chariot is the speed with which one year follows another; the two wheels are good and evil deeds; the three flags are the three *guṇas* of the body; the five ropes are the five activities of the *prāṇa*; the rein is the mind; the charioteer is the *buddhi*; the seat is the heart; the two poles are grief, and loss of consciousness; the five weapons are the five classes of sense objects; the seven coverings are the seven *dhatus* (elements) that make up the body; the five ways are the five senses concerned with action. (v. 18 and 19.) *Purāṇa* going out to hunt is the *ātmā*, who is attached

¹ When the mind is influenced by *tamas*, there is delusion; when by *satva*, there is clear vision; when by *rajas*, there is pleasure from sense enjoyment.

to outside sense objects and runs after a miraj. The eleven armies are the mind and the senses; the hunting in the forest is finding amusement in inflicting five kinds of injuries. (v. 20.)

(iv) The *chaṇḍa-veka* referred to in para 244, is the year, by which time is measured. The *gandharvas* are the days, and the *gandharvis* are the nights, and they by their rotation cut off a portion of the embodied *ātmā's* life, consisting of three hundred and sixty days and three hundred and sixty nights. (v. 21.) The daughter of time is old age, which is disliked by the whole world. *Bhaya* is death, (*Mṛityu*) and he accepted her (old age) as his sister (companion) for the destruction of the *ātmā's* body. (v. 22.) The *yavanas*, who formed its army, are bodily ailments and mental sufferings. *Prajvāra* is fevers of various kinds, which afflict the body. (v. 23.)

249. After explaining the allegory *Nārada* continued :

(1) SAMSĀRA AND THE CAUSE OF ITS CONTINUANCE

Thus the *ātmā* with his mind full of *tamas* dwells in the body for a hundred years, afflicted with sufferings caused by the *devas*, *bhūtas*, and his own body. (v. 24.) He regards the attributes of *prāṇa*, the senses and the mind as pertaining to himself, though in his nature he is without the three *guṇas*. He regards the body as himself, and those connected with it as his, and ever thinking of the drops of

enjoyment, which sense objects yield, he prompts the body to act. (v. 25.) When the *ātmā*, who sees himself, forgets his own nature and *Bhagavān*, who is his *guru*, and becomes attached to the qualities of matter (*prakṛiti*), he causes the body to do *karmas* of various kinds in spite of himself; and according as those actions are influenced by *satva*, *rajas* and *tamas*, he attains re-birth. (v. 26 and 27.) With the *satva* quality he attains bodies in which clear vision mostly appears; with *rajas*, bodies which bring pain in succession, and with *tamas*, bodies, in which much grief will be experienced. (v. 28.) He is born as a man, as a woman or as a neuter, and as a *deva*, as a human being, or as a beast according to his *karma*. (v. 29.) A dog suffering from hunger, goes helplessly from house to house, and receives what it has earned by its *karma*—either a thrashing or food. Similarly, an *ātmā* with his mind on desirable objects wanders on high or low roads; he goes up and is born as a *deva*; he comes down and is born as a beast; or he occupies a middle position being born as a human being; he experiences what his *karma* yields, either welcome or unwelcome things. (v. 30 and 31.)

(2) FUTILITY OF ATTEMPTS TO GET RID OF PRAKṚITI

It may be thought, that one may get rid of suffering by doing the penance prescribed for wiping out the *karma*, that yields the suffering. This hope

is misplaced; for he can never be disconnected with one or another of the three kinds of suffering. (v. 32.) One bearing a heavy load on his head places it on his shoulder, but he does not get rid of the pain, which is shifted from the head to the shoulder. Similarly are all the penances prescribed for the removal of suffering. (v. 33.) Mere *karma* (that is *karma* not done as worship of *Bhagavān*) cannot completely wipe out another *karma*; for both the removing *karma*, and the *karma* to be removed are affected by ignorance. The attempt is as futile as to hope that the suffering caused by one dream, as perceiving the cutting off of the head, can be removed by another dream. (v. 34.) The only satisfactory means of getting rid of *karma* is to subdue the mind, which identifies the *ātmā* with the body, and regards *ātmās* as divided into classes. Though the attributes of the body are not found in the *ātmās*, yet so long as the mind is not subdued, the delusion will not disappear, as the suffering caused in a dream is not removed, until one rises from it. (v. 35.)

(3) THE MEANS OF ENDING SAMŚĀRA

The only way to end sufferings coming in succession to the *ātmā*, who is by nature bliss, is by intense love (*parama-bhakti*) for *Bhagavān*, the *guru* of all. This is created by loving meditation on *Bhagavān* (*Vāsudeva*) for Himself, and not for any fruit. The intermediate stages are the attainment of desirelessness, and the intense desire to see *Bhagavān*, and His

appearance for a minute. (v. 36 and 37.) This meditation will soon come to one by hearing with fervour the stories of *Bhagavān's* noble deeds, and by ever reading them. Where *sādhus* reside, loving *Bhagavān* with pure mind, and engrossed in the hearing and reciting of His stories, there streams flow from their mouths filled with the nectar of those stories. Those that drink from the streams 'with attentive ears without satiety are not touched by hunger and thirst, fear, grief and delusion. The *ātmās*, that are afflicted with the sufferings, that are inevitable in the embodied condition, find no pleasure in this ocean of nectar in the form of *Bhagavān's* stories. (v. 38 to 41.)

(4) DIFFICULTY IN PERCEIVING BHAGAVĀN AS HE IS

The highly placed *Brahmā*, *Rudra*, the first *Manu*, the *prajāpatīs* beginning with *Dakṣa*, *Sanaka* and his brothers, leading a life of celibacy, and myself (*Nārada*)—all of us do not realise *Bhagavān* as He is, though we know the *veda*. *Bṛihaspati*, *Vyāsa* and others, labour under the same difficulty, even though they adopt the means therefor as *tapas*, learning and meditation. If this be so in the case of such great personages, how can ordinary men perceive *Bhagavān* as He is?—men, who not understanding the real intention of the endless *veda*, worship the *devatās*, described in *mantras* as *vajra-hasta* (having *vajra* in his hand) and the like. (v. 42 to 45.)

When *Bhagavān* pleased of himself,¹ extends His grace to one, he abandons his belief in the efficacy of worldly actions, and in the sacrifices pointed out in the earlier portion of the *veda*, as the means to enjoyment. (v. 46.)

250. *Nārada* then advised *Barhishmān* to disregard the *karmas* pointed out in the earlier portion of the *veda* as the means of attaining enjoyment in the heaven world. He said "Do not from ignorance regard the *karmas* prescribed in the earlier portion of the *veda*, as worthy of being done. They will bring enjoyment in the heaven world. The description of the fruits is pleasing to the ear, but does not touch what is real enjoyment. (v. 47.) Those, whose minds are deadened by the qualities *rajas* and *tamas*, describe the *veda* as prescribing mere *karma*, but they do not know its real intention. They do not know their own *ātmās*, in

¹ This does not mean that *Bhagavān* is partial to one and indifferent to another. From His intense love for all, He is ever on the watch to find an excuse for interference. This is afforded by a good deed done by a person without his being aware of it, by a good deed of which he is aware, but which he does not intend, and by a good deed which is subsidiary to any action done by him. The first is known as *yūdrichhika*. The second *prāsangika*, and the third as *ānushangika*. An example of the first is the watering of a *tulasi* plant in a plot of vegetables without the knowledge of the *tulasi*'s existence. An example of the second is when he knows the existence of the *tulasi* plant, and its receiving irrigation with the vegetable, but still he does not intend watering it, which is inevitable. An example of the third is one's going to a town for making purchases, which is his principal object and his wishing to go to a temple to witness a festival which is a subsidiary object.

whom *Bhagavān* abides as their inner ruler. (v. 48.) You have completely covered the earth with *kuṣa* grass pointing to the east, and killed many animals. You are without humility, and regard yourself as a great personage; but you do not know what the *karmas* really aim at. That is *karma* which pleases *Bhagavān*; that is *vidhya* (knowledge) by which one knows Him as He is (v. 49); He is the *ātmā* of embodied beings; He is the world-cause and its ruler; and His feet alone afford protection, and by them alone men can attain what is good for them. He is dearest to those that love Him. Those, that seek Him as their refuge, have no cause whatever to fear. One that knows this is a knowing man (*Vidvān*). He is fit to be a *guru*, and should be regarded with the same respect as *Bhagavān* is." (v. 50 and 51.)

251. *Nārada* asked *Barhishmān*, whether all his doubts were solved by the instruction imparted to him, and went on to state a parable. (v. 52.) It was as follows. "In an *āśrama* full of flowers a he-deer was biting a bit of grass here and a bit there, in the company of a she-deer, whom he loved dearly. His ears were fixed on the songs of a group of bees. He went forward not minding the wolves, that were aiming at his *prāṇa*. He was pierced with an arrow shot by a hunter from behind." (v. 53.) *Nārada* explained its meaning as follows. The flowers represent women; and the *āśrama* full of them is the householder's life. The he-deer is an *ātmā*. Its biting a bit of grass, etc., represents his search after drops of enjoyment afforded by *karma* like

the gratification of the tongue and of the sex organ. The song of bees are the sweet words spoken by women ; the wolves aiming at his *prāṇa* are the days and nights, that cut short his life ; the hunter, that comes behind, is the god of death seizing the *ātmā* unperceived, and the arrow is death. (v. 54.) *Nārada* advised his disciple to consider the parable well, to disregard the superficial meaning of the *veda*, to fix the mind in the heart within him, to abandon the householder's life and the speech of worldly men, to retire from the world, step by step, and to please *Bhagavān* who is the refuge of all *ātmās*. (v. 55.)

252. *Barhishmān* had a doubt on the subject of *karma*. It disappears as soon as it is done ; how can it yield a fruit to be enjoyed in another world in another body ? (v. 58 and 59.) *Nārada* solved it as follows :

(i) The mind, with which one does *karma* here, goes with him to another world, though the gross body is left behind, and with the same mind he experiences its fruits in that world. When one dreams, he leaves his body lying on his bed in the care of *prāṇa*, and taking up a new body either like his own or any other, he experiences with his mind the fruits of his *karmas*, then given to him by *Bhagavān*. Similarly *karma* may be done in one body, and its fruit be experienced in another.¹ (v. 60 and 61.) One states, that he is this

¹ The same *ātmā*, that does a *karma*, experiences its fruit ; and *Bhagavān*, who sees the *karma*, and gives the

or that, *i.e.*, that he is a *brāhmaṇa*, or a *kshatriya*, and the like, and identifying himself with the body, does actions regarding them as his own. These actions subsist in the form of pleasure or displeasure of *Bhagavān*, which they create; and these lead to re-birth. (v. 62.)

(ii) In addition to yielding fruit in the form of enjoyment or suffering, *karma* creates a tendency in the mind, which is known as *vāsanā*. This under proper stimulus leads to desire; and desire leads to action of the same kind as the previous one. Hence as one's state of mind may be inferred from the action of his senses, whether they perceive or do action, so the *karma* done by him in a previous body may be inferred from his present state of mind. (v. 63.) No object, that has not been heard about, or perceived by any means, comes to one's mind. Only what has been seen, heard about or perceived by other means, is thought of. (v. 64.) Yet sometimes an object, which has not been seen, heard about or perceived by any other means, may appear in his mind. It should then be inferred, that

fruit, is the same. What is needed is an instrument, which is available in the form of the mind, and this goes with the *ātmā* from one body to another. Though the *karma* disappears when it is done, it creates pleasure or displeasure in *Bhagavān*, who wills to reward or punish the doer at the proper time. Others interpose between the *karma* and its fruit a capacity in the doer of the *karma*, and this is called *apūrva* by the *mīmāṃsaka* and *adrishṭa* by the *vaiśeṣhika*.

this was experienced in a previous birth. The mind reveals what one was before, what he now is, and what he will be in the future. No other evidence is needed. All the objects perceived by the senses appear in the mind in order from *vāsanā*, and disappear in order. So long as one dwells in a body, he is never without a mind. (v. 65 to 68.)

(iii) The strength of *vāsanā* is so great, that even when the mind is under the influence of the *satva* quality, and begins to meditate on *Bhagavān*, ignorance in the form of *ahankāra* and *mamakāra* is seen, and dims the perception of the good, as darkness dims the light of the rising moon. (*Ahamkāra* is the thought that the *ātmā* is the body; and *mamakāra* is regarding things connected with the body, as belonging to the *ātmā*.) This ignorance will continue, so long as the eternal *ātmā* is influenced by the three *guṇas* of the mind, so long as the *buddhi*, the mind and the senses are not subdued, and so long as the true nature of sense objects is not realised. (v. 69 and 70.) One does not perceive his body in deep sleep, in trance, in great grief, in high fever and in death. If this be so in the case of the body, which is capable of perception by the senses, why should one wonder that the *Ātmā* that cannot be so perceived, does not appear in his true nature, so long as the strength of the *vāsanā* is not weakened?

253. In conclusion, *Nārada* summed up the essential points in his teaching as follows "That which is made up of the five *bhūtas*, exhibits three

qualities, and is a seat of sixteen things—the mind, the ten senses and the five *prāṇas*¹—is the body. He that possesses *jñāna* as an attribute and perceives thus, 'I know' is the *ātmā*. (v. 74.) He takes up a body, when he is born, and abandons it, when he dies. Thus he takes up numberless bodies and throws them up. Being united to a body, he feels delight when he expects a welcome thing, and fears when it is unwelcome; when the body taken is to his liking, he feels pleasure; when it is otherwise, he feels pain; when he abandons it, he feels grief. (v. 75.) He does not perceive the mind, and the ten senses, when he is in his mother's womb and when he is a child, as the moon is not perceived on the new-moon day. Similarly; the *ātmā* is not perceived by the ignorant man as distinct from the body; but the *ātmā* exists as a separate entity, as the body, the mind and the ten senses, and the moon are in existence. The body is not seen in deep sleep, and in the three other conditions, because the attribute *jñāna* of the *ātmā* then contracts. The mind and the ten senses are not perceived, because they are not in full working order; and it is only when they work, that they reveal themselves. As the *ātmā* grows up, he perceives them all, because all of them do work. The moon is not perceived as it has no light on the new-moon day.

¹ Though *prāṇa* is one, yet it is regarded in the verse as a separate entity with reference to each of its five-fold activities.

Similarly, the *ātmā* is not perceived as a separate entity, because the attribute *jñāna* contracts under the influence of *karma*. (v. 72.) The following question will then arise. When the body is not perceived in deep sleep, and the *ātmā* is not therefore identified with it, whether *samsāra* has come to an end? For the identification of the *ātmā* with the body is the root, from which *samsāra* springs. The reply is no; for *vāsanā* which gives rise to desire and action, still subsists. *Samsāra* is real, though it springs from misconception as to the nature of the *ātmā*, as dream perception brings suffering to the dreamer, though the things then perceived by him do not exist in the sense that they are not perceived by others, and that they vanish when he wakes up. (v. 73.) As the worm that lives in grass is unwilling to leave the bit of grass to which it sticks and remains on it, so the *ātmā* is unwilling to leave the body at death. This unwillingness continues, so long as the *ātmā* under the influence of *karma* does not perceive, that he is other than the body. (v. 76.) The mind alone is the cause of *samsāra* of *ātmās*. When the *ātmā* dwells with his mind on the object previously enjoyed, he does actions every now and then; by *karma*, he identifies himself with the body. This leads again to *karma*. Thus the *ātmā* is bound. (v. 77 and 78.) Hence in order to get rid of *samsāra* you should meditate on *Bhagavān* as being everything to you, seeing that He is the *ātmā* of all, and that He is the cause of the evolution, sustenance and dissolution of the world. (v. 79.)

(5) NĀRADA'S INSTRUCTION TO PRACHETAS

(Sk. IV, Ch. XXXI)

(See para 75 *supra*)

254. When *Prachetas* retired from the world, and went to do *tapas*, *Nārada* gave them the following instruction "Birth, actions, life, mind and tongue—it is only when these are employed in the service of *Hari* (*Bhagavān*) the ruler of all, that they deserve to be known by those names. (v. 9.) Of what use are the following, if they be not connected with *Bhagavān*, who is ready to give himself to his worshipper? Three births—birth from a mother, birth by being taught the *gāyatri mantra* in the *upanayana* ceremony, and birth by establishing the three fires for making offerings to *devatās*—the *karmas* pointed out by the *veda* as the means of attaining fruits; long life like that of the *devas*; *tapas*; high birth; a pure state of mind; eloquence; keen intellect; strength of body and of the senses; *yoga* (meditation); knowledge of the real nature of the *ātmā*; abandoning the world; study of the *veda* or of other things regarded as praiseworthy. (v. 10 to 12.) When carefully considered, *Bhagavān* will be found to be sought by all praiseworthy endeavours; for He is the *ātmā* of all, dear to them, and the giver of Himself to His worshippers. (v. 13.) By the watering of the roots of a tree, its trunk and its branches large and small are benefited. By feeding the *prūṇa*, the senses are strengthened.

Similarly by worshipping *Bhagavān* all *devatās* are pleased. (v. 14.) As the rain comes down from the sun at one time, and returns to him in the form of vapour at another time, and as all beings movable and immovable come forth from the earth, and return to it when they decay, so, the universe comes forth from *Bhagavān*, and is dissolved in Him at the time of cosmic rest. (v. 15.) This universe is the highest abode of *Bhagavān*; it is not an abode in the sense in which a house is the abode of a person; but He supports it by His presence within it. It cannot therefore exist independently of Him, as the rays of the sun have no existence apart from him. The universe is eternal in its substance, but changes its condition. At one time it appears as the present world; at another time, it resumes its previous subtle condition. An idea may be formed of this change of the universe from one condition to another from the condition of the senses. At one time they are active; but during deep sleep, this activity ceases—sleep in which the misconception of the body as the *ātmā* vanishes. Another analogy is found in clouds. Darkness and light appear in the sky at one time, and disappear at another time. Similarly matter (*prakṛiti*) exhibiting the three qualities, *satva*, *rajas* and *tamas*, inseparable from *Bhagavān*, and used by Him in evolution, appears in Him at one time in the gross condition, and becomes imperceptible at another time. (v. 16 and 17.) *Bhagavān* is the *ātmā* of all. He alone possesses this character. He is in the form of time, matter and

ātmās. He is the ruler of beings regarded as superior beings. As He is all-knowing, *samsāra* never touches Him. Meditate on Him with the thought, that He and He alone is the *ātmā* of all. He is without the thoughts of worldly men, and without the pairs—desire and hate, and pleasure and pain, which are found in them. He is without a second like Himself. He can be perceived, only when one ceases to confound the *ātmā* with the body. He is without a beginning, middle or end. He is mere *jnāna*, (consciousness) and eternal bliss; meditate on Him with these thoughts. (v. 18 and v. 1 below it.) He is quickly pleased, if the *yogi* shows mercy to all, if he is satisfied with whatever is obtained as the means of livelihood, and if he controls all his senses. (v. 19.) *Sādhus* (worthy men) make their minds pure by the destruction of all desires, and invite the imperishable *Bhagavān* with ever-growing love. He then comes into their mind, remains in it, exhibiting His being under their control, and never departs from it as if He were a separate object. (v. 20.) Those, that regard Him as their only wealth, and give up everything else, are dear to Him. He knows the bliss arising by mixing with them. He does not therefore accept the worship done by evil-minded persons, who being intoxicated with learning, wealth, high birth or good *karma*, treat those *sādhus* with disrespect. (v. 21.) Being Himself in every way full, He does not mind *Śrī*, who follows Him, the kings, who seek her favour, or the various groups of the *devas*; but He is under the control of His servants, that love and serve Him as their

master. Which person, who knows *Bhagavān* as thus described, and the good that He has done to him, will leave Him? (v. 22.)

(6) INSTRUCTION IMPARTED BY BHARATA
TO RAHŪGAṆA

(Sk. V, Ch. XII to XIV)

(See para 47)

255. Being rebuked by King *Rahūgaṇa* for not bearing the palanquin properly, *Bharata* replied that he did not carry the palanquin, that he had not come a long distance, and that he was not tired. The king expressed some doubts in the matter, and *Bharata* gave him the following instruction: "Oh King! This body, that you see, is made up of earth and other *bhūtas*. A portion of it is known as the feet, and on this rest one over another, ankles, legs, knees, thighs, the waist, the chest, the neck, and shoulders. For some reason, *viz.*, that it moves about on earth, it is called a *jana* (person). (Ch. XII, v. 5.) On the shoulder rests a wooden palanquin, in which sits a body called the king of *Sauvīras*. You have become blind with intoxication. You firmly regard it as yourself and say 'I am the king of *sindhus*.' (v. 6.) These men suffer by having carried your palanquin so long, and deserve your pity; but you mercilessly propose to punish them; yet you prattle

that you are the protector of the world. You will not shine in an assembly of elderly people, that discriminate between the *ātmā* and the body. (v. 7.) Bodies whether movable or immovable, come forth from earth, and in the end they disappear in it. This we all see; they are therefore perishable. Being stout or lean, and being a king or a subject are found in them. But you regard them as pertaining to yourself, who are an imperishable *ātmā*. Will you show by valid arguments the ground on which you hold this opinion? (v. 8.) I cannot accept the mere statement of a deluded person like yourself. Even the earth, in which the products of evolution dissolve, and which is known by the term earth (*kṣhiti*) is similarly perishable; for it is a combination of subtle grades of matter, which again were formed from *prakṛiti* by *Bhagavān's* will. (v. 9.) In this manner, learn that the products of the world, whether they are movable or immovable, and whether they appear as lean or stout, as small or great, as high or low, have been made from *prakṛiti*, which bears the names of the five *bhūtas*, their characters and qualities, and from the mind, time and *karma*¹; learn that they are therefore other than the *ātmās*. (v. 10.) On the

¹ That the products were made from the five *bhūtas* with their characteristic qualities, when the proper time arrived, is intelligible. The part played by the mind full of *vāsanās* (tendencies) of *ātmās* and by their past *karma* in this work lies in the creation of differences stated in the verse as being lean or stout, high and low.

other hand the *ātmā* has no inside or outside, being *anu* in his *svarūpa* (substance) and indivisible. He does not change in his substance; he is self-proved and reaps the fruit of his own perceptions; he is said to be *jnāna* and bliss alone; these being the characteristic of all *ātmās*, they are all alike. In his nature, he is without *karma* and without the six evils, hunger and thirst, old age and death, grief and delusion. He can perceive everything with his attribute *jnāna*, and he is an object which may be sought, i.e., he is most agreeable. He is *Bhagavān*, whom the wise call *Vāsudeva*.¹ (v. 11.) *Rahūgaṇa*! One does not obtain the power to discriminate between the body and the *ātmā* by *tapas*, by sacrifices, by gifts, by discharging the duties of the householders' life with devotion, by the recitation of the *Veda* or by doing worship to water, *agni* (fire) and the sun; but it can be obtained only by bathing in the dust of the feet of great men. (v. 12.) One obtains clear knowledge of *Bhagavān*, *Vāsudeva*, by daily attending the place where stories of His noble qualities are related to the exclusion of worldly stories." (v. 13.)

256. *Bharata* then related how he himself suffered by attachment: I was formerly a king named *Bharata*. Being released from attachment to every kind of enjoyment in this world or in the next, I was

¹ This identity is with reference to the relation of the *ātmā* and body. *Bhagavān Vāsudeva*, being the *ātmā* and *ātmā* being His body. This will be clear from what follows.

doing the worship of *Bhagavān*; but by attachment to a deer I became a deer myself, my true goal not being reached; but by the merit of the worship done to *Bhagavān* knowledge of my past life did not leave me. I am therefore afraid of attachments, and I wander without staying in any place. (v. 14 and 15.) Hence one should cut his delusion, even while he remains here, with the knife fashioned by close association with worthy men, that are without attachments, and he should hear and relate the stories of His noble deeds. He will then obtain perfect knowledge of *Bhagavān*, and in the end will reach Him, who is the farther end of *samsāra*. (v. 16.)

257. *Bharata* then described *samsāra* (*Bhava*) as a jungle, in order to make *Rahūgaṇa* realise its undesirable nature: A caravan of traders has been left on an impassable road by *avidyā*. The traders are intent on earning wealth; and with their eye on *karmas*, divided into groups by the qualities *satva*, *rajas* and *tamas*, they are wandering in a jungle (*bhava*), and never attain happiness. (Ch. XIII, v. 1.) In this jungle, there are six thieves, who rob them of their wealth, when they and their foolish leader, are off their guard. There are jackals also, which carry them off like a wolf carrying away a lamb. (v. 2.) It is impassable owing to the existence of numerous creepers, grasses and shrubs. The traders are bitten by fierce mosquitoes and flies. At one time they see the city of the *gandharvas*; at other places they see *bhūtas* with flaming mouths, running with great speed. (v. 3.) They wander in

the jungle with their mind intent on wealth as fleeting as a mirage; at one place they are covered with a cloud of dust raised by a strong wind, and cannot discover the directions with their eyes filled with dust. (v. 4.) Their ears are pained with the noise made by the insects known as *jhillika*, that cannot be perceived. Their minds are pained by the howling of owls; suffering from hunger, they resort to trees yielding poisonous fruit; and at other places they run towards a mirage anxious to quench their thirst. (v. 5.) Sometimes they run to streams only to find that they are dry. Sometimes being without food, they covet one another's wealth. Sometimes they are burnt in the forest fires; sometimes they are killed by *yakshas* (v. 6.) Here, they are all deprived of their property by brave men; and they lose consciousness and grieve. There they enter the city of the *gandharvas* and regard themselves as being happy for a *muhūrta* (forty-eight minutes). (v. 7.) Sometimes, they wish to ascend a hill, in doing which their feet suffer from thorns and pebbles. At every step their stomach pinches, and they get angry with others. (v. 8.) Sometimes, being devoured by the large-sized serpent, they lie down unconscious like a corpse abandoned in a forest; sometimes being bitten by small snakes, they become blind and fall into a well plunged in darkness. (v. 9.) Sometimes, they go in search of petty drops of honey, and are stung by the bees in charge of them. If with great difficulty they overcome these, and obtain the honey, it is forcibly taken from them by another.

(v. 10.) Sometimes they remain unable to shelter themselves from heat and cold, wind and rain ; sometimes they buy and sell among themselves ; sometimes they hate one another from love of money. (v. 11.) Here and there, their wealth disappears and they are without a bed to lie on, a seat to sit on, a place to remain and amuse themselves ; they beg of others, but do not get what they desire. Coveting others' property, they are disrespectfully handled. (v. 12.) They take one another's property, which increases their hatred, and they quarrel among themselves ; on forest roads, they suffer from great fatigue, from loss of property and from ill-will and the like (*Upasargas*). (v. 13.) They abandon those, that are dead, wherever they die, and taking up those that are newly born, go on ; but not one among them does *yoga* up to this moment, by which they may reach the end of the road. (v. 14.) Brave kings on earth, who have overcome the elephants in the eight directions, fight with one another from hatred, saying 'this is mine,' and lie dead on the battle-field. They do not reach that, which is obtained by one, who gives up this hatred, and injures none. (v. 15.) Sometimes they get hold of branches of creepers, and love to hear the inarticulate cries of birds, that rest on them ; sometimes afraid of a hoard of lions, they seek the friendship of cranes, kites and vultures. (v. 16.) Being deceived by them, they next go to a swarm of swans ; but their mode of life does not please them. They then go to monkeys, and finding pleasure in their amusements, and looking

at one another, they forget the end of their lives. (v. 17.) Desirous of finding pleasure in trees, they love their wife and children; and weak with sexual intercourse, they are unable to shake themselves from bondage. Sometimes by inadvertence they enter a *mountain* cave and finding an elephant therein, they cling to creepers in terror. (v. 18.) Sometimes with difficulty one is released from this danger; but soon he rejoins the caravan, and being made to enter this forest road, by *Bhagavān's māyā*, he goes round and round without knowing its end. (v. 19.)

258. Having described the *bhava (samsāra)* in these words, *Bharata* concluded thus. "*Rahūgaṇa* ! give up the power to punish; wish the welfare of all beings; free your mind from all attachments; taking the sword of knowledge sharpened by the service of *Bhagavān*, cut the tree of *samsāra* and reach the end of the road." (Ch. XIII, v. 20.) King *Rahūgaṇa*, filled with gratitude for the instruction imparted to him, praised *Bharata* and prostrated with these words. "Human birth is superior to all others. Of what use are births in the heaven world, where it is not often possible to meet great men like yourself, whose minds have been rendered pure by hearing the noble deeds of of *Bhagavān*. (v. 21.) It is no wonder that *Bhagavān* comes to one, whose sins are washed by the dust of *sādhus'* feet. By association with you for a *muhūrta* my ignorance born of foolish arguments has completely disappeared. (v. 22.) My prostration to *yogis*, who conceal their greatness in the form of *avadhūtas* (men

that pay no attention to their body) whether they appear as children, boys, young men or aged people. May happiness come from them to kings like me." (v. 23.)

259. At the request of *Parīkṣhit*, who did not understand the parable, *Śuka* gave the following explanation in chapter XIV: The caravan of traders referred to in verse 1 of Ch. XIII is the totality of men intent on enjoyment of the fruits yielded by *karmas* done by them in their embodied condition. They are therefore like a company of traders intent on making wealth. *Avidyā* is *prakṛiti* under the control of *Bhagavān Viṣṇu*, the ruler of all; the impassable road is the life engrossed in the doing of *karmas* for obtaining fruits; and it is impure like a cremation ground. *Bhava* is beginningless *samsāra* or the round of births and deaths. Men, that regard the body as the *ātmā*, are influenced by the qualities, *satva*, *rajas* and *tamas*, and do actions, that are good or evil or a mixture of both; and these lead to the attainment of a number of bodies in succession. Being in these bodies they experience enjoyment or suffering in accordance with their *karmas* with the help of the six instruments, namely, the mind and the five senses. To secure pleasure and to ward off pain they endeavour in various ways; but they meet with many obstacles and fail in their object. The only satisfactory way is to accept the means followed by those worthy men, who like bees wait upon the lotus-like feet of *Bhagavān*, the *guru* of all; but they do not do so even up to the present moment. (Ch. XIV,

v. 1.) The thieves referred to in verse 2 of Ch. XIII are the mind and the five senses. The wealth of which the traders are robbed is the money which they have obtained with great difficulty, and which may be used for the doing of *dharma*. What corresponds to this in the present case is the deeds (*karmas*) done by them directly as the worship of *Bhagavān*; and this is fitly described as wealth leading to future good in another world. The foolish leader is *buddhi*, i.e., the mind hankering after sense enjoyment. As the traders are robbed, when they are off their guard, so men are made to forget themselves by the activities of the mind, and the senses yielding worldly enjoyment, and the thieves destroy those good deeds. The jackals are the wife, children and other members of the family, who, though known by those names, are in reality those beasts by their actions; and as the wolf carries off the lamb forcibly, these relations deprive the greedy man of the property, which he carefully keeps, though he does not desire it. The comparison may also be understood to mean, that the members of the family make the head forget his being a servant of *Bhagavān*, and make him their servant. (v. 2 and 3.) A cultivator every year pulls up the weeds in a field, burns them up and ploughs it well; yet the roots do not die, and they yield a crop of weeds, which strangle the crops raised by him. The creepers, grasses and shrubs of the jungle referred to in verse 3 of Ch. XIII indicate the growth of weeds. The field represents the householder's life, in which *karmas* can never be eradicated. *Karmas*, in addition to yielding

a fruit, create a *vāsanā* (tendency) in the person, which subsists after they disappear; and after their fruit is experienced; as the smell of a fragrant substance remains in a box, in which it was kept, even after the substance has been taken out. This *vāsanā* leads to further actions (*karmas*). The flies and mosquitoes referred to in the same verse represent the vicious people, that annoy others; and also the insects, birds, thieves and rats, which destroy the grain, which they store and make them suffer. The corn is as dear to them as their *prāṇa*. It may be said to be outer *prāṇa* in opposition to the *prāṇa* within their body. The city of the *gandharvas* has no real existence, and it represents here the perishable body, in which men dwell, and the equally perishable bodies of the members of their family. They foolishly regard them as permanent—their mind being affected by ignorance as to the nature of the *ātma*, by the desire to which it leads, and the *karmas* prompted by the desire. The city may be regarded as referring to a mirage to which one runs from the misconception, that it is a stream of water; similarly men desiring food, drink and the pleasure of sexual union, resort to objects, that satisfy the senses; and they are equally disappointed not obtaining real satisfaction therefrom. The *bhūtas* with flaming mouths referred to in the same verse represent gold, which is the seat of every kind of evil, and which is the excretion of *agni* (fire). One suffering from cold mistakes the *bhūtas* with flaming mouths as real fire and approaches them; but they run with great speed

and elude him. Not only is the search fruitless, but if he succeeds, he is attacked by the *bhūta* and perishes. Similarly one seeks gold under the influence of *rajas*, which blinds him as to its real nature. Often he fails to get it in spite of the great trouble that he takes; but if he succeeds, it exposes him to various dangers. (v. 4 to 7.) They run about in *samsāra* in search of a dwelling place, water to drink, wealth and many other similar means of livelihood. The cloud of dust referred to in verse 4 of Ch. XIII represents a woman. As one covered by a cloud of dust is unable to see the directions with eyes full of dust, so one under the influence of a woman is made to sit on her lap. His passion is then stirred up, and he does many improper things. Like one, who cannot see himself in a dark night, he does not see what his conduct should then be; as one's eyes are filled with dust, his mind is filled with ignorance, and he does not see that the *devatās* in the directions are witnessing his improper actions. (v. 8 and 9.) The noise of the insect *jhillika* referred to in verse 5 of Ch. XIII, represents the ill-natured speech of an enemy, that remains unperceived; and the howling of the owl is the insulting words of an inimical king addressed to one in his presence. They pain one's ears and mind like the noise of the insect and the howling of the owl. The tree, that yields poisonous fruits, and the mirage referred to in the same verse, represent sense objects, the enjoyment of which leads to suffering like the poisonous fruit, and which are sometimes unattainable like the mirage. One may have often realised this character of the

objects from experience ; yet by confounding the *ātmā* with the body, he loses memory of this experience and runs after them. As one that resorts to trees and creepers yielding poisonous fruits, and to tanks filled with poisonous water, does not satisfy his hunger and thirst, but suffers from the poison, so a worldly man who did not do good deeds in his past life goes for means of livelihood to misers, whose wealth does not procure enjoyment either in this world or in the other world, and who may be said to be dead though living. He derives no benefit thereby, and is practically dead though alive. (v. 10 to 12.) One that goes to a dry stream to quench his thirst referred to in v. 6, of Ch. XIII, represents a person, who loses knowledge of the truth by association with bad people. As that person is not only unable to obtain his object, but also falls into a pit in the stream, and suffers bodily injury, so this person is born in the family of *pāshaṇḍas*,¹ by which he reaps suffering both here and in the next world. Sometimes being unable to obtain food for themselves even by injuring others, they begin to eat those, with whom they find any property of their parents or children even though it be a mere straw, or even eat their parents or children. The forest fires referred to in the same verse represents a home, from which dear things depart, and which leads to suffering. One getting into such a house is burnt with grief, as a person that has

¹ *Pāshaṇḍas* are persons who speak with disrespect of the *veda*, of the *devas*, and of *brāhmaṇas*.

got into a forest fire is burnt, and feels greatly disgusted with life. The *yakshas* referred to in the same verse represent the servants of the king, who become unfavourable owing to unpropitious time of a person. They deprive him of his wealth, which is as dear to him as his life ; thereupon he becomes like one dead, without the marks found in living men. (v. 13 to 16.) This explanation applies also to the deprivation of one's property by the brave men referred to in verse 7 of Ch. XIII. The city of the *gandharvas* referred to in the same verse represents the things seen in a dream. The city has no real existence, and like it dream perceptions are unreal, in the sense that they cannot be seen by persons other than the dreamer, and even by him when the dream comes to an end ; but they exist for the dreamer for the time. The man in *samsāra* sees his father, grandfather or other relations, whom he wished to see in his waking moments ; and feels happy for a short time. (v. 17.) The hill referred to in verse 8 of Ch. XIII, represents the great burden in the shape of doing the sacrifices prescribed for the householder. As this involves much trouble in finding the means therefor, and personal inconvenience, this duty causes pain, as the thorns and pebbles on the hill-slopes pain the feet of the ascending person. Sometimes they suffer from unbearable hunger, and becoming weak, they get angry with members of their family. (v. 18 and 19.) The large-sized serpent referred to in verse 9 of Ch. XIII represents deep sleep. In this state one is plunged in utter darkness, and does not know either himself or others. He is like one

left dead in a desert. The smaller snakes referred to in the same verse are ill-natured persons, by whose treatment one's pride is wounded. He becomes unable to sleep even for a minute. His heart is pained, and owing to the fading of the knowledge of his true nature, he is plunged in great misery like the person, who being bitten by the serpent, and being blinded thereby, falls into a well. Pride is described as the protruding teeth of the serpent as it injures others. (v. 20 and 21.) The drops of honey referred to in verse 10 of Ch. XIII represent the petty enjoyments that one seeks from another's property or wife. In this endeavour, he is punished either by the king or their owner, and falls into an unfathomable hell. Thus by entailing punishment here and torture in hell, the *karma* of a worldly man is said to be the seed bed, from which *samsāra* grows. If such a man succeeds in attaining what he desires, it is forcibly taken away from him by another *yajna-datta*; from him by *Vishṇu-mitra*, and so on it changes hands. (v. 22 to 24.) Sometimes they suffer from the three kinds of sufferings, like cold, wind and many other similar evils, whether they are caused by the *devas*, *bhūtas* (other persons), or by their own bodies. They wish to remove them, but are unable to do so. Filled with endless thoughts, they grieve. Sometimes their wealth disappears; they are without a bed to lie on, a seat to sit on, and without similar means of enjoyment; they beg of others, who do not give what they desire. They receive only disrespectful treatment from people here and there, and

this fills them with sadness. (v. 25.) This is the explanation of verse 12 in chapter XIII. Sometimes they have money dealings with one another, in which they take from others money of the value of a shell, or even less, or hate them from love of money.¹ (v. 26.) Yet they contract marriage relationship with one another from the feeling, that they belong to the same class. Thus the feeling and the hatred bring them together and separate them. (v. 37.) In this road in *samsāra*, which extends far and wide, if one falls ill and dies owing to various sufferings and *upasargas*, others leave him wherever he falls down, and they take up those newly-born children and proceed. If any evil happens to them, they grieve, lose consciousness, are pained and cry; if any evil is anticipated, they are filled with fear; if any good comes to them, they are overjoyed; they sing and forget themselves in their joy. Thus doing no good actions, they whirl in *samsāra*, and do not do *yoga* by which they may reach the end of the road. They do not know what is attained by *rishis*, who control their mind and senses, who bear no ill-will to any one, who find pleasure in their *ātmā* alone by its realisation, and who with its help reach *Bhagavān*. (v. 38 and 39.) The kings of this world may have conquered the elephants of the eight directions; but they do not know this; for they regard the earth as their own, and fighting with one another,

¹ This is re-stated without any change in v. 34 and 35 which are therefore omitted.

they lie dead on the battle-field. (v. 40.)¹ The *upa-sargas* referred to in verse 13 of Ch. XIII are pleasure and pain, desire and hate, fear and attachment, intoxication from joy, madness, grief and delusion, greed and envy, dispossession to find fault and treat others with disrespect, hunger and thirst, mental and bodily ills, birth, old age and death. (v. 27.) The creeper referred to in verse 16 of Ch. XIII is *Bhagavān's māyā* in the form of a woman, and its branch represents her hands. In the embrace by her, his power of discrimination and his knowledge of the true nature of the *ātma*, leak out. When he enters the door of her pleasure-house, his mind is agitated. There he sees his wife and children; hears their words as sweet as the cries of birds, and sees their looks and playful deeds, and forgets himself. Thus unable to control his mind he plunges his *ātma* (himself), in utter darkness, *i.e.*, intense grief. (v. 28.) The hoard of lions referred to in the same verse is the meaning of the expression, *Hari-chakra*. It also means the weapon *chakra* of *Bhagavān Hari*, the all-Ruler, and it is in the form of time beginning with the lowest division, and ending with the life of *Brahmā*. By its quick revolutions, it is cutting short the life of all beings, beginning from *Brahmā*, and ending with grass and germs. It is ever awake, while they sleep in this matter. In the end, when they see death staring

¹ Verses 36 to 40 are brought in here following the arrangement in the original printed in the *grandha* character.

them in the face, their hearts are filled with terror; disregarding *Bhagavān*, the Ruler of all, the Being worshipped at all sacrifices, they resort to inferior *devatās*, who are referred to in the verse as cranes, kites and vultures; for these *devatās* as compared with *Bhagavān* are like cranes and the rest, as compared with the lion. Led by mere agreement among a group of men, they worship them by modes, abandoned by true religion. (v. 29.) They find that they are deceived by those *devatās*, who deceive themselves, and they resort to groups of *brāhmaṇas*, who are referred to in verse 17 of Ch. XIII by the term swans. Their mode of life is the doing of worship to *Bhagavān*, obtaining a qualification therefor, by the ceremony known as *upanayana*, and by discharging of the duties prescribed by the *veda* and the *smṛitis*. This does not satisfy them. They therefore go to groups of *śūdras*. These are referred to in the verse by the term monkeys; for like them, they are engrossed in the pleasure of sexual union, and in bringing up their family (v. 30). In their company they disregard the impropriety of time and place, and follow the lead of their mind, and amuse themselves. They think only of petty sense objects, spend their time in looking at each other's faces, and in doing worldly actions only, and forget that the end of their life is at hand. (v. 31.) The term 'trees' referred to in verse 18 of Ch. XIII represents the householder's life, in which objects sought by men in this world are available like flowers and fruits on trees. Seeking pleasure in this life, they are fond of their wife and children, and like monkeys

regards sexual intercourse as a festive occasion. The elephant referred to in the same verse is death, and the mountain cave is disease and similar dangers. When one, that suffers from a disease, apprehends, that it will end in his death, he resorts to various *karmas*, for evading it, like one clinging to a creeper for protection from the elephant. (v. 32, 33 and 41.) Sometimes with difficulty one is released from this danger, as unpleasant as torture in hell. Yet he remains in *samsāra* and he is then re-born among worldly men. Similarly one going to the *svarga* world is re-born on earth. (v. 41.) *Śuka* concluded this explanation of the allegory and praised *Bharata* in verses 42 to 46.

(7) PRAHLĀDA'S INSTRUCTION TO HIS COMRADES

(Sk. VII, Ch. VII)

(See para 117)

260. (i) *Viveka*. The six changes brought about by time under the all-Rulers' control relate to the body, and not to the *ātmā*, as the changes in a fruit relate to it, and not to the tree on which it is formed. The changes in the case of the body are birth, growth, decay, death, change from moment to moment and existence ; and in the case of the fruit, they are appearing as a tiny thing, then growing to full size, then ripening and finally decaying, if not plucked and consumed. (v. 18.) From this analogy, it may

be thought that like the tree, the *ātmā* also changes; but it is not so. The *ātmā* is not born, nor does he die; he does not decay; he is without the other three changes seen in the body; he is of the same character in all bodies; and this character is that he is a knower; for he perceives thus "I know this body"; he also appears to himself, *i.e.*, he is self-proved, and does not depend upon anything for being aware of his own existence. These two points—being a knower and being self-proved—are often indicated by the term *jñāna*; and this is the character, the only character, of all *ātmās*. He can perceive everything by means of his attribute *jñāna*, though in his nature he is *aṇu* (atom). He is the support of the body and the senses; and he is the cause from which their activities spring. In his nature, he is pure, *i.e.*, without desire and hate; and neither his *svarūpa* nor his attribute can be obscured. He is therefore not related to other *ātmās* directly. (v. 19.) One should know that he is other than the body by these twelve marks, and then abandon the foolish notion that he is the body, and that things connected with it are his. (v. 20.) As a knowing man separates the gold ore from the rock, in which it is contained, so one should, knowing the nature of the *ātmā*, separate it from the body, in which it dwells. The former adopts the process known as smelting; and the latter should adopt *yoga* (meditation on the nature of the *ātmā*). If he does so, he will be able to realise in due course *Bhagavān* as He is. (v. 21.) Eight things form *prakṛiti*, *viz.*, *mahat*, *ahankāra*, the five *bhūtas* and

the mind. Three things form its qualities, *viz.*, *satva*, *rajas* and *tamas*. Sixteen things form products from which nothing else issues forth, *i.e.*, the five senses of perception, the five senses of action, the five-fold *prāṇa* and *chitta* (the thinking faculty). The body is a compound of these twenty-four things; and it is broadly divided into two classes—movables and immovables. The *ātmā*, on the other hand, is one and indivisible. The *ātmās* in different bodies are different; for the experiences of pleasure and pain of one person are not the same as the experiences of another; and it is only when this fact is realised, that the following distinctions will become appropriate—the ruler and the ruled—the bound and the freed, the teacher and the taught, and the wise and the foolish. The *ātmā* should be sought in the body, rejecting every other thing with the thought 'this is not the *ātmā*,' 'this is not the *ātmā*'. (v. 22 and 23.) This should be done patiently by considering the real import of the *vedic* texts describing creation and sustenance of the world. The *ātmā* will then appear as a knower thus. "I know, I love, I hate," and the body will be known as other than the *ātmā* by the thought "this is my head, this is my feet" and the like. This relationship implies that the related things are different from each other. (v. 24.) The three conditions—the waking, the dreaming and deep sleep—are the conditions of the mind. He, that experiences them, is other than the mind; he is the *ātmā*, and he is its controller. (v. 25.) The wind carries fragrance from flowers; the fragrance is not an

attribute of the wind, but is found in it by its contact with flowers. Similarly, the three conditions stated, do not pertain to the *ātmā*; but are found in him, because he is in contact with the mind of which they are the conditions. They arise from the actions of the three *guṇas*—*satva* keeping the mind awake; *rajas* inducing dream; and *tamas* bringing on deep sleep; these three qualities again are the effect of one's good and bad deeds. The three conditions being unstable, they cannot be the conditions of the permanent *ātmā*.¹ (v. 26.)

(ii) *Samsāra*. By the inability to discriminate the *ātmā* from the body, one regards the body itself as the *ātmā*. This is *ajñāna* or *avidyā*. This strengthens the qualities *rajas* and *tamas* of his mind, which give rise to various desires. To satisfy them he does actions of various kinds, and in order to experience their fruits, he is connected with one body after another. This is *samsāra*. Though its root cause, *ajñāna*, is unreal, still it produces its effect, pleasurable or painful like dream perceptions, though what is seen in dreams has no real existence in the sense that they cannot be seen by others, and that they cannot be seen by the dreamer

¹ None of the conditions can pertain to the *ātmā* by nature; if it did he cannot experience the other conditions, as they exclude one another. As the conditions are brought on by the *guṇas*, they must relate to the mind, of which they are the *guṇas*. The *ātmā* being without any of the *guṇas*, the conditions which are induced by the *guṇas* cannot be his conditions.

himself, when he gets up from sleep. (v. 27.) Hence in order to burn the seed in the form of *ajñāna*, from which *karmas* influenced by the three *guṇas* spring, you should do *yoga*, which will destroy hankering after sense objects. (v. 28.)

(iii) *Bhakti*. The means of destroying *ajñāna* is the acquisition of intense love for *Bhagavān*, the all-Ruler. This has been stated by *Bhagavān* Himself to be the best among thousands of means. (v. 29.) The means, by which this intense love can be acquired are: the service of a *guru*, love for him and surrendering to him, whatever one has attained; association with men of good conduct; worship of *Bhagavān*; fervour in hearing His stories; reciting His noble qualities and deeds; meditating on His lotus feet; seeing His images and doing worship to Him in them; treating all with respect and satisfying their desires, so far as it may be possible, with the thought that *Bhagavān Hari* is in all of them. (v. 30 to 32.) By these means, one should overcome the six enemies¹ and meditate on *Bhagavān Vāsudeva* with love. This is *bhakti yoga*. In due course, this will lead to intense love for Him. (v. 33.)

(iv) *Marks of the intense love*. We may know by the following marks that this intense love has been obtained. One that has attained

¹ The six enemies are desire and anger, greed and delusion, intoxication springing from high birth, superior learning or great wealth, and a disposition to find fault with others.

this intense love, will on hearing *Bhagavān's* most excellent qualities and the noble deeds done by Him in His *avatāras*, be overjoyed: his hair will stand on end; his eyes will be filled with tears; and his throat will be choked; in this manner, he will sing aloud; he will cry out and dance; like one possessed, he will laugh at one time, will weep, will meditate and prostrate before people when he meets them; he will often sigh deep and will cry out "*Hari!* lord of the world! *Narāyaṇa!*" His mind being fixed on *Bhagavān*, he will do all this without being ashamed. (v. 34 and 35.) By this intense love, he will be released from all his bondage; the root cause in the form of *vāsanā* will be burnt up; by his meditation of *Bhagavān's* form, he will become like Him in mind and in form and finally he will reach Him. Wise men say that the reaching of *Bhagavān* is the means of destroying *samsāra*, and of attaining never-ending bliss. Hence, my friends! meditate on *Bhagavān*, who is in your heart. Oh *Asura* children! what is the great difficulty in meditating on *Bhagavān*? He is in your heart like ether, and He is the *ātmā* of all, and their companion. What is the use in obtaining possession of sense objects? (v. 36 to 38.)

(v) *Virakti*. Men seek the following to attain enjoyment therefrom: wealth, wife, domestic animals, sons and other relatives, home and land; if they are kings, they desire also elephants, treasury and lordship. Their lives are liable to end in an instant, and

these things are unstable. What pleasure will they yield him? (v. 39.) The worlds that may be won by sacrifices are similarly perishable. The enjoyment, that they give, is inferior and is not unalloyed. Hence meditate on *Bhagavān* with single-minded devotion—*Bhagavān* in whom no imperfection of any kind is stated to exist by the *veda* or the *smṛitis*. (v. 40.) One, that regards himself as a knowing man, frequently does *karma* to obtain enjoyment. He inevitably reaps the fruit, which is however not what he desired; it is the reverse. He does *karma* for the attainment of pleasure and for the cessation of pain. But he attains only pain—trouble in obtaining the means for doing the *karma*, trouble in doing it, and pain in the enjoyment of its fruit, which is not unalloyed; on the other hand, if he abstains from such action, and meditates on *Bhagavān*, he will obtain unalloyed bliss without all this trouble. (v. 41 and 42.) That, for which he desires enjoyment and does *karma*, viz., the body, is perishable; it is common to himself and others; it goes when the *karma* that brought it into existence ends, and it comes for experiencing the fruits of other *karman*s. (v. 43.) If this be so in the case of the body, with which he is directly connected, why should one trouble himself about others, whom he regards as his own, and with whom he is connected through his body, viz., children, wife, home, wealth and the like; in the case of the king, his kingdom, treasury, elephants, ministers, servants and friends.? (v. 44.) To one, that is by nature eternal bliss, of what use are these petty

things? They perish with the body; they are evil, though they appear good in the eyes of foolish people. (v. 45.) Men suffer in this world as the effect of their past deeds. What pleasure do they derive in sexual intercourse and in other similar conditions. Let this be carefully examined. (v. 46.) An embodied being does actions with the body, which follow his lead; they connect him with another body; in this again, the process is repeated, and he is connected with one body after another. Both the doing of *karma* and the connection with the bodies are the effect of *ajñāna* (confounding of the *ātmā* with the body). Hence, in order to rise from this *samsāra* meditate on *Bhagavān*, who is the ruler of all and who gives to every one what he desires—whether it be wealth, enjoyment, or *dharma* (the doing of what is right). But you should meditate on Him without a longing for any fruit, but for Himself only. (v. 47 and 48.)

(vi) *Fitness for doing meditation.* Do not hesitate with the thought that being *asuras* you are not qualified. *Bhagavān* has made the bodies of all beings with the five *bhūtas* (elements) created by Himself; He is the first cause; He is the *ātmā* of all and their ruler, and there can be nothing dear to Him other than Himself. Whoever meditates on His lotus-like feet, attains happiness, as I have done, whether he be a *deva*, an *asurā*, a human being, a *yaksha* or a *gandharva*. (v. 49 and 50.) To please *Bhagavān*, birth as a *brāhmaṇa* or as a *deva* or being a *rishi* (seer) will not suffice; good conduct, superior wisdom, making gifts,

tapas, sacrifices, purity, or practices like fasting, do not please Him. He is pleased with pure love, *i.e.*, love for Himself. Everything else is mere pretence. (v. 51 and 52.) In doing this meditation on *Bhagavān*, you should look upon all beings as yourself; and knowing that like you all of them form His bodies, show mercy to them, when they are in trouble. (v. 53.) *Asuras* like *Hiraṇyāksha*, *yakshas* like those confined in the twin trees,¹ *rākshasas* like *Baka* and *Keśin*, women like *Pūthana*, *sūdras* like *chānūra*, shepherds like the residents of the *Vraja*, birds like *Jaṭāyus*, beasts like *Mārīcha* and other beings of sinful deeds have become like *Bhagavān* by connection with Him in some form or another. (v. 54.) This alone is regarded as the highest goal of a person living in this world, *viz.*, love for *Bhagavān*, for Himself, and the perception of Him in everything. (v. 55.)

(8) INSTRUCTION IMPARTED BY NĀRADA
TO YUDHISHTĪRA

(Sk. VII, Ch. XV)

261. (i) *Virakti*. A poor man should not seek the wherewithal even for doing *karma* or for maintaining himself. Abstention from all effort on his part

¹ The examples of the various beings that have become like *Bhagavān* are given in the commentary not in the verse. If put into the mouth of *Prahlāda*, they would be anachronisms.

will procure him the means of living, as it does in the case of the large-sized serpent. (v. 15.) One, that is satisfied with what comes to him of itself, that makes no effort and that finds pleasure in meditation on *Bhagavān*, will find happiness in all places like one that walks over a ground full of pebbles and thorns with shoes on his feet. Will not such a person live even on water? How can one, that desires sense enjoyments, and that runs about in all directions, find that happiness? (v. 16 and 17.) A person, that is not satisfied and desires to procure enjoyment for his tongue or the sex organ, has to work for others like a dog. His *tejas* (the lustre coming from the study of the *veda*), *vidyā* (knowledge obtained from it), *tapas* (diminution of sense enjoyment) and good name, leak out. If the hankering for sense enjoyment continues, his knowledge will disappear. (v. 18 and 19.) Three feelings are held up as unworthy, *viz.*, desire, (*kāma*), anger and greed (*lobha*). One reaches the end of desire, when his hunger and thirst are satisfied; his anger ends, when the purpose, which gave rise to it is attained; but no one can reach the end of greed even after conquering the whole of the earth and enjoying it. (v. 20.) Greed has led to the fall of many wise men, who knew much, who were capable of solving doubts and who were able to preside over assemblies. (v. 21.) Hence a wise man should subdue greed, by considering the evils attending on wealth. Desire is overcome by giving up the thought that sense objects

conduce to pleasure; anger is subdued by the abandonment of desire; and fear is removed by meditating on the nature of the *tatvas* (matter, *ātmās* and *Īśvara*). (v. 22.) Similarly he should overcome grief and delusion by the knowledge that what is produced is perishable; ostentation should be got rid of by the service of great men; and obstacles in the way of doing *yoga* (meditation on *Bhagavān*), by silence (abstention from gossip); the inclination to injure another by preventing the movement of the body; the suffering caused by others by mercy towards them; that coming from the *devas* by fortitude; that caused by his own body by the strength of *yoga*; an inclination to sleep by cultivating the *satva* quality; the qualities *rajas* and *tamas* by using *sātvika* food; and the tendency of the mind to run after sense objects by desirelessness. Finally, the means of easily overcoming all these enumerated is love for the *guru*. (v. 23 to 25.) One should regard him, who gives him the torch of learning, as *Bhagavān* himself in that form. If he foolishly regards him as a mortal, his learning will be as fruitless as washing an elephant. (v. 26.)

(ii) *Viveka*. This body of men, which we all see, and with which the *ātmā* is confounded, is stated to be not a thing to be desired, though it continues from day to day. Similarly, the objects that are perceived by the different senses and that are objects of the thought "this is mine" are not things, that one should seek. The attribute of being eternal is

not found in these. (v. 58.) The tree, which is a product of the five *bhūtas*, has a shadow when the sun shines. What is it? It is not a collection of the parts of the tree; it is not a product of the tree; it cannot exist apart from it and is not always found with it. Hence it must be regarded as perishable. The body is like the shadow of the tree. It is not a collection of the *ātmā* which is one and indivisible; is not a product of the *ātmā*; for the *ātmā* does not change. It cannot exist apart from the *ātmā*; for it will then be called a corpse and will then begin to decompose; and it is not always connected with an *ātmā*; for the same body does not stick to the *ātmā* throughout, as one body comes to him after another. Hence it is a thing that comes and goes, i.e., it is perishable. (v. 59.) The body being a collection of the five *bhūtas*, is unstable like every other collection. Each of the *bhūtas* is similarly unstable being a collection of subtle parts known as the *tanmātra*. The units forming a collection may be stable, though the collection is not. This is not the case with the *tanmātras*. They too are in the end perishable in those forms, as they are all products finally of subtle matter known as *tamas*. (v. 60.) Though the body and the *ātmā* are thus entirely different, people generally confound them, and say 'I am stout, I am a *brāhmaṇa*.' This confusion arises not from likeness but from their connection, as water from its connection with fire, when it is heated, is said to be hot, though heat is the property of fire and not of water.

The person who labours under this confusion says "I know, I do not know." Both the knowledge and the absence of knowledge are misconceptions, like the perception of a dreamer, who thinks 'I am awake, I am in deep sleep'. (v. 61.)

(iii) *Oneness of three kinds.* There are three kinds of oneness—oneness of *bhāva* (substance), oneness of *kriyā* (action) and oneness of *dravya* (objects). If he knows by the realisation of himself, that he is not the body, and that he is controlled by *Bhagavān*, he will throw off these three kinds of misconceptions. (v. 62.) The oneness of *bhāva* is the oneness of a product and its cause, like the oneness of a piece of cloth and the threads of which it is made; for the difference between a product and its cause is not real; for the same substance in one condition is the cause, and in a different condition is the product. The conditions differ but the substance is the same. *Bhagavān* clothed in His inseparable elements—matter and *ātmās*—is the cause in a subtle condition, and becomes a product in the gross condition. In the former condition He is known as *Brahma*, and in the latter He is the universe. As both the elements are the same, they are one. (v. 63.) The oneness of *kriyā* (action) is by surrendering to *Bhagavān* all actions, whether done by the mind, the tongue or the body. Surrendering means to do them as His worship. As all actions are done to please Him, they become one. (v. 64.) The oneness of *dravya* (objects) is realised by perceiving one's self, his wife, his children and all others as being exactly

alike in their nature, *i.e.*, that they are all self-proved and intelligent, and also by perceiving that his wealth, objects of sense enjoyment, the instruments and the places of such enjoyment are all products of matter, and in this sense they are one. By understanding the three kinds of oneness, one throws off three misconceptions—misconception that there is anything in the world other than *Brahma*, the misconception that actions differ, and the misconception that the *atmās* differ from one another as also products of matter. (v. 65.)

(iv) *Bhakti*. All the *dharma*s of the castes and of the stages of life have been prescribed with the object of subduing the mind and the senses, and of enabling one to do *yoga* (meditation on *Bhagavān*). If this object is not gained, the trouble taken in doing them is merely wasted. (v. 28.) The same remarks apply to the means of livelihood. The teaching of the *veda* is useless, if it is not followed for the purpose of attaining a qualification for doing *yoga*. The good *karma*s prescribed by the *veda* and the *smṛiti*s share the same fate when they do not aim at *yoga*. (v. 29.) Meditation on *Bhagavān* (*bhakti yoga*) should be done as follows. When one has subdued his mind, he should abandon his attachment to his relations and to his property, and should live on food obtained by begging ; and this should be taken in moderation. (v. 30.) He should choose a retired place and be alone. He should place for himself a seat on a ground, which is pure and level, and should sit on it in such a manner, that it may

not shake or disturb his meditation. He should hold his body erect, and his breath should be stilled without either breathing in or breathing out by the processes known as *pūraka*, *kumbhaka* and *rechaka*. When he fills the lungs with breath, (*pūraka*) and empties them (*rechaka*) he should meditate on the *praṇava mantra*. Until all desires are abandoned the eyes should be fixed on the tip of the nose. (v. 31 and 32.) The fickle mind, agitated by desires, will go forth every now and then; but it should be brought back and fixed on *Bhagavān* in the heart. (v. 33.) If this be practised daily, the mind will in a short time, cease to go forth, as fire that has consumed its fuel goes out. (v. 34.) If it does not think of anything other than the object of meditation, it will realise the bliss of contemplation on *Bhagavān*, and will not rise from such contemplation. (v. 35.)

(v) *Subjugation of the mind.* *Bhagavān* has given the *ātmā* a body, the mind and the senses to help him to do *yoga*. This is so stated in the *veda*. The body is a chariot; the senses are the horses that draw it; the mind, the lord of the senses, is the reins; sense objects are the roads; *buddhi* is the driver; strength is the large rope that binds the chariot. The ten *prāṇas*¹ form the axle; *dharma* and *adharma* (good and evil deeds) form the wheels; the *ātmā* that dwells in the body is the owner of the chariot; the *mantra*,

¹ This includes *prāṇa* in its five-fold activities and five others known as *upaprāṇas*.

known as *praṇava*, is the bow ; the *ātmā* is the arrow ; and *Bhagavān* is the mark to be shot at. (v. 41 and 42.) As the chariot drawn by the horses and controlled by the driver with the reins, enables the owner of the carriage to travel on the road and reach its goal, so the body, the senses, the mind and the *buddhi* should help the *ātmā*, their owner, to get out of *samsāra* and reach *Bhagavān*. The senses should be controlled by the mind and the mind by *buddhi*, i.e., by the conviction that *Bhagavān* is the true goal of the *ātmā*. As the chariot is made strong by the ropes, so strength makes the body fit for work ; as the chariot is supported by the axle, the body is supported by the *prāṇas* ; and as the wheels enable the chariot to move, so good and evil deeds take the owner of the body to places of enjoyment or torture. With these helps, the *ātmā* should completely subdue the mind and fix it on *Bhagavān* in meditation. As the arrow is shot at the mark, the *ātmā* should go to *Bhagavān* and think of Him only ; and as the bow is the means of shooting the arrow, so the *mantra*, known as *praṇava*, helps the *ātmā* to realise his connection with *Bhagavān*. The *mantra* means "I exist for *Bhagavān* alone".

(vi) *Obstacles to Yoga*. In practising *yoga*, one has to contend with the following enemies—desire, hate, greed, grief, delusion, fear, intoxication springing from high birth, great learning, or large wealth, being elated on being treated with respect, being depressed on receiving disrespectful treatment, finding fault in one and overlooking his

good points, deceit, injury of others, thinking of the harm done by another, anger, inattention, hunger, sleep and the like. These spring from the qualities *rajas* and *tamas*; in some cases they may spring from the *satva* also when mixed with either of the two. (v. 43 and 44.) A wise man should utilise the instruments given to him by *Bhagavān*, while they are under his control and are capable; and with the knife in the form of correct knowledge sharpened by the service of the feet of great men, he should destroy these enemies, relying on *Bhagavān* for strength; he should look forward with pleasure to the time, when he will be freed from *karma*, and with a serene mind abandon his attachment to the fruits sought by worldly men. (v. 45.) If he does not do this, the wicked horses and the driver in the form of the senses and the mind will take the inattentive *ātmā* over undesirable roads, and throw him into the midst of thieves in the form of sense objects. These thieves will in their turn throw the *ātmā* with the horses and the driver into the well of *samsāra*, which is full of utter darkness, attended with fear of death. (v. 46.)

(vii) *Fruits of bhakti*. The *karmas* pointed out by the *veda* are of two kinds, *pravṛitti* and *nivṛitti*. By the former, one returns to this world, and by the latter he attains immortality. (v. 47.) Examples of *pravṛitti karma* are *agnihotra* (daily offerings at sunrise and sunset), *darṣa* and *pūrṇamāsa* (fortnightly offerings on the first day after the new and full moon), *chāturmāsya* (offerings once in four months in a year),

paśuyāga (offerings of parts of a goat) and *soma yāga* (offerings of the juice of the *soma* creeper). These involve injury to animals, and as the offerings are made up of corn, goats, and *soma* creeper, they are known as *kāmya*, if they are done with a desire for enjoyment in the heaven world, and they do not then conduce to the destruction of desire and hate. These are known as *ishta*. (v. 48.) The construction of a temple, the making of a garden, the digging of a well, the providing of means of livelihood and the like, constitute *pūrta*. These *ishta* and *pūrta* and the daily offerings to the *devatās*, *pitris*, *bhūtas*, known as *huta* and *prahuta*, constitute *pravṛtti-karma*. (v. 49.) One, that does *ishta* and *pūrta*, goes after death invested with a body composed of the five *bhūtas* in a subtle condition. He reaches one after another, smoke,¹ night, the dark fortnight and the six months of the Sun's southward progress and finally, the moon. Being in the moon, his subtle body becomes a fine body fit for enjoyment. When this comes to an end, this body becomes subtle again, and he comes down, being successively in contact with herbs, creepers, food and man's semen. (v. 50.) With the last he is placed in a woman's womb and is re-born. This is known as *pitri-yāna*; and by this *ātmās* go to the moon and return to this world and are re-born. (v. 51.) *Nivṛttikarma*

¹ These represent the *devatās* in charge of the smoke and the rest; they are officers deputed to carry the *ātmā* to the moon.

is that done without a desire for any fruit and as the worship of *Bhagavān*. One, that does *nivṛitti karma*, should receive the *samskāras* (qualifications) beginning with that known as *niṣheka*¹ and ending with cremation. At the point of death, he should think of the activities of the senses of action as dissolved in his senses of perception; of the senses of perception, as dissolved in the mind, in which thoughts come one after another like waves in a sea; of the mind as dissolved in the *śāstra*; of the *śāstra* as dissolved in the collection of letters forming the alphabet; of this as dissolved in the sound known as *praṇava*; of *praṇava* as dissolved in the elongated sound (*bindunāda*), of the *bindunāda* in the *ātmā*, who is associated with *prāṇa*; and of the *ātmā* in *Bhagavān*. (v. 52 and 53.) Leaving his gross body he goes successively to fire (*agni*), day ending with twilight, the bright fortnight ending with the full moon, the six months of the Sun's northward progress, the Sun and the divine personage known as *amānava*. He then reaches *Bhagavān* in the forms of *Aniruddha*,²

¹ This means the ceremony by which a woman's womb is purified and rendered fit for the reception of an *ātmā*.

² The first three are known as the *vyūha* and the fourth as the *para* forms of *Bhagavān*. The first is concerned with the creation of the world; the second with its sustenance and the third with its destruction. They are indicated by the letters forming the *praṇava*. The first by the letter 'A,' the second by the letter 'U'

Pradyumna, *Sankarshana* and *Vāsudeva*. This is known as *devayāna*. (v. 54.) The *devayāna* as described in the *veda* consists of the following items: *agni* (fire), the day, the bright fortnight, the six months of the Sun's northward progress, the year, *vāyu*, the Sun, the moon, lightning, *Varuṇa*, *Indra* and *prajāpati*. The person in lightning is known as *amānava*. He, that meditates on *Bhagavān*, proceeds by this path, and reaching the highest heaven, shakes off all connection with matter, becomes like *Bhagavān*, and enjoys Him. He does not return to this world of *samsāra*. (v. 55.) These two paths, the *pitriyāna* and *devayāna*, are described in the *veda*. One, that knows them with his eye in the form of the *veda*, is not deluded, though he is in a *karma*-made body. (v. 56.) *Bhagavān*, whom the freed *ātmā* reaches, existed before the creation of the world. He is within and without all beings, and He will exist when the world is dissolved. He is in the form of *ātmās*, who are characterised by the attribute *jnāna*, and who form a higher class. He is in the form of non-sentient products, which are the objects perceived by the *ātmā* and which form the lower class. He is also in the form of their names and forms, and in the form of what is denoted by the

and the third by the letter 'M'. The fourth gives release from bondage, and is indicated by all the letters. The verse means merely that the *ātmā* reaches *Bhagavān*, who has all these forms.

names. He is matter in the subtle condition and the *ātmas* in the condition of dissolution. In other words He appears in the form of every object. (v. 57.)¹

¹ Verses 1 to 14, 36 to 40 and 66 and 67 of this chapter are abstracted in section XII (i); verses 68 to the end are addressed by *Nārada* to *Yudhishtīra* and as they relate to a personal matter they are omitted.

SECTION XI

ĀŚRAYA

(Sk. II, Ch. V ; Sk. IV, Ch. XXIV ; and

Sk. VIII, Ch. XII)

262. The last point to be dealt with in a *purāṇa* is *āśraya*, i.e., the support of the world. That *Bhagavān Nārāyaṇa* is this support will be clear from every page of this book. It is sufficient to quote here the admission by *Rudra* and *Brahmā*, who are regarded by some as the highest *devatās*. *Rudra* said to his wife, when he recovered from the delusion, into which he had fallen on seeing *Bhagavān* in the *avatāra* as *Mohini* (beautiful woman) "You asked me when I rose from my *yoga* at the end of a thousand years 'on whom I meditated' ? That person is *Bhagavān*, whose *māyā* (wonderful power) you have just witnessed. He is eternal ; time does not affect Him ; and the *veda* cannot describe Him fully, as He is". (Sk. VIII, Ch. XII, v. 44.) Reference may also be made to his statement in verse 29 of Sk. IV, Ch. XXIV. "One, that does the duties of his position (caste and stages of life), and loves *Bhagavān*

Vāsudeva, goes after a hundred births to the world of *Brahmā*; then he comes to my world; he will then reach the eternal world of *Vishṇu*, as myself and *Indra* and other *devas* will do so at the expiration of our authority." The admission by *Brahmā* is contained in Sk. II, Ch. V. *Nārada* went to *Brahmā*, his father, and said "I do not see any one other than Yourself, from whom this world could have come forth—this world consisting of matter and *ātmās* appearing in numerous forms, bearing numerous names, and characterised by numerous qualities, whether the beings be high or low, or they occupy a middle position. Yet you do severe *tapas* with your mind fixed on one thing only. This raises grave doubts in me, and fills me with anxiety, as to whether there is a being superior to yourself." (v. 6 and 7.) *Brahmā* replied "All that you say about me is true. But you do not know that great Being, other than myself, from whom all my greatness has come to me. I light up this universe with the light given to me by *Bhagavān*, as the sun, the moon, the planets, the twenty-seven constellations, other stars and fire light up the world with the tittle of light borrowed by them from *Bhagavān*. (v. 10 and 11.) My prostration to *Bhagavān* *Vāsudeva*, deluded by whose *māyā* people speak of me as the lord of the world. They foolishly prattle 'I am so and so'. This is 'mine'. This *māyā* is difficult to overcome; it affects others, but does not affect Him; for it is ashamed to stand before His sight. (v. 12 and 13.) Matter, *karma*, time, nature and *ātmās* are regarded by different people as the world cause. This

view is erroneous. There is nothing that is not subject to Him, nor superior to Him. *Nārāyaṇa* is the principal topic dealt with by the *veda*; the *devas* have come forth from His body; He is the lord of all the worlds; sacrifices aim at pleasing Him; *yoga* (meditation) has the same object in view; so also the *karmas* that help *yoga*. The knowledge to be obtained from the *veda* refers to Him as the object to be meditated on, and the path known as *devayāna* takes one to Him. (v. 14 to 16.) He is all knowing, *ātmā*, and the ruler of all; and unchanging in His substance or in His attributes. Created by Him, with His will, and receiving His direction, I create this world; He is without any bad quality. (v. 17); yet He takes upon Himself, of His own freewill the qualities *satva*, *rajas* and *tamas*, to be used in creation, sustenance and dissolution of the world. With *rajas* He creates; with *satva* He sustains; and with *tamas* He dissolves. While these qualities serve as the instruments in the hands of *Bhagavān*, they cause in the *ātmās*, activity, clear perception, and delusion respectively, and making the body and senses act, they bind them—who in their substance do not undergo any change but who are under the influence of matter. (v. 18 and 19.) *Bhagavān* with these three *guṇas*, which form His body, i.e., which He controls, controls all beings and myself, and in this He meets with no opposition from any quarter." (v. 20.)

SECTION XII

MISCELLANEOUS

(i) DUTIES OF VARṆA (CASTES) AND ĀŚRAMA (STAGES OF LIFE)

(Sk. VII, Ch. XI to XV)

263. (i) What *dharma* is and how it is known. Reference is frequently made to the duties of the castes and stages of life as a qualification for doing *bhakti*. They were described by *Nārada* to *Yudhisṭhira*, the eldest of the *pāṇḍavas*, and the description is repeated by *Śuka* to *Parīkshit* in chapters XI to XV of Sk. VII. The following is an abstract: what *dharma*s (duties) are should be known from the *veda*, the *smṛitis*, (the writings of wise men, who knew the *veda*, and reproduced its teaching from memory); and their conduct. To state briefly, *dharma* is that by which *Bhagavān* is pleased. (Ch. XI, v. 7.)

(ii) The *dharma*s common to all men are truth speaking, *i.e.*, speaking what is true, provided that it conduces to one's good; pity, *i.e.*, inability to see the

suffering of another, and a desire to render help without an eye to one's own good ; *tapas*, i.e., fasting on the prescribed days ; purity to be obtained by bathing and the like ; bearing with equanimity heat and cold, pleasure and pain, and similar pairs ; discrimination of what should be accepted from what should be abandoned ; the control of the mind, and the control of the senses ; abstention from the doing of injury to others, either by the mind, by speech or by the body ; abstention from sexual intercourse on prohibited days ; absence of greed ; the repetition a number of times of appropriate *mantras* ; rectitude ; satisfaction with the means of livelihood coming without effort ; the service of those, that look upon all alike ; cessation from worldly activities aiming at fruits ; considering whether any activity is fruitless as a preliminary to abandoning it ; being sparing in speech ; dwelling with the mind on the nature of the *ātmā* as distinguished from the body ; distribution of food and the like among all beings with reference to their fitness ; perceiving *Bhagavān* in all beings and regarding them, as he regards himself ; this should be done particularly in the case of men ; hearing about the qualities of *Bhagavān* and recitation of His names indicative of His qualities ; thinking about His *svarūpa* (substance) figure, qualities and the things controlled by Him ; service to Him ; doing worship to Him in an image ; regarding oneself as His servant ; prostration before His feet ; being one with Him in thought, feeling and action ; thinking on the fact that one's *svarūpa* and the *svarūpa* of those connected with

him, their continued existence and their movements depend upon Him. These thirty *dharma*s are common to all; and *Bhagavān*, the ruler of all, is pleased with them. (v. 8 to 12.)

264. *Dharma*s common to *dvi*jas : *brāhmaṇa*s, *kṣatriya*s and *vaiśya*s are *dvi*jas, i.e., twice-born castes. To them all the sixteen *samskāra*s¹ described by *Brahmā* in the *veda* and the *smṛiti*s are performed. Their *dharma*s are the learning of the *veda*, making of offerings to *devatā*s and the making of gifts. Though these are stated in general terms, yet all of them may not apply to all *āśrama*s (stages of life). (Ch. XI, v. 13.)

265. *Means of livelihood*. A *brāhmaṇa* should live by the teaching of the *veda*, by helping another in making offerings to *devatā*s and by receiving gifts. Adding to these the three duties already stated, the *dharma*s are six in number. In the case of a *kṣatriya* the third means of livelihood, viz., receiving gifts is not permitted.² The *kṣatriya*, who protects his subjects, should live on the taxes levied upon his subjects other than *brāhmaṇa*s, on fines inflicted on offenders and on tolls. The *vaiśya* should live by agriculture, trade and cattle breeding, and should follow the guidance of

¹ *Samskāra* is a ceremony by which a qualification is imparted to *dvi*jas and they are purified by birth and by their conduct.

² This will lead to the inference that a *kṣatriya* may teach the *veda* and help others in making offerings to *devatā*s. This however is opposed to the teaching of the *mīmāṃsakas*.

brāhmaṇas. The *śūdra* should serve the twice-born castes and should live by the wages given by them. (Ch. XI, v. 14 and 15.)

266. *Cases of necessity*. When the *brāhmaṇa* cannot live by the means indicated, he may resort to agriculture and trade; to the receipt of what is given to him without asking for it; to his going abroad and begging; or to the collection of the grain or ears of corn left on the field or on the threshing floor by the cultivator. Of these four modes of living, each is preferable to the next preceding one. All the castes except the *kshatriya*, may adopt all the means indicated as may be necessary; but when the necessity ceases, a person of a lower caste should not adopt the means prescribed for a higher caste. The collection of grain and ears of corn is known as *rita*. What is obtained without being asked for is *amṛita*; what is obtained by begging is *mṛita*; living by cultivation is *pramṛita* and living by trade is known as *satya-anṛita*; the service of the lowest caste is known as the dog's means of livelihood and it should be avoided by the *brāhmaṇa* and *kshatriya*; for the former is full of all the *vedas* and the latter is full of all the *devas*. (Ch. XI, v. 16 to 20.)

267. *Marks of the four castes*. The four castes will be distinguished from one another by the following *dharma*s: control of the mind, control of the senses, *tapas*, i.e., fasting on the prescribed days, purity to be obtained by bathing and the like, satisfaction with the means of livelihood coming without effort,

bearing with equanimity heat and cold, rectitude, knowledge of the true nature of the *ātmā* and of *Bhagavān*, inability to see another's suffering, thinking of *Bhagavān* only, and truth speaking—these are the marks of a *brāhmaṇa*. (Ch. XI, v. 21.) Boldness in entering into an enemy's army with the same feeling as in entering one's home, prowess in not being overcome by an enemy, not being depressed by any danger, power to overcome an enemy, absence of greed, not being dispirited by hunger and thirst and by bodily ailments, and putting up with them with equanimity, respect for *brāhmaṇas*, a disposition to do good to others and the protection of subjects—these are the marks of a *kshatriya*. (v. 22.) *Bhakti* (love) for the *devas*, the *guru*, great men and cows, being satisfied with *dharma*, wealth and enjoyment, firm belief in the existence of another world and unceasing diligence and skill in acquiring wealth—these are the marks of a *vaiśya*. (v. 23.) Obedience to the higher castes, purity, faithful service to a master, doing sacrifices without *mantras*, abstention from theft, truth speaking and protection of cows and *brāhmaṇas*—these are the marks of a good *śūdra*. (v. 24.)

268. *Dharmas of Women.* The *dharmas* of a woman, who is faithful to her husband, are his service; being one with him in thought, feeling and action; respectful behaviour towards his relations; and observance at all times of *vratas* (discipline) for his sake. The following are additional marks of a good wife: keeping her home clean, by sweeping, washing

the floor and adorning it with powdered rice; ever remaining within the house; adorning her person and keeping her furniture and utensils in a clean condition; providing means of enjoyment for her husband high or low; obedience; control of her senses; saying what is true and agreeable; love for him; being satisfied with what is obtained; absence of unworthy desires; diligently discharging her household duties; regarding her husband's service as the highest *dharma*; attentiveness and purity. If the husband has fallen from his position, the wife is released from these obligations. (Ch. XI, v. 25 to 28.) A wife that serves her husband with the thought that he is *Bhagavān* himself, as *Śrī* serves *Bhagavān*, reaches his world and there rejoices with her husband, who will attain *Bhagavān's* likeness. (v. 29.)

269. *Dharmas of mixed castes.* The means of livelihood of mixed castes is that which has come to them from father to son. They should avoid theft and sinful deeds. This instruction applies also to those born of a woman of a higher caste to a husband of a lower caste and to the lowest caste. (Ch. XI, v. 30.)

270. *General remarks.* In every *yuga* the *dharmas* of men are generally in accordance with their natures. They have been prescribed by wise men, that knew the *veda*. Those, that discharge their duties in the manner prescribed, attain happiness both here and hereafter. (Ch. XI, v. 31.) One, that follows the means of livelihood prescribed in accordance with his nature, and does the duties of his position, abandons his *karma* and attains

release. (v. 32.) A field, on which seed is frequently sown, is exhausted; it becomes unable to yield crops and the seed sown on it perishes. (v. 33.) Similarly, the mind, the seat of desires, becomes disgusted, when desires are indulged in to a very large extent. In this matter, fire affords another analogy. When ghee is poured into it drop by drop it blazes brightly; but when a large quantity is poured into it, it goes out. (v. 34.) When the marks of a particular caste are found in a person of another caste, he should be regarded as a person of that caste with reference to his *karma*. (v. 35.)

271. (i) *The dharmas of the student of the veda*. He should live in the house of his *guru*; he should control his senses and mind, and do what is good to his teacher (*guru*); he should be humble like a servant. (Ch. XII, v. 1.) He should bow to him in the morning and evening and do worship to him, the fire, the sun and *Bhagavān*. At sunset and sunrise he should repeat the *mantra* known as *gāyatrī* with a one-pointed mind, and with the tongue controlled. (v. 2.) He should learn the *veda* attentively from his *guru*, while he is invited by him to do so. At the beginning and at the end he should prostrate at his *guru's* feet. (v. 3.) He should bear the following marks of his status: a waist band of *munja* grass, a deer skin, a cloth round his waist, matted hair, a rod of the *palāśa* tree and a water vessel; also the holy thread over his left shoulder and under his right arm; and a ring of *kuśa* grass on the ring finger; these he should bear on his person in

the prescribed manner. (v. 4.) Morning and evening he should obtain his food by taking a little from a number of houses. He should then place it before his *guru*, and take it with his permission. If no permission be given, he should go without his food for the time being. (v. 5.) His conduct should be good ; he should observe moderation in his meal ; he should not be indolent ; he should believe in the truth of what he learns from his teacher. If he has to speak to a woman or to one, that is controlled by her, he should do so, only so far as may be necessary. (v. 6.) The student having undertaken to observe complete abstention from sexual intercourse, should avoid listening to or reciting words about women ; for the senses are powerful and carry away the mind of even a mendicant sage. This is permitted to a householder only. (v. 7.) A student, if he be a young man, should not cause the *guru's* wife or any other young woman to comb his hair, to rub his body, to bathe or anoint him ; for a woman is like a fire and a man is like a vessel full of ghee. As the ghee melts by the proximity of fire, so the man will lose control over himself in the near presence of a woman. A prudent man should never be alone even with his daughter. Subject to these restrictions, the student should carry out any direction given him by his *guru's* wife. (v. 8 and 9.) These are the *dharma*s of a student, and should be done as long as he does not realise that all *ātmā*s are alike ; so long as *Bhagavān* makes one's body capable of doing work, he will regard himself as different from others ;

and this delusion will prevent his reaching his true goal. By discharging his duties carefully, he will get rid of this delusion, perceive his true nature and be in a position to attain his goal. (v. 10.)

272. The duties of a student apply also to the householder and to the mendicant sage. In the case of the former, who is permitted to have sexual intercourse with his wife within sixteen days of the commencement of her menses, abstention from it is optional during this period. (Ch. XII, v. 11.) When the householder has to observe a *vrata* (discipline) he should avoid the following: washing the body or the head with oil, writing the picture of a woman on a wall, taking meat or drink, adorning the body with a garland of flowers, and with sandal paste. (v. 12.) A student of the twice-born caste should live in the house of a *guru*, learning the text and the meaning of the *veda* including its later portion, known as the *upanishads*, and the six branches of learning subsidiary to it, so far as he may be able to do so. If he cannot learn the whole, he must learn the portion that he requires (v. 13). He should give such honorarium to his *guru* as he may desire, provided that he can find the means. Then with his permission, he may enter the stage of life of the householder or may depart for the forest or may renounce the world. (v. 14.) If he prefers it, he may continue to live with his *guru* or be a householder all his life. Whatever be the stage of life chosen, he should perceive *Bhagavān* in fire, in the *guru*, in himself, and in all other beings, and know that He supports

them all and though He is within them, He is like one out of them, *i.e.*, He is not touched by their imperfections. (v. 15.) By doing so, he will know what has to be known, and in due course he will reach *Bhagavān*, the highest *Brahma*. (v. 16.)

273. (ii) *The dharmas of the forest dweller.* He should avoid the food prepared from what is raised on cultivated land; also fruits found on uncultivated land before they have become ripe, and what is cooked over a fire. This does not mean that he may eat a thing in its raw condition. This also should be avoided. He may live on fruits ripened by the sun. (Ch. XII, v. 18.) To make offerings to *devatās* at the prescribed times, he should prepare *charu* (cooked riced) or *puroḍaṣa* (ball of fried rice flour) from the grain to be found in the forest. He should live only on food procured at the time of his meal; what remains after the meal should not be kept for the next meal, but should be thrown away. (v. 19.) He should provide for the protection of the sacred fire only, a house made of leaves; or choose a hill cave. For himself he should be without a shelter, and put up with heat, cold, wind and rain, and the heat of the sun. (v. 20.) He should not shave the hair on his head, face and body and should not pare his nails nor wash the dirt on his body; his hair should be matted and he should be in possession of the following: a water vessel, a deer skin, a stick, the bark of trees for raiment and the utensils necessary for making offerings to the fire. (v. 21.) In this manner, he should live in the forest for twelve years,

eight years, four years, two years, or one year, and his mind should never be changed by the hard life that he has to lead. (v. 22.)

274. If owing to illness or old age, he is unable to continue this life of discipline, and to enquire into the nature of the *ātmā*, he should remain without food. When the moment of death approaches, he should make the three fires rise into himself, abandon the notion that the body is the *ātmā*, and that things connected with it as his, and should think that the elements of his body unite with their causes, each with its cause; thus, he should think of the vacant spaces in his body as uniting with ether; his breath with air; the heat of his body with fire; the blood with water; bones and flesh with earth and the rest with their causes; the senses located in the hands with its activity work with *Indra*; the sense located in the feet with its activity locomotion with *Vishṇu* in the form of time; the sense located in the tongue with its activity speech with fire; the sense located in the sex organ with the pleasure of sexual intercourse with *prajāpati*; the sense located in the anus with its activity excretion with *Mṛityu* (death); the sense of hearing along with sound with the directions; the sense of touch along with its activity touch with *vāyu*; the sense of sight along with its activity colour, with the sun; the sense of taste with its activity, taste, with *Varuṇa*; and the sense of smell with its activity smell with the *Aśvins*; the mind along with its activities desires with the moon; *buddhi* with its activity resolution with

Brahmā ; *ahamkāra* along with its activity, the confusion of the *ātmā* with the body, and the delusion that things connected with the body are related to the *ātmā*, with *Rudra* ; *chitta* with its activity clear perception with the *ātmā*, the dweller in the body ; the *sātvika* variety of *ahamkāra* with its products the senses ; and the mind with *mahat* ; and he should then think that the earth dissolves in water, water in fire, fire in air, air in ether ; ether in the *tāmasa* variety of *ahamkāra* ; and this in *mahat* ; *mahat* in *avyakta* (matter) ; *avyakta* in *akshara* (the imperishable *ātmā*). He should then think of the *ātmā* that survives as being mere *jnāna*, as being of the same nature as *Bhagavān*, and as being devoid of caste, quality and the like, and finally should cease from all activities as a fire, that has consumed its fuel, goes out. (Ch. XII, v. 23 to 31.)

275. (iii) *The dharmas of the Yati (One who renounces the world)*. One, that is disgusted with the world, should enter on the fourth stage of life, giving up everything other than his body, provided that he is able to do his duties ; He should not remain in a village for more than one night. In this manner, he should wander over the country. (Ch. XIII, v. 1.) If he desires to take up any of the things given up by him, it should be merely a piece of cloth to cover the sex organ, a cloth to cover his waist, a stick and a water vessel. He should not carry with him anything else except in a case of necessity. (v. 2.) He should go about alone, finding pleasure in the *ātmā* (himself) only. He should abandon a fixed place of abode and should be a friend of all.

He should completely subdue anger and regard *Nārāyaṇa* as the highest goal. (v. 3.) He should perceive this world as being in *Bhagavān*, who is other than matter and *ātmās*, and as imperishable ; also that *Bhagavān* is in everything, whether it is a product of matter or an *ātmā*.¹ (v. 4.) He should meditate on the nature of the *ātmā* as distinct from the body. This will be easy if he considers what takes place in a dream, in which the *ātmā* leaves the body lying on the bed, and goes out in a new body created by *Bhagavān* for dream perceptions. He should thus perceive that the *ātmā* is not his body as he thinks it to be in his waking moments. He should also think that bondage has been brought about by the will of *Bhagavān* with reference to his *karma*, and it is He that can release him. Bondage does not pertain to the *ātmā* in his nature. (v. 5.) He should not find pleasure in his life, which is unstable, as he will not find pleasure in that which is inevitable. He should await what time will bring him—time which brings about the birth and death of beings. (v. 6.) He should not find pleasure in books which do not deal with the *ātmā*. He should not adopt any definite means of livelihood for the maintenance of his body. He should avoid discussions with the object of gaining success for himself or overcoming an opponent, and he should not take up

¹ To perceive the world in *Bhagavān* means that which rests upon Him for support. To perceive *Bhagavān* in the world means that He pervades it as its *ātmā*. This verse thus amplifies the meaning of the word *Vāsudeva*.

sides in such discussions. (v. 7.) He should not collect disciples from love of fame, gain or worship. He should not waste his time in studying many books nor in teaching others, and he should not begin any work which would make him the head of a mutt (religious institution). (v. 8.) The stage of a *yati* is not generally intended for the practice of *dharma*s, i.e., actions described as the means to the attainment of fruits in this world or in the next ; for he has no desire for those fruits, and he looks upon *dharma* and its reverse in the same light. Hence he may do them or may not do them. His stage of life being intended for meditation on the nature of the *ātmā*, and of *Bhagavān*, he need not waste his time on *dharma*s ; but if he has not yet become fit for them, he may do them to obtain a qualification. (v. 9.) He should suppress every mark indicative of his learning, and conceal his purpose from others. Though a wise man, he should appear in the eyes of the world as an insane person or as a child ; though capable of speaking eloquently, he should appear like a mute person. (v. 10.)

276. In this connection *Narada* related the conversation between *Prahlāda* and a sage, that lived like a mountain serpent. He was lying on the bare ground on the banks of the *Cauvery* on the eastern slopes of the Western Ghats ; and parts of his body were covered with dust, which concealed his fine person. (Ch. XIII, v. 11 and 12.) After the preliminary praise of one another, the sage gave the following explanation of himself : Formerly, I was led by desire, which can never be

satisfied even by the attainment of proper objects, and from which the stream of *samsāra* flows. It made me do good or evil deeds as the effect of which I was born from various wombs. (v. 23.) Thus whirling round and round in *samsāra*, I attained this human body by accident—a human body, by which one may attain enjoyment in *svarga* (heaven world) or be released; and with which if he does evil deeds, he will be born as a beast or as a human being again. (v. 24.) I saw that men leading a householder's life and doing *karmas* (actions) to attain pleasure and to avoid pain failed in their attempts, and felt only pain. This filled me with disgust for worldly life. (v. 25.) The *svarūpa* (substance) of the *ātmā* is bliss, and no effort is needed to obtain it. The bliss will be realised, when one ceases from all worldly actions, and meditates on the *ātmā*. This being so, I lie down here, experiencing the fruits of my past *karmas*, which have begun to yield fruit. (v. 26.) People forget this bliss which already exists, and which is available to them; and being deluded by the thought 'I am a human being, I am a *deva* and the like' they attain insufferable *samsāra* in the form of residence in a mother's womb, birth, old age and death. (v. 27.) They are like persons, who abandon water, covered with weeds springing from it, and run towards a mirage to quench their thirst. (v. 28.) Persons who seek a goal other than their *ātmā* (themselves) are in the same position; they act to attain pleasure for themselves and the removal of pain; but their efforts often prove

fruitless ; for the means employed by them, *viz.*, their bodies and the like are under the control of *Bhagavān*, and they are themselves powerless. (v. 29.) They now experience sufferings of three kinds and lead a life, the duration of which is uncertain. What good will wealth or enjoyment do to them, which are obtained with great difficulty ? (v. 30.) I see the suffering of rich people, who do not control their mind and senses, and who are unwilling to spend their wealth. From fear of being robbed, they cannot sleep ; and they suspect every one. They are afraid of the king, the thief, their enemies, their own relations, beasts, birds, beggars and time. They are also afraid of themselves, lest any desire to spend it on themselves, or to distribute it among others should spring. (v. 31 and 32.) From the root cause wealth spring grief, confusion, fear, anger, desire, weakness, fatigue and the like. Hence a wise man should abandon desire for *prāṇa*, long life and wealth. (v. 33.) In this world there are two very good *gurus* (teachers), *viz.*, the bee and the large-sized serpent. From the former I learnt desirelessness, and from the latter the quality of being satisfied with what is obtained without effort. (v. 34.) The bee gathers honey drop by drop from flowers, and hoards it without drinking it. The honey gatherer kills it and carries the honey away. Similarly a person earns wealth with great difficulty ; and if he does not enjoy it, it is forcibly taken away from him by stronger persons. From this I learnt the folly of earning and hoarding. Like the

large-sized serpent, I lie down without making any effort, and I am satisfied with what comes to me of itself. If nothing comes to me, I remain for many days without food, and do not lose courage. (v. 35 and 36.) I do not mind whether the food that comes to me is small or large in quantity, whether it is good or bad, whether it is delicious or not, whether it is given with love or not and whether it comes by day or by night. (v. 37 and 38.) I wear whatever raiment comes to me, whether it be silk, deer-skin, a rag, or the bark of a tree, or anything else; for I am pleased with anything, knowing that I am experiencing the fruit of my past deeds. (v. 39.) I sleep on bare ground, on grass, on leaves, on stone, and on ashes. Sometimes at the desire of another I sleep on a cot or on a mattress in a palace (v. 40); sometimes I take a bath, wear fine clothes, and adorn myself with sandal paste, a garland of flowers and in other ways; and go about in a chariot or on the back of an elephant or horse; sometimes I wander without any cloth like one possessed. (v. 41.) I do not praise or blame any one; for I know that they differ from one another in their nature. Yet I wish the well-being of them all, especially their being at one with *Bhagavān* in thought and feeling. (v. 42.) A worldly man ignorant of the true nature of the *ātmā*, regards himself as different from others and says 'I am a *brāhmaṇa*; this other is a *śūdra*.' The *chitta*, from which this erroneous notion proceeds, should be regarded as dissolved in the mind, which identifies the *ātmā* with the body. This mind should be regarded as

dissolved in the *sātvika* variety of *ahamkāra* from which it is formed, and this variety of *ahamkāra* should be regarded as dissolved in *prakṛiti* (matter) from which it is formed through *mahat*. He should forget this matter in the enjoyment of the *ātmā*, i.e., himself. Then the sage, who meditates on the imperishable *Bhagavān*, should abandon every action, and thinking of himself about to attain the utmost likeness to *Bhagavān*, he should depart from the body." (v. 43 and 44.) The sage concluded with the following remarks "Thus I have explained to you what I am and how I behave, though I have refrained from giving this explanation to the world, and left them to regard my conduct as having departed from the teaching of the *veda* and the *smṛitis*. I have made an exception in your favour; for you are dear to *Bhagavān*." (v. 45.)

277. (iv) *The dharmas of the householder.* *Nārada* described them with special reference to the attainment by the householder of the goal reached by the *yati*. "A householder should do all the duties of his stage of life as the worship of *Bhagavān*, and attend upon those great men, that love Him intently. (Ch. XIV, v. 2.) Being in the company of men, that have conquered love and hate, he will often hear from them the stories of the doings of *Bhagavān* in His *avatāras*, which are calculated to give the same enjoyment as nectar does. This should be done with fervour and without prejudice to the discharge of his compulsory duties. (v. 3.) The company of those worthy persons would gradually lead to the destruction of attachment

to one's body, wife, sons, and the like. He should regard these things as perishable like things seen in a dream. These last only until the dream comes to an end. The body and the other things stated last only so long as the *karma*, which brought them to existence, lasts. (v. 4.) Though he is a wise man, and is without attachments, yet he should appear like one attached to them and use them so far as they may be necessary for his purpose. He should realise that to be a human being relates to the body and not to the *ātma*. He should give his assent to whatever his parents, sons, brothers, cousins and friends, say, and to whatever they desire, though inwardly he does not regard them as belonging to himself. (v. 5 and 6.) He should enjoy his wealth, whether it be produced with the rain that falls from heaven, whether it is dug out of the earth, or whether it comes by accident, with the thought that it has been given him by *Bhagavān*; and he should use only so much of it as may be needed for his maintenance. For as long as the stomach is satisfied, he will retain strength in his body. Whoever regards anything in excess of this as his own, is a thief and deserves punishment. (v. 7 and 8.) He should regard the following as he does his sons—animals like the dog and cat, camels, asses, monkeys, rats, creeping animals, birds and flies; for what is the difference between them and his sons? ¹ (v. 9.) Though a householder, he should not

¹ This means that when they consume his wealth in the form of grain or crops, they should not be beaten and driven away.

try to attain *dharma*, wealth, and enjoyment with great difficulty. He should be satisfied with what is given to him by *Bhagavān* with reference to place and time. (v. 10.) He should feed, so far as he can, all beings, that come to him suffering from hunger, including the dog, the man of evil deeds and the person of the lowest caste. (v. 11.) Though he has but one wife, he should give up the thought that she belongs to him—a thing very difficult to the worldly man. For the sake of the wife, men abandon their lives and kill their parents and *gurus*. One should therefore give up his attachment to his wife, and whoever does so conquers even *Bhagavān*. (v. 11 and 12.) Where is this worthless body the end of which may be worms, the dung of dogs or ashes,¹ and where is the wife who exists for the pleasure of that body, and where is the *ātmā* who like ether is capable of being anywhere?" (v. 13.)

278. The householder should make offerings to the *devatās* with what comes to him without effort and should live on what remains after the offerings are made. If anything is left after making the offerings, he should abandon the notion that it belongs to him. If he does so, he will reach the end attained by great men. (Ch. XIV, v. 14.) He should worship *devas*, *rishis*, *pitris*, men and other beings day by day, obtaining the wherewith by following his own means of livelihood. In doing so, he should think that he is

¹ If the body be not cremated, it will be eaten up by worms or by dogs and appear in the form of their dung; if cremated, it will be reduced to ashes.

offering worship to *Bhagavān*, who is within them and in himself as their *ātma* (inner ruler). (v. 15.) If he desires it, and has all the requisites therefor, he should do the daily *agnihotra* (offering into the fire) and the rest in accordance with the ritual prescribed in the *kalpasūtras* (ritual of worship of the three fires). (v. 16.) *Bhagavān*, who receives all the offerings, is not so pleased with an offering made into a fire, as He is with the offerings made into the mouth of *brāhmaṇas*; for fire and *brāhmaṇas* are His mouths. Hence one should satisfy *brāhmaṇas* with food and other things that they may require. By doing this, he does worship to *Bhagavān*, whose mouths they are. After this he should show hospitality to others, who regard *brāhmaṇas* with respect, each one according to his position. (v. 17 and 18.)

279. A householder of the twice-born caste should perform *śrāddhas* to their dead parents and their relations in the dark fortnight of the *proshthapada* month (September to October), if he has the means therefor and so far as they will permit. This is known as *mahālaya*. (XIV, v. 19.) Other times for doing *śrāddhas* are—the time when the sun starts for the north or for the south and when he enters the equator in his northward and southward progress, and the time known as *vyatipāta*.¹ (v. 20.) The times enumerated are

¹ The original enumerates certain other times for the performance of *śrāddhas*; they are shown in a tabular form below:

| MONTH | TITHI | NAKSHATRA |
|----------------|-------------|------------------|
| (1) all months | Twelfth day | ... |
| (2) „ | ... | <i>Śravaṇa</i> . |

calculated to increase the well-being of men. If one should do *śrāddhas* on those days, he will reap the

| MONTH | TITHI | NAKSHATRA |
|---|--|---|
| (3) <i>Chaitra</i> (April-May) | Third day (Bright fortnight) (known as <i>Akshaya tṛitīyā</i>) | ... |
| (4) <i>Kārtika</i> (November-December) | Ninth day (Bright) | ... |
| (5) <i>Mārga-śīrṣha</i> (December-January) and the three following months | Eighth day (dark) known as <i>Aṣṭakā</i> | ... |
| (6) <i>Māgha</i> (February-March) | Seventh day (bright) | ... |
| (7) " | Full moon | <i>Maghā</i> |
| (8) Other months | Full moon or the preceding day | <i>Nakshatra</i> giving name to the month as <i>uttara-phalguni</i> , <i>chītrā</i> and so on. |
| (9) | Twelfth day | <i>Anorūdhā</i> , <i>śravaṇa</i> <i>uttara-phalguni</i> , <i>uttara-ūśhāḍhā</i> or <i>uttara proṣṭapadi</i> . |
| (10) | Eleventh day | one of the last three stated above. |
| (11) | | <i>nakshatra</i> under which one was born. |

and (12) the new moon and solar and lunar eclipses. (v. 20 to 23.) (N.B.) A *tithi* is 1/30th part of the time taken by the moon to go round the heavens once. Of

fruit, longevity. Whatever is done on these days yields imperishable fruit—whether it be bathing, recitation of *mantras*, offerings into the fire, penances, worship of *devatās* and *brāhmaṇas* and the making of gifts to *devas*, *pitris*, men and other beings. (v. 24 and 25.) *Śrāddha* should also be done by a person when a *samskāra* is done to his wife, child, or to himself; or when a *karma* is done tending to his prosperity; and finally when a dead relation is cremated, and on the anniversary of his death. (v. 26.)

280. The places which conduce to the development of *dharma*, wealth and enjoyment are the following: the place where a proper person for receiving a gift can be found; the place where an image of *Bhagavān* is established; and the places where *brāhmaṇas* live, who do *tapas*, meditate on *Bhagavān* and show mercy to all beings; the place where worship is done to *Bhagavān*; the places where the *Ganges* and other rivers well known in the *purāṇas* flow; *Pushkara*

these fifteen form the bright fortnight during which the moon moves away from the sun, and his rays therefore wax; in the remaining fifteen days he moves towards the sun, and his rays gradually wane. The bright fortnight therefore begins from the first day after the new moon, and ends with the full moon. The dark fortnight begins from the first day after the full moon and ends with the new moon. A *nakshatra* is the time taken by the moon to travel through a constellation in the ecliptic. When entries are made in columns 2 and 3 the meaning is that the *tithi* and the *nakshatra* should come together. The month referred to is the solar month, i.e., the time taken by the sun to pass through one of the signs of the zodiac.

and other tanks; the places where great men permanently reside, *Kurukshetra*, *Gayā*, *Prayāga* (confluence of the *Ganges* and the *Jumna*), the *āśrama* of *Pulaha*, *Naimiṣa*, *Phālgūṇa*; the dam constructed by *Śrī Rāma* in the Indian ocean, *Prabhāsa* on the Guzerat coast opposite to (*Dvārakā*), *Kuṣasthali* (*Dvārakā*), *Benares*, *Mutra*, *Pumpā* on the banks of the *Thungabadra* near the ruins of *Hampi*, *Bindusaras* (the *āśrama* of *Kardama*), the *āśrama* of *Nārāyaṇa* (the place known as *Badari*), the banks of the *Alakananda* (a tributary of the *Ganges*), the *āśrama* of *Sitā* and *Rāmā* (known as *Chitrakūṭa*), and great hills like *Mandara* and *Malaya*. Any *dharma* done in these places will be a thousand times as effective as that done anywhere else. (Ch. XIV, v. 27 to 33.)

281. The proper person to whom gifts or offerings should be made is *Hari* (*Bhagavān*) alone, who appears in the forms of movables and immovables. Wise men, that know who are suitable persons, have so decided. (Ch. XIV, v. 34.) At the time of the *rājasūya* sacrifice, Oh King!,¹ while *Brahmā*, his sons, *devas*, *rishis*, and worthy men were present, *Achyuta* (*Bhagavān*) was decided to be the fittest person to receive the mark of respect first before others. (v. 35.) The *brahma-aṇḍa* filled with groups of *ātmās* is like a huge tree. As by watering the roots of a tree all the branches and leaves obtain nourishment, so by doing worship to *Bhagavān* all

¹ These words are addressed to *Udhishṭhira*, the eldest of the *Pāṇḍavas*, who performed the sacrifice.

ātmās are satisfied ; for He is the root on which they all depend. (v. 36.) He created cities for His residence, in the form of the bodies of *devas*, *rishis*, men and beasts, and He lies in them in the form of *ātmā*. From the fact that He lies in a *pura* (city) He is known as *Purusha*. Though He is thus present in all beings, yet He exhibits in them His knowledge and power differently in different beings ; He exhibits them to a greater degree in some and to a smaller degree in others. Hence He is the proper person in whom these are exhibited to a very large extent. (v. 37 and 38.) In the *tretā* and the succeeding *yugas* people were found to treat one another with disrespect. Wise men therefore instituted the worship of *Bhagavān* in images. Hence some persons worship Him in images with fervour ; but if they hate *Bhagavān* in the form of a human being, He does not give them the fruit of the worship. Among persons who are fit objects for receiving worship as thus determined, *brāhmaṇas* occupy the highest place ; for they do *tapas*, meditate on *Bhagavān*, and are satisfied with what they get without effort, and bear the *veda* which is a body of *Bhagavān*. (v. 39 to 41.) They purify the three worlds with the dust of their feet, and *Bhagavān Kṛishṇa*, who is the *ātmā* of the world, regards them as the highest *devatās*. (v. 42.) Even *brāhmaṇas* differ from one another ; some discharge the duties of their status ; some others practise fasting and other forms of *tapas* ; still others learn the *veda* and teach it to others ; a few do the duties of their status as the worship of *Bhagavān*.

without a longing for any fruit and with the help of such *karmas* they meditate on Him. These last should be preferred in offerings to *pitris* and *devas*. If they be not available, others should be chosen so far as they may be fit. (Ch. XV, v. 1 and 2.)

282. Two persons must be selected for offerings to *devatās* and three for offerings to *pitris* or one may be chosen for each class. Though full means are available, it is not desirable to do *srāddha* on a large scale; for this will render necessary the choosing of one's relations and what is offered to them, though unexceptionable, in itself having regard to place, time and materials and fervour, will not be the best. (Ch. XV, v. 3 and 4.) The best material to be offered is a preparation from the grains upon which forest dwellers live, provided that the offering is made with the thought that they are offered to *Bhagavān*. (v. 5.) With the same thought one should divide his food among *devas*, *rishis*, *pitris* and *bhūtas*, reserving a portion for himself and for his relations. (v. 6.) No meat should be offered in *srāddhas* nor should it be eaten by the giver; for *Bhagavān* is highly pleased with the food consumed by forest dwellers, but not by the killing of an animal. (v. 7.) Those, that desire to do the best *dharma*, should abstain from the injury of beings with the mind, the tongue or the body; and there is no other *dharma* so praiseworthy as this. (v. 8.) Those, that pay particular attention to this point, gradually abandon offerings involving many actions; they abandon desire for fruits, and subduing their mind they meditate on

Bhagavān. (v. 9.) Beings are afraid of one, that makes offerings with materials prepared from animals or corn, and they think "this person will surely kill me without mercy. He desires to satisfy himself with my *prāṇa* and he does not know how a proper offering is to be made". (v. 10.) Hence one should be satisfied with the food on which forest dwellers live, and which come to him without effort; and with this he should do those *dharma*s that are compulsory, whether they should be done on the occurrence of a contingency or not. He should avoid *karma*s that are not compulsory, but are permitted to one that desires fruits. (v. 11.)

283. In the foregoing paragraphs the *dharma*s of all the castes and of all the stages of life have been fully described. The reverse of *dharma* is *adharma* and it is a tree with five branches; which are *vidharma*, *Paradharma*, *ābhāsa*, *upamā* and *chhala*. These five should be abandoned like other forms of *adharma*. *Vidharma* is a *karma* that cannot be done without interfering with the doing of a *karma*. The doing of a *dharma* enjoined to a particular caste or stage of life becomes *adharma* when done by another person of another caste or in another stage of life. This is *paradharma*. *Dharma*s have been prescribed with reference to the nature of men. It is only then that they will conduce to the subjugation of their mind and senses. *Ābhāsa* is a *karma* that is not prescribed for any stage of life but is done by one of his own choice. *Upamā* is a *karma* taught by an *āgama* which does not accord with the teaching of the *veda*. A *karma* done with

intent to procure a good name for the doer comes under this head; and *chhala* is a *karma* done by putting a forced construction on a *vedic* or *smṛiti* text to suit one's inclination. (Ch. XV, v. 12 to 14.)

284. In para 272 it was stated that the student might enter on any other stage of life and the householder on the next two stages, if he desires them. Similar permission is not given to a *yati* who has renounced the world, to enter the householder's life, which is the field in which *dharma*, wealth and enjoyment grow. If he does so without being ashamed of it, he will be said to have eaten what he had vomitted. (Ch. XV, v. 36.) When he left home he regarded the body as being other than the *ātmā*, as being perishable, and as being liable to become in the end the dung of a dog, or worm or ashes. By re-entering home he will regard the very same body as being the *ātmā* and will praise it. Should not such a person be regarded as being foolish? (v. 37.) The householder that does not make the offerings prescribed, the student that does not observe his discipline, the forest dweller that returns to the village and the *yati* that hankers after sense objects—all these are not really in their several stages of life, but merely act like those that are in them. They have been robbed of their minds by the *māyā* of *Bhagavān*; they should be left alone and deserve pity. (v. 38 and 39.) The return of a *yati* to a householder's life has been condemned, but such a thing is not likely; for when he became a *yati*, he knew the nature of the *ātmā* and of *Bhagavān* as they are,

and by this knowledge the *vāsanās* (tendencies) of his mind were destroyed. Why should he and for whose sake should he be attached to sense objects and take care of his body? The intention is merely to give a warning. (v. 40.)

285. One that seeks to rise from *samsāra*, should do those actions, that are prescribed by the *veda* for his caste and for his stage of life with reference to particular places and times. He should do no other actions. A householder too attains the same goal by doing the duties of his position in the manner pointed out and such others as are stated in the *veda*, and by making his love for *Bhagavān* grow everyday. (Ch. XV, v. 66 and 67.)

(ii) DESCRIPTION OF HELL

(Sk. V, Ch. XXVI)

286. There is a place known as *naraka*, which lies in the southern part of the *brahma-aṇḍa* below the earth and above the water envelope. In this live the *pitris* known as *agnishvāttas* doing meditation, and wishing the welfare of those descended from them. Here *Yama*, the lord of the *pitris*, surrounded by his servants awards punishments earned by their *karmas* to those deceased men who are brought to this country by his servants; and in this matter he is very careful not to disobey *Bhagavān's* directions in any respect. There are according to some twenty-one hells. *Suka* described the various hells, the evil deeds for which persons are

punished therein, and the kind of tortures undergone by them. (v. 5 to 7.) This information is exhibited in a tabular form below.

| NAME OF HELL | EVIL DEEDS FOR WHICH PUNISHMENT IS AWARDED | KIND OF TORTURE UNDERGONE |
|-------------------------|--|--|
| 1. <i>Tāmisra</i> | To deprive one of his wealth, children or wife. | Withholding food for satisfying hunger and water for satisfying thirst; beating with rods; and threatenings, with the effect that the person becomes unconscious. (v. 8.) |
| 2. <i>Andha-Tāmisra</i> | To deceive one and to enjoy his wife and other properties of his. | Unable to bear the torture in this hell the sinful man loses consciousness and becomes blind. (v. 9.) |
| 3. <i>Raurava</i> | To maintain one's family day by day by injuring others with the thoughts that the body is the <i>ātmā</i> and that things connected with it are his. | The persons injured appear in the hell in the form of <i>ruru</i> and hurt him exactly as he injured them before. <i>Ruru</i> is the name of an animal more cruel than serpents. (v. 10 and 11.) |
| 4. <i>Mahā-raurava</i> | To feed one's body without the thought of anything else. | The <i>rurus</i> cut and eat his flesh and make him eat the same. (v. 12.) |
| 5. <i>Kumbhī-pāka</i> | To kill beasts or birds mercilessly and to cook their flesh and eat it. | He is thrown by <i>Yama's</i> servants into boiling oil and is cooked. (v. 13.) |

| NAME OF HELL | EVIL DEEDS FOR WHICH PUNISHMENT IS AWARDED | KIND OF TORTURE UNDERGONE |
|-------------------------|---|--|
| 6. <i>Kala-sūtra</i> | To injure mother, father or a <i>brāhmaṇa</i> . | He is placed on a large brass sheet, which is ten thousand <i>yojanas</i> (<i>yojana</i> equals ten miles) in circumference, which is as level as a threshing floor and which is heated by the sun above and by fire from below. He is burnt by hunger and thirst outside and inside his body. He sits, lies down and moves about, stands and runs. The time of torture is as many thousand years as there is hair on the body of a beast. (v. 14.) |
| 7. <i>Asi-patravāna</i> | To swerve except in case of danger from the path laid down by the <i>veda</i> and to resort to <i>āgamas</i> opposed to it. | He is made to enter a jungle filled with palmyrah trees of which the leaves are double edged knives. He is made to run through it, whipped from behind. He runs here and there and his body is cut by the knives in numerous places. He cries out, 'Oh! I am killed' and at every step, he loses consciousness. (v. 15) |
| 8. <i>Sakara-mukha</i> | For a king or his servants to punish one that does not deserve it or to | In this hell, animals with the mouth of swine crush, and squeeze his body as |

| NAME OF HELL | EVIL DEEDS FOR WHICH PUNISHMENT IS AWARDED | KIND OF TORTURE UNDERGONE |
|--------------------------|--|---|
| | inflict corporal punishment on an offending <i>brāhmana</i> . | an elephant crushes a piece of sugarcane. He cries out in agony and loses consciousness in the same manner as the innocent persons punished by him lost consciousness. (v. 16.) |
| 9. <i>Andha-kūpa</i> | To injure beings whose means of living have been ordained by <i>Bhagavān</i> and who cannot appreciate the suffering caused by them to others by their modes of living. The sinful man has a means of livelihood ordained for him and can appreciate the sufferings of others. | He is bitten by the beings injured by him—bees, birds, creeping animals, mosquitoes, lice, bugs and flies and by such others as have been injured by him. He cannot enjoy the comfort of sleep, cannot remain in one place and rolls about like an <i>ūtmā</i> in a diseased body. (v. 17.) |
| 10. <i>Kṛimi-bhojana</i> | For a householder to eat what comes to him without making the five daily offerings and without dividing it among guests. | If he has not made <i>prāyaschitta</i> for this, he is thrown into a pit ten thousand <i>yojanas</i> in circumference full of worms. He becomes a worm and eats them and he is eaten by them. (v. 18.) |
| 11. <i>Sandamśana</i> | To take stealthily or by force the gold, precious stones or other | <i>Yama</i> 's servants pierce him with red hot iron tridents. (v. 19.) |

| NAME OF HELL | EVIL DEEDS FOR WHICH PUNISHMENT IS AWARDED | KIND OF TORTURE UNDERGONE |
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| | valuables of a <i>brahmana</i> and to do the same except in cases of neces- sity in the case of any other person. | |
| 12. <i>Tapta-sūrmī</i> | For a man to have sexual intercourse with a forbidden woman and for a woman to have sexual intercourse with a forbidden man. | They are whipped and are made to embrace a red hot iron post in the form of the woman or the man as the case may be. (v. 20.) |
| 13. <i>Vajra- kanṭaka- śālmali</i> | To serve from greed those the service of whom is forbidden. | He is made to get up a tree with thorns as hard as <i>vajra</i> (<i>Indra's</i> weapon) and is impaled alive. (v. 21.) |
| 14. <i>Vaitaraṇī</i> | For a <i>kshatriya</i> king or his servants themselves to violate or permit others to violate the rules of conduct prescribed by the <i>veda</i> for each caste or stage of life. | He is thrown into a stream, which bears this name, which forms as it were a ditch round hell, and which is filled with filth, urine, puss, blood, hair, nails, bones, flesh, medas ¹ majjā ² and <i>vasū</i> . ³ There he is eaten by the animals that live |

¹ Medas is a membrane covering an organ in the body.

² Majjā is the liquid within the spinal column.

³ Vasū is the water in which the flesh of animals is cooked.

| NAME OF HELL | EVIL DEEDS FOR WHICH PUNISHMENT IS AWARDED | KIND OF TORTURE UNDERGONE |
|--------------------------|--|---|
| | | in the water. He is carried here and there along the stream by his <i>prāṇa</i> . He remembers his past deeds. In spite of all this suffering, he is unable to abandon his body. (v. 22.) |
| 15. <i>Pāyada</i> | For a twice-born man to be the husband of a <i>śūdra</i> woman, to live like a beast devoid of shame, without purity, proper conduct and the restrictions imposed by proper authority. | He is thrown into an ocean filled with puss, filth, urine, phlem and dirt and is made to live upon despicable things. (v. 23.) |
| 16. <i>Prāṇa-Nirodha</i> | For a <i>brāhmaṇa</i> and others to be the master of dogs and asses, to find pleasure in hunting and in killing beasts not found in places that are not holy bathing places. | He is made a mark for <i>Yama</i> 's servants to be shot at with arrows. (v. 24.) |
| 17. <i>Vaiśasa</i> | To kill animals at sacrifices merely to be praised by others and to earn for oneself the name <i>Dikshita</i> . | He is hurt by <i>Yama</i> 's servants as he hurt animals before. (v. 25.) |
| 18. <i>Retas-Kulya</i> | For a man blinded by sexual passion to cause his wife of the same caste to drink his semen. | He is thrown in a stream filled with semen and is made to drink it. (v. 26.) |

| NAME OF HELL | EVIL DEEDS FOR WHICH PUNISHMENT IS AWARDED | KIND OF TORTURE UNDERGONE |
|---------------------------|---|---|
| 19. <i>Sārameya-Adana</i> | For a thief to set fire to a house or to administer poison; and for a king or his servants to injure the residents of a village, or of a mine or a caravan of traders. | Seven hundred and twenty dogs with teeth as hard as <i>vajra</i> (<i>Indra's weapon</i>) eat him with force.. (v. 27.) |
| 20. <i>Avichimat</i> | For one who utters a falsehood in giving evidence, in exchange of articles or in making a gift. | He is made to fall with his head downwards on the top of a hill from a height of hundred <i>yojanas</i> , where there is nothing to hold on; the place on which he falls is a rock which appears however to be a sheet of water.. His body is shattered to numerous small bits; yet he does not die and this process is repeated. (v. 28) |
| 21. <i>Ayas-pāna</i> | For a <i>brāhmaṇa</i> or his wife who has done <i>soma yāga</i> to drink toddy; for a <i>kṣatriya</i> or <i>Vaiśya</i> who is doing a <i>vrata</i> to drink toddy; for these latter two to drink the <i>soma</i> juice by inadvertence. | The offender is thrown down and <i>yama's</i> servants press his chest with their foot and pour molten iron into his mouth and make him drink it. (v. 29.) |
| 22. <i>Kṣhāra-Kardama</i> | For a person who is in every way inferior to think highly of himself and to refrain from | He is thrown into this hell with head downwards and is made to undergo insufferable tortures. (v. 30.) |

| NAME OF HELL | EVIL DEEDS FOR WHICH PUNISHMENT IS AWARDED | KIND OF TORTURE UNDERGONE |
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| | showing proper respect to a superior by birth, <i>tapas</i> , learning, good conduct, caste and by stage of life. | |
| 23. <i>Raksho-gaṇa Bhakṣhaṇa</i> | For a man to offer a human being in a sacrifice, for a woman to eat the flesh of a person so injured. | The person so offered appears in the form of a <i>Rākṣasa</i> , cuts his or her body with his knife like a butcher, and drinking his blood he dances, sings and rejoices as he or she rejoiced before, when the person was killed. (v. 31.) |
| 24. <i>Śula-prota</i> | For a person to induce innocent people living in a village or in a forest to confide in himself, to pass a trident or a string through their bodies and to amuse themselves by so doing. | A trident or string is passed through his body in hell; he suffers from hunger and thirst; crows, kites and cranes bite him with sharp beaks and he then remembers the sinful deed for which he suffers. (v. 32.) |
| 25. <i>Danda-Śuka</i> | For a cruel person to make others tremble from fear. | He is eaten in the hell by serpents with five or seven heads as a serpent eats rats. (v. 33.) |
| 26. <i>Avaṭa-Nirodha</i> | To confine his children, persons blind in one or both eyes, or other weak persons in a pit, in a granary or in a bush. | The offender is confined in similar things with the help of fire or smoke mixed with poison. (v. 34.) |

| NAME OF HELL | EVIL DEEDS FOR WHICH PUNISHMENT IS AWARDED | KIND OF TORTURE: UNDERGONE |
|-----------------------------|--|--|
| 27. <i>Akshi-paryāvarta</i> | For a householder who frequently looks with angry eyes at guests who come to his house as if he would burn them, whether the guests be familiar or new persons. | In the hell his eyes are violently pricked by crows, kites and other birds with their beaks as hard as <i>Vajra</i> (<i>Indra's</i> weapon). (v. 35.) |
| 28. <i>Suchā-mukha</i> | For a rich person to think highly of himself; on that account to look askance at every person lest his wealth should suffer diminution or destruction, with faded face and heart, without enjoying any comfort; and to take care of his wealth like a <i>piṣācha</i> . | In the hell, <i>Yama's</i> servants pass through every part of his body threads with needles as a tailor does when making a coat. (v. 36.) |

General Remarks: There are similar hells in the country ruled over by *Yama* by hundreds and thousands. Those that do *adharma* (the reverse of *dharma*) described here and those not described, enter them. Those that do *dharma* go to *svarga* and have enjoyment there. Both classes of people return to this world with a remnant of their good and evil deeds. (v. 37.) This description refers to those that are on the path of *pravṛtti*, i.e., *karmas* done for fruits. (v. 38.)

(iii) DESCRIPTION OF KALI YUGA (AGE)

(Sk. I, Ch. XV to XVII and Sk. XII, Ch. III and V)

287. On the day that *Bhagavān*, *Śrī Kṛishṇa*, abandoned the earth and departed, the *Kali* age began—*Kali* which creates a leaning to *adharma* in those, that

do not know what they are in their own nature. *Yudhishtira*, the *Pāṇḍava* king of *Hastināpura*, saw that *Kali* had entered his kingdom, his city, his home and the bodies of his subjects; and knowing that he is the cause of greed, falsehood, deceit, injury and such like undesirable elements, he prepared to depart for the *Himalayas*. He then placed *Parikshit* on the throne and departed with his brothers and *Draupadi*. (Ch. XV, v. 36 to 38 and 45.)

288. *Parikshit* was a good king and walked in the foot-steps of his grandfathers. One day the following wonderful incident took place not far from where he was. (Ch. XVI, v. 18.) *Dharma* was going about in the form of a bull with one leg only. He saw earth in the form of a cow with a faded countenance and with tears in her eyes like a mother deprived of her child, and made the following enquiries (v. 19): "Mother! are you well without any ailment in your body? Brightness has gone from your slightly faded face. I presume that you have some trouble in your mind and that you are thinking of some relation at a distance. (v. 20.) Do you grieve about me, who have one foot only; about yourself, who will be ruled by *Śūdra* kings; about the *devas*, who will lose the offerings hitherto made to them by men; or about the people, that will suffer by the withholding of rain by *Indra*? (v. 21.) Do you grieve about women, that will not be protected by their father, husband or sons; about children, who will suffer as if from *Rakshasas*; or about the *veda*, which describes the *svarūpa* (substance)

forms qualities, and *vibhūties* of *Bhagavān*, when it will be neglected by *brāhmaṇas*, whose *karmas* (actions) will not be those prescribed by it. (v. 22.) Do you grieve about the *Kshatriyas*, who will not treat *brāhmaṇas* with respect; and who coming under the influence of *Kali*, will cease to be good kings; about the country which will suffer from their misrule; or about men who will go to prohibited countries and find pleasure in eating, drinking, wearing fine dress, bathing and sexual intercourse? (v. 23.) Do you grieve about *Śrī Kṛishṇa*, who came down to ease you of your great burden; and does the thought of His actions fill you with grief? Tell me the cause of your mental trouble. Have you been robbed of your prosperity by time, which is stronger than the strongest of beings?" (v. 24 and 25.)

289. The earth replied "You know all the causes of my trouble. Otherwise how can you put these questions describing *dharma*s? Yet I will reply. The cause of my trouble is that by which you have been deprived of your three feet and go about with one foot only. (Ch. XVI, v. 26.) I grieve especially about the departure of *Śrī Kṛishṇa*, who was the seat of the following qualities: truth-speaking, purity (being untouched by any imperfection), mercy; overlooking offences; desirelessness arising from being able to command every thing that may be desired; ever being glad, rectitude, control of the mind and the senses, *tapas* (thinking about the creation, sustenance and protection of the world); equanimity (being without

hunger, thirst, and the like); being unaffected by the pairs heat and cold, pleasure and pain; absence of useless undertakings; perception of the teachings of the *śāstras* as they really are; knowledge needed to remove that which is undesirable and to give what is desirable; absence of desire for sense objects; controlling all beings other than Himself; not turning away from a battle; *tejas* (incapable of being opposed by any one); strength, memory (remembering a good that has been done by one in spite of His being offended in many ways); being able to do anything without depending upon another; skill, brightness capable of making the light of the sun fade; bravery (capacity to enter a battle-field with the same mind as in entering one's home); gentleness, boldness of speech in any assembly; humility towards great men; right conduct, *sahas* (strength of *prāṇa*), *ojas* (strength imparted by food and drink), capacity to bear, greatness arising from possession of infinite knowledge and the like; deepness (that quality which prevents the gauging of His intentions); being unaffected by causes that will stir up anger; faith in the truth of the *śāstras*, fame, fitness for being worshipped and being without the confusion of the *ātma* with the body. These and other qualities that are desired by those that wish to become great are found in Him. They do not leave him at any moment. (v. 27 to 30.) I grieve about the world, which has now been abandoned by Him, who is the seat of all noble qualities, and who is the abode of *Śrī*; and on which the sinful eyes of *Kali* have fallen. (v. 31.) I grieve

about myself, about you, the best of *devas*, about *devas*, *pitris*, *rishis*, *sādhus* (great men) all castes and all stages of life. (v. 32.) I grieve about my separation from *Śrī Kṛishṇa*. Even *Śrī*, desiring whose side-glance, *Brahma* and others sought refuge in *Bhagavān* and did *tapas* for a long time, has abandoned her abode, the lotus flower and enjoys with fondness the beauty of His lotus-like feet. (v. 33.) I was adorned in every part of my body by the foot-prints of *Bhagavān* bearing the following marks—the lotus flower, the *vajra* of *Indra*, the rod of the elephant driver, and a flag. The beauty which I attained from this, made me excel every one in the three worlds and I was full of conceit. (v. 34.) That *Bhagavān* has now abandoned the worlds, the purpose of His coming down having been finished. He destroyed a hundred *akshauhīnis* of kings born in *asura* families in order to ease me of the very great burden under which I was groaning. This He did without depending on any one's help. By His prowess he made you go about with all your feet—you, who now suffer from the deprivation of three of them. To carry out those purposes He took a beautiful human form and lived among the *yādavas*. (v. 35.) Who can bear the separation from the best of *Purushas* (intelligent beings) who with loving looks, beautiful smiles and pleasing words deprived the women of the *madhu* race of their pride and firmness of mind? When he adorned me with his foot-prints, my hair stood on end and I rejoiced. (v. 36.)

290. When *Dharma* and earth were thus conversing, *Parīkshit* reached the bathing place known as

Prabhāsa. There he saw a bull and a cow being beaten like one that had no protector, by a *śūdra* who had a rod in his hand, and who had the marks of a king. (Ch. XVI, v. 37 and Ch. XVII, v. 1.) Of them the bull was white like the root of a lotus plant, and was being beaten by the *śūdra*. It stood with difficulty trembling from fear and was passing urine. The cow, that yields the materials for making offerings to the *devatās*, was being kicked by the *śūdra*; and it showed signs of suffering. She had a calf by her side; she had tears in her eyes; and was lean and desired grass to eat. (v. 2 and 3.) The king asked stringing his bow (addressing the *śūdra*) "Who are you? By appearance you seem to be a king but by action you are a non-*brāhmaṇa*. You think that because *Śrī Kṛishṇa* and *Arjuna* have departed, you may do what you please. You beat innocent animals when one that protects them is by; and you therefore deserve punishment and your relations will have to grieve for you." (v. 4 to 6.) Turning to the bull he asked "You are white like the root of a lotus plant. You go about in the form of a bull with one foot only. Are you a *deva* desiring to give me pain? In this world protected by the arms of the *Pāṇḍavas* there is no one except yourself from whose eyes tears fall on the ground. Let the fear of the *śūdra* go from you." (v. 7 to 9.) Then addressing the cow, he said "Mother! do not weep while I am here to punish wicked people. If a king intoxicated with power allows his subjects to tremble from fear of wicked

people, his fame, life, happiness and the attainment of his goal will perish. (v. 9 and 10.) This is the highest *dharma* of a king, *viz.*, the removal of the suffering of those that suffer. I will therefore kill this wicked person that injures you. (v. 11.) Oh Bull! who has cut off three of your feet? No one should suffer like you in the country ruled by a king that follows the example of *Śrī Kṛishṇa*. Tell me who the person is, that has deformed you. His action will be a blot on the good name of the descendant of *Prithā* (mother of the *Pāṇḍavas*). (v. 12 and 13.) One that injures an innocent person has cause to fear me in every way; by the punishment of a wicked person, the well-being of a good being results; I will cut off the hand of a person who injures an innocent person without fear, even though he be a *deva*. (v. 14 and 15.) The protection of those that do the duties of their position and the punishment of those that swerve from them except in cases of necessity are the king's *dharmas*. (v. 16.)

291. The bull replied "Your words to remove the fear of suffering people are suitable to the descendants of *Pāṇḍu*, the hosts of whose noble qualities made *Śrī Kṛishṇa* become their messenger and charioteer. (Ch. XVII, v. 17.) We do not know the person by whom the seeds of suffering to us have been sown; for we are deluded by statements which point out different causes for one's suffering. (v. 18.) Some state that the suffering person himself is the cause; others say that it is his *adṛishta* (*daiva*); still others say that it is *karma*; yet others state that it is the change of matter;

and there are some others who maintain that it is *Īṣwara*. A few assert that suffering is caused by some cause that cannot be described, and that cannot be discovered by any means. This being so, be pleased to discover the present cause with your intelligence." (v. 19 and 20.)

292. On hearing these words, the king considered for a moment and perceiving the cause said (Ch. XVII, v. 21.) "You speak *dharma*. You therefore know what *dharma* is. You are therefore *dharma* in the form of a bull. Do you refer to the *dharma viz.*, that one that relates to another the wrong-doing of a person, goes to the same place to which the wrong-doer goes; or do you mean in reality that you do not know who has injured you and why? for *Bhagavān's* will is beyond the thought and speech of men. (v. 22 and 23.) *Tapas*, purity, mercy and truth-speaking are said to be the four feet of *dharma*; of these, three have been broken respectively by pride, attachment and intoxication which are parts of *adharma*.¹ (v. 24.) Oh! *Dharma*! this *Kali* strengthened by falsehood wishes to seize that by which the remaining foot in the form of truth-speaking may be removed. (v. 25.) This cow is earth herself, whose heavy burden was removed by *Bhagavān*, and who rejoiced at the receipt of His fine foot-prints everywhere. (v. 26.)

¹ The enemy of *tapas* is pride; for any merit earned by it leaks out when it is paraded. Purity is purity of mind and its enemy is attachment to objects, or to one's relations. The enemy of mercy is intoxication from the possession of wealth, high birth or learning.

This good lady is unhappy at being abandoned by *Bhagavān*; and she grieves with tears in her eyes with this apprehension “*Śūdras* appearing in the guise of kings and not disposed to treat *Brāhmaṇas* with respect will rule over me”. (v. 27.) Having thus pacified *dharma* and the earth, *Parīkshit* took up his sharp sword to be used against *Kali*, the cause of *adharma*. (v. 28.) *Kali*, seeing the king's action, took off the emblems of a king that he had on, and trembling, fell prostrate at his feet. Being kind to weak people, the king did not kill him as he had purposed, and smiling, said (v. 29 and 30), “No one that appeals to me with folded hands need fear me, who will maintain the good name of *Arjuna*. You should not remain in my kingdom; for you are a friend of *adharma*. If you remain in the bodies of kings, the following group of *adharma*s will prevail: greed, falsehood, theft, injuring others unperceived, evil deeds, poverty, the elder sister of *Śrī*, deceit, quarrel and doing *dharma* for being praised by others. (v. 31 and 32.) You should not therefore remain in *Brahmāvartha*,¹ in which *dharma* and truth-speaking should prevail, and in which knowing men worship *Bhagavān*, who fills all movable and immovable beings inside and outside like the wind, and who yields to those that worship Him with offerings, all the fruits sought by them and also the bliss of release. The offerings never prove abortive.” (v. 33 and 34.) *Kali*

¹ The country between the *Sarasvatī* and *Drishadvatī* rivers.

replied "Wherever I shall live under your direction, I shall perceive you with a bow in your hand. Hence be pleased to indicate a place where I shall live permanently carrying out your order." (v. 35 to 37.) *Parikshit* indicated to *Kali* the places where gambling, drinking and the slaughtering of animals are carried on and where men are attached to women. (v. 38.) *Kali* was not satisfied with these; on being appealed to by him, *Parikshit* first added gold to the list of places, and then the places where falsehood, intoxication from wealth and the like, desire, anger and hatred prevail. (v. 39.) After giving this allegorical description of the influence exercised by *Kali* in paras 287 to 292, *Śuka* gave the following advice "Hence, one that wishes his own well-being, should not live in the places indicated to *Kali*. This warning applies in particular to a king, who finds pleasure in doing *karma*." (v. 41.)

293. From the questions put by the bull to the cow, see para 288, an idea may be formed of the influence exercised by the *Kali* age. This is described in somewhat greater detail in Sk. XII, Ch. III:—
 (1) *The Country*. There will be continued drought, and people will suffer from famine on the one hand and from payment of taxes on the other. Every day their mind will be agitated with the anxiety as to how food may be procured. (v. 39.) The country will be molested by bands of thieves. (v. 32.) (2) *The people in general*: They will be dull in intelligence. (v. 31.) They will be poor and will not have the means to obtain

food, drink, clothing, bed and ornaments and will wander like *piṣāchas* for a trifle. (v. 40.) They will abandon old friendships and quarrel with one another, and will even kill their relations. To procure a small sum of money they will be prepared to lose their lives. (v. 41.) They will be full of desires and in particular think only of filling their stomach and satisfying their sex organ. They will not take care of even their parents, when they become old; nor will they support their sons, however clever they may be. (v. 42.) They will abandon cows, when they will no longer yield any milk. (v. 36.) They will not follow the *āchāra* (right conduct) that has come down from their ancestors, and will not be ashamed at doing so. (v. 35.) Finally, the *vedas* will be neglected in favour of *āgamas* that are opposed to them, and their minds being affected by them, they will cease to offer worship to *Bhagavān* Achyuta, who is the highest *guru* of the world and before whose lotus like feet the lords of the three worlds prostrate. (v. 32 and 43.) (3) *Men*: Men will cease to regard as their relations, parents, brothers and cousins; and the only persons whom they will consult and regard as their relations will be the brothers and sisters of their wives; for they will be much attached to women and hold in high esteem the pleasure of sexual intercourse. (v. 37.) (4) *Women*: Women will be short in stature and will have a large family of children and will themselves consume much food. Their conduct will not be what it should be. They will resort to

persons other than their husbands, and will not be ashamed at doing so. They will ever speak harshly and will be addicted to theft, and deceit and will be obstinate. (v. 31 and 34.) (5) *the four castes: the brāhmaṇas* will think only of gratifying their stomach and sex organ. (v. 32.) The *vaiśyas* will be poor and mean-minded and will practise deceit in their trade. All the castes will follow means of livelihood condemned by the *śāstra*, regarding them as worthy ones, even though there be no necessity for it. (v. 35.) *Śūdras* will receive gifts, putting on the guise of a *tāpasa* (one that does *tapas*); though they do not know what *dharma*s are, yet they will occupy the seats of the highest caste and teach *dharma*. (v. 38.) (6) *the four stages of life*: Students will be impure and will not observe the discipline prescribed for their stage; householders instead of maintaining others will obtain their food by begging; forest dwellers will return to live in villages and *yatis* (those that have renounced the world) will hanker after wealth. (v. 33.) (7) *master and servant*: servants will abandon their masters when they become poor, even though they may be the best of men; and masters will abandon their servants, when they are unable to do any work from old age, disease, or any other cause. (v. 36.) (8) *Kings*: They will live upon their subjects instead of protecting them. (v. 32.) Not satisfied with their kingdom, they will wish to add to their possessions by conquest. Earth ridicules them in these words—Oh! How foolish are kings, who wish to obtain possession of me by

conquest! They do not perceive that they are toys in the hands of death. (Ch. III, v. 1.) Their efforts prove fruitless. They place great faith on their bodies, which are unstable like the foam on waves. (v. 2.) They have seen the death of their fathers, but yet do not realise that like them they themselves will die. They think as follows "I will first subdue my mind and the five senses. I will then subdue such a King, his ministers, the citizens of his capital, their friends and the elephant drivers. (v. 3.) In this manner I will bring under my rule the whole of the country up to the ocean." (v. 4.) Their minds being bound by this desire, they do not see death who is by their side. If they succeed in this attempt, they proceed to conquer the islands in the ocean. How will this conquest help in the control of one's self? It is this control that will lead to release. (v. 5.) The several *Manus* and their sons who ruled over the country, have departed. But no one took me with him. (v. 6.) On my account there is quarrel between father and son and between brothers, their mind being fixed on their kingdom as being their property. (v. 7.) They say to one another "the whole of this is mine only. Fool! it is not yours" and fight with one another and die on my account. (v. 8.)

294. The foregoing picture of the *kali* age is dark indeed. Yet there is a gleam of light in it. *Kali*, the cause of numerous evils, has one good point in its favour; and this is that by merely repeating the names of *Bhagavān*, one is released from bondage and reaches Him. (Ch. III, v. 51.) What one attains by meditation

on *Bhagavān* in the *Kṛita* age, by making offerings to Him in the *Tretā* and by His service in the *dvāpara*, one attains by repeating His names in *kali*. (v. 52.)

295. It is impossible to counteract the influence of *Kali* over the whole country and over all the people; but particular individuals may do so by thinking of *Bhagavān*. If one repeats His name even unconsciously at the point of death, whether he suffers from disease, whether he has fallen or whether he has not discharged the duties of his position, his fetters in the form of *karma* are struck off and he reaches the highest goal. (Ch. III, v. 44.) *Bhagavān* remaining in one's heart destroys all the faults of *Kali* arising from the use of prohibited things, from undesirable places or from the mind running towards sense objects. (v. 45.) He destroys the evil deeds done in ten thousand lives, when He is made to remain in one's heart by hearing about Him, by repeating His name, by meditating on Him, by worshipping Him or by loving Him. (v. 46.) Fire placed on a piece of gold destroys the dross mixed with it and restores to it its proper colour. Similarly *Vishṇu* remaining in a *Yogi's* heart removes its impurities and makes it pure. (v. 47.) The mind attains perfect purity by the stay of *Bhagavān* in one's heart. The same degree of purity is not obtained by any other means, viz., study of the *veda*, *tapas*, the control of the breath, desiring the well-being of all, bathing in holy waters, penances like starving on the eleventh day of the moon, making gifts, or repetition of *mantras*." (v. 48.) With these

words, *Śuka* advised *Parikshit* to make every effort to make *Bhagavān* come to his heart and remain in it. If he did so, he would die with his mind fixed on Him and would reach the highest goal. (v. 49.) Those about to die should think of *Bhagavān* the highest ruler, the *ātmā* and the refuge of all; He will then make them like Himself when they reach Him. (v. 50.)

296. There is an impression abroad that the human race as a whole gradually progresses towards perfection. Be this as it may; there is a gradual deterioration in each *chatur yuga*. It begins well. In the *kṛita* age *dharma* has four feet, viz., truth-speaking, mercy, *tapas* and the making of gifts; and people observe *dharma*s fully. (Ch. III, v. 18.) Generally they are satisfied with what comes to them without effort; they control their minds and senses; they bear with equanimity heat and cold, pleasure and pain and similar pairs; they look upon all alike; they wish the well-being of all, and when they are in trouble, they sympathise with them and help them as far as they can; they find pleasure in the contemplation of their *ātmā* (themselves) and they will do *tapas* and waste their bodies. (v. 19.) In the *treta* a fourth part of each foot of *dharma* will gradually disappear by the prevalence respectively of falsehood, the injury of others, absence of satisfaction and quarrel—which are the feet of *adharma*. (v. 20.) Then men will practise *dharma*s (fruit-yielding *karma*s) and do *tapas*; they will not injure others much and will

not run after sense objects to a large extent; their minds will be set on *dharma* (*karmas* aiming at fruits), wealth, and enjoyment; and they will be engrossed in the doing of the *karmas* pointed out by the *veda*; and respect will be paid to *Brāhmaṇas*. (v. 21.) In the *dvāpara yuga* a half of each foot of *dharma* will be cut off by its reverse—truth-speaking by falsehood, mercy by the injuring of others, *tapas* by the absence of satisfaction, making gifts by hatred. (v. 22.) People will then be much praised; they will be engaged in making the five daily sacrifices and the like, and in studying their own *veda*; they will be well-to-do and will be engrossed in the support of their families and will be proud. *Brāhmaṇas* and *Kshatriyas* will be respected. (v. 23.) In the *kali* only a fourth part of each foot of *dharma* will remain. They will dwindle by the strengthening of *adharma*s and in the end even this will completely disappear. (v. 24.) People will then be greedy; their conduct will be evil; they will be cruel; they will hate one another for nothing; they will be poor and will be full of desire for wealth and enjoyment. *Śūdras* and fishermen will then receive respect. (v. 25.) The deterioration herein described results from the predominance brought about by time, of one or another of the qualities, *satva*, *rajas* and *tamas*, which influence all men. (v. 26.) When *satva*, predominates in the mind, in *buddhi* (conviction) and in the senses, then the *yuga* is *kṛita*, and people find pleasure in obtaining correct knowledge and in doing *tapas*. (v. 27.) When people find pleasure in *dharma*

(*karmas* aiming at fruits), wealth and enjoyment, the *yuga* is *tretā* and the quality *rajas* predominates. (v. 28.) When greed, absence of satisfaction, conceit, doing of *dharma*s for others' praise, envy, and pleasure in *karmas* yielding fruits predominate, the *yuga* is *dvāpara*, and the quality *rajas* and *tamas* prevail. (v. 29.) When deceit, falsehood, indolence, sleep, injuring others, depression, grief, delusion, fear and unhappiness predominate, the *yuga* is *kali* and the quality *tamas* predominates. (v. 30.)

297. When *kali* advances, the following things will take place. The possession of wealth alone will give high birth, good conduct and noble qualities. In determining what is *dharma* and what is just, the strength imparted by wealth alone will count. (Ch. II, v. 2.) The regulation of husband and wife will be regulated by their mutual choice and not by birth or by the rules prescribed for marriage. Buying and selling will be marked by deceit. Cleverness alone will make one a man or woman but not the qualities that must be found in a man or in a woman. The only mark of a *brāhmaṇa* will be the holy thread that he wears. (v. 3.) The external marks like a rod and deer skin will indicate one's stage of life and not the observance of the duties prescribed therefor. By assuming the external marks alone one will go from one caste to another. Want of means of livelihood will make one's cause weak. He will be a *paṇḍit* (learned man) who talks much. (v. 4.) Poverty will make one a wicked man; and dress and other external marks a worthy man

(*sādhu*). Washing with soap and water will constitute bathing but not the sacred character of the water used, the repetition of *mantras* or meditation on *Bhagavān*. (v. 5.) Distance alone will make water sacred. Beauty will consist in allowing the hair on the head to grow, cropping it from time to time. Filling the stomach will be one's true goal and a truth-speaking person will be one that bears everything with courage. (v. 6.) Cleverness will consist in the maintenance of one's family, but not in doing *dharma*; and the doing of *dharma* will be merely for praise and not for its own sake. These will be the characteristics of subjects. (v. 7.) Whoever is the strongest among the four castes will be their king. Kings will be greedy, will be wanting in mercy and will be marked by the quality of robbers; and their subjects when deprived by them of their wife and property will seek refuge in forests and hills. They will live on roots, leaves, flowers, fruits, seeds, honey and flesh and when these become scarce by the want of rain, and when they are harassed by famine on one side and by taxes on the other side, they will perish. (v. 8 to 10.) They will suffer from heat and cold, wind, rain and snow, from hunger, thirst and diseases, and will be burnt with cares. The longest duration of human age will be twenty or thirty years. (v. 10 and 11.)

298. The close of *kali* will be marked by the following: Bodies of men will dwindle in stature. The duties of castes and of stages of life prescribed by the *veda* will cease to be performed, and what will be

considered *dharma* will be those taught by *agamas* opposed to the *veda*. Kings will be mostly like robbers; and their subjects will mostly live by theft, falsehood and injury of others for no cause. (v. 12 and 13.) The higher castes will be mostly like *śūdras*. Cows will mostly be like goats, and the stages of life other than that of the householder will mostly resemble his stage and wives' relations will be mostly the only relations recognised. (v. 14.) Corns will be mostly of the size of atoms; trees will be like the *samī* tree in their growth, in yielding shade and fruits; rain clouds will exhibit lightning to a large degree but yield little rain; homes will be vacant, i.e., guests will not be fed and *dharma*s will not be performed. (v. 15.)

299. *Bhagavān* will then come down in *avatāra* for the protection of *dharma* in a form made of fine matter with *satva* alone as its quality. (Ch. II, v. 17.) He will be born as the son of a *brāhmaṇa* named *Viṣṇuyasas*, the head of the *śambala* village; and He will be known as *Kalki*, riding on a fastgoing horse named *devadatta*. He will go round the world with His sword killing by tens of millions thieves in the garb of kings. (v. 18 to 20.) Then the residents of the country and cities will be touched by the fine smell that will be wafted from the sandal paste on the person of *Kalki* and their minds will become pure. (v. 21.) When *Bhagavān Vāsudeva* resides in their heart, their families will increase to a large extent. (v. 22.) The *kṛita yuga* will then recommence, and those that will be born then will be marked by the

satva quality. (v. 23.) At the commencement of the *kṛita* age, the sun, the moon and Jupiter will be in the constellation known as *Pushya*. (v. 24.) *Maru*, a descendant of the solar dynasty and *Devāpi*, a descendant of the lunar dynasty, who are now doing *yoga* in the *Kalāpa* village, will return and restart those dynasties of kings. Under instructions from *Bhagavān*, they will give a fresh start to the duties of castes and stages of life. (v. 37 and 38.)

श्रीमतेवेदान्तरामानुजमहादेशिकायनमः

APPENDIX I

PRAISES OF BHAGAVĀN BY DIFFERENT PERSONS AT DIFFERENT TIMES

I. BY THE TĀTVAS

(Sk. III, Ch. V, v. 38 to 50)

(See para 11 (i))

1. The *Tatvas* did *prapatti*¹ at *Bhagavān*'s feet, describing them in verses 38 to 46. The description is as follows: *Deva* ! We do *prapatti* at Your lotus like feet. As an umbrella yields protection from the rays of the sun, they give protection from the misery of *samsāra* to those that take refuge in them ; and depending upon them, sages easily get rid of the great suffering in *samsāra*. (v. 38.) Creator ! Ruler of all and their

¹ When one has an end in view, and is miserable at his inability to attain it, he surrenders the burden of its attainment to a capable person and he prays to that person to procure that end for him without any further effort on his own part. This surrender is *prapatti* ; the capable person in this case is *Bhagavān* Himself.

ātmā ! *Bhagavān* ! In *samsāra* *ātmās* are afflicted with three kinds of sufferings and find no happiness. Hence we have come to the shade of Your feet, on which persons meditate to obtain release. (v. 39.) Sages seek Your holy feet in their minds rendered pure by the recitation of the *Veda*¹ which emerged from Your lotus like mouth—feet from which flowed *Ganges*, the holiest of rivers which washes out the sins of men. (v. 40.) Sages meditate on Your feet in their hearts rendered pure by fervour, by the performance of every action as Your worship, by *bhakti* (love) engendered thereby, by desirelessness, and by the discrimination of the *ātmā* from the body. (v. 41.) Ruler of all ! You come down in *avatāra* for the creation, the sustenance and the destruction of the world. Your feet remove all fear from those that are Your devotees by their mere thought of them. (v. 42.) Your lotus like feet, though abiding in their hearts, are far from those, in whom the thought that the perishable body is the *ātmā*, and the thought "this is mine" in their homes and connected things are firmly rooted (v. 43.) *Bhagavān* who deserves to be much praised ! Those great men, that surrender the burden of their salvation to Your feet, and that by this means become the seat of

¹ The original compares the *Veda* to birds ; and *Bhagavān*'s mouth from which it came out, as their nests. The meaning is that as birds go out from their nests and return to them, so the *Veda* came out of *Bhagavān*'s mouth and returns to Him, as every word denoting a *devatā* denotes Him (*Bhagavān*) the inner ruler of the *devatā*.

noble qualities, do not look at those, whose senses being bound to sense objects, the product of matter, draw away their minds from You. (v. 44.) *Deva!* those that by drinking the honey of Your stories acquire a love for You, and that in their minds purified thereby attain knowledge of Yourself as You are, easily reach Your world which is not affected by anything. (v. 45.) Others meditate on You by *yoga* with its seven *angas*, and overcome their firmly rooted connection with matter. In this manner they reach You, but their trouble is very great; which is absent in the case of those that reach You by service. (v. 46.)

2. The *tatvas* then gave expression to the end which they had in view: Wishing to create the world, You created us in Yourself with the three *guṇas*, *satva*, *rajas* and *tamas*, but as we stand apart from one another, we are unable to show our gratitude to You by forming the *brahma-aṇḍa*, Your play-ground to be. (v. 47.) *Aja* (not liable to birth under *karma*)! Be pleased to do what may be necessary in order that we may do worship to You and obtain enjoyment, and in order that the beings, that will be created, may do the same, free from any mis-giving. (v. 48.) *Deva!* You are the cause of us, *devatās* and of those connected with us; but You are not subject to any change; for You are in our hearts as our *ātmā*, and an *ātmā* does not undergo the changes to which the body is liable; and You existed before all others. With Your will You put the power of creation into *Prakṛiti* and made *Brahmā* enter into it—*prakṛiti* from which

the senses of perception and of action have evolved. (v. 49.) *Deva* ! What is the purpose for which *Brahmā* and ourselves have come into existence, and what is the work which we have to do ? Give us knowledge to do the work of creation—to us to whom You have shown marks of Your grace. (v. 50.)

II. BY BRAHMĀ

(Sk. III, Ch. IX, v. 1 to 25)

[See para 12 (i)]

3. *Brahmā* at the beginning of the present *kalpa* rose from sleep, and being unable to create, meditated on *Bhagavān*, who then appeared in his heart. *Brahmā* praised *Bhagavān* in the following words: *Bhagavān* ! After a long time you are now known to me. Your *svarūpa* is not known to embodied beings ; and this is their misfortune. There is nothing other than Yourself. What appears to exist, independently of Yourself is illusion ; for You yourself appear as many owing to the disturbance in the *guṇas* of *prakṛiti*. (v. 1.) You are *Jñāna* and bliss, and have therefore ever been free from ignorance. This figure of yours (*brahma-aṇḍa*) in the form of a lotus bud, which rose from your naval, which is the seed from which hundreds of *avatāras* will spring, and from which I have come forth, has been taken by You at the beginning. You have done so not under the influence of *karma*, as men do, but for the blessing of

good men. (v. 2.) *Parāma* (highest being)! Your *svarūpa* is wholly bliss; it is devoid of differences arising from *jāti* (class) or *guṇas* (qualities); Your will is never opposed. You have a divine figure which is other than the universe. It is ever in the same form; it creates the universe; and it consists of *bhūtas*, and senses formed of a substance other than matter with the three *guṇas*. I do not see anything other than this *svarūpa* and this figure as a fit object for meditation. I have therefore come to them as my refuge. (v. 3.) Giver of good to the world for our good! You show this figure in meditation to us, that meditate upon You. I make prostration to that figure. Only those, that are attached to sense objects, and are therefore going to hell, will not love that figure. (v. 4.) Lord! You do not depart from the lotus like heart of Your servants who with their ears draw in the fine smell emanating from Your lotus like feet, and carried to them by the wind of hearing, and who thereby are filled with intense love and seize Your feet. (v. 5.) Men's troubles last only till they love Your lotus-like feet, which alone will remove all fear—troubles like fear as to whether their wealth, their home or friends will meet with any danger; grief for the loss of a possession, desire, unwelcome treatment at the hand of another; intense greed; and the foolish notion that one's body and things connected with it are his—a notion that is the cause of misery. (v. 6.) Lord who deserve to be much praised! You remain in the lotus like heart of persons that are purified by loving

meditation ; the only road to You is knowledge of Yourself obtained from the *Veda* and loving meditation upon Yourself. In order to bless good men, You show them whatever form they meditate on in their minds. (v. 11.) The senses of some turn away from the sight or hearing of Yourself—sight or hearing which possesses the characteristic of destroying all evil ; their minds are afflicted with grief and they are miserable. For a minute drop of sense enjoyment they ever do evil deeds. The minds of these persons have surely been spoilt by You. (v. 7.) *Achyuta* with large steps (Uru-krama)! My mind is saddened at the sight of persons, who are much afflicted with hunger and thirst, ¹ disturbance among the three elements of the body ; heat and cold, wind and rain ; the fire of desire and unbearable anger, and by one another. (v. 8.) Ruler of all ! By the strength of Your *māyā*, differences appear in the bodies of *ātmās* as may be seen by the outer senses. As long as these differences are believed to exist in the *ātmās*, *samsāra* will not disappear. Though this misconception, the root cause of *samsāra*, is

¹ The commentary states that hunger and thirst were intended to refer to old age and death and grief and loss of consciousness ; these six are known as the six *ūrmis*. The three elements are those known as *Vāta*, *Pitta* and *śleshma* ; the sufferings from hunger and thirst and the disturbance of the elements are known as *Ādhyātmika* (caused by the body) ; those from heat and cold, wind and rain are *Ādhi-Daivika* (caused by *devas*) ; those sufferings caused to one person by another are known as *Ādhibhautika* (caused by *bhūtas* or persons). All the three taken together are known as *tāpa-traya*.

not based on facts, yet *samsāra* leads one to do actions of various kinds and brings a host of sufferings. (v. 9.) *Deva* ! Even *rishis*, if they turn away from the mention of Your name, remain in *samsāra* and suffer in various ways ; in the day their senses are engrossed in sense objects ; in the night they sleep unconsciously ; their sleep is disturbed every moment by the appearance of the thoughts which engross their mind in the waking condition ; and their attempts to achieve their ends are rendered fruitless by You in accordance with their *karma*. (v. 10.) *Devas* desiring to attain fruits worship You in various ways ; but You are not pleased with their worship, to the same extent as by mercy shown to all beings—mercy that cannot be obtained by those plunged in sense enjoyment ; for You alone are in all beings as their *ātmā* and their well wisher. (v. 12.) Hence Your worship done with sacrifices, with the making of gifts, with severe *tapas*, with the doing of penances and with other *karmas* will yield the fruit of good *karma*, if it be surrendered to You. Then it will never fail to produce its effect. (v. 13.)

4. *Brahmā* then made *namaskāra* in verses 14 to 21. I do *namaskāra* (prostration) to You, who are other than everything else, and who are the ruler of all. Those, that ever realise their *svarūpa* (substance) as distinct from *prakṛiti* in the form of body and that for this reason regard all *ātmās* as of the same class, know You from the teaching of the *Veda* and meditate upon You. When You create, sustain and destroy the world, Your object is merely to procure amusement for

Yourself. (v. 14.) *Aja* (unborn)! those that recite Your names even unconsciously at the time of death—names that describe Your qualities exhibited in *avatāras* and the deeds that you do, abandon the evil deeds of many a birth and reach Your unchanging self, who are not hidden from them. (v. 15.) *Bhagavān*! Myself (*Brahmā*) *Rudra*, and Yourself are the causes of the creation, destruction and sustenance of the universe. All of them are Yourself; (for while You yourself do the work of sustenance, You do the other works through *Brahmā* and *Rudra*.) Leaving the uncreated *Vaikunṭha* world (*Tripād*), You without any help from any one became a large shoot, and grew into the tree of the Universe. (v. 16.) Men generally find pleasure in actions that are prohibited, and disregard good actions taught by You in the *veda* and forming Your worship. You at once cut off their desire to live; for You are a powerful being and are ever awake. (v. 17.) *Adhi-makha* (who are worshipped by sacrifices), *Bhagavān*! even I am afraid of you—I who occupy a place that will last for two *parārdhas*¹ and that am regarded with respect by all the worlds. Knowing that even that place is perishable and wishing to reach You, I did *tapas* for a very long time. (v. 18.) *Purusha—Uttama* (the best of persons)! in order to guard the arrangements made by Yourself for the well being of the world, You are born of Your own will among beasts, men and *devas*, and assume bodies of the same

¹ See para 19 (ii).

form as theirs ; You amuse Yourself in the world though You cannot by nature find pleasure from sense objects as men do. (v. 19.) Placing the world within Your abdomen, You sleep in the ocean full of frightful waves, though You are not touched by *Avidyā* with its five-fold activities. Apparently Your object is to show what pleasure men find in sleep. You lie on the bed formed by the serpent *Ananta*, whose touch is calculated to bring on sleep. (v. 20.) *Īdya* (deserving praise) ! With your grace, I, the Lord of the three worlds came forth from the lotus bud in Your naval. When Your sleep in the form of meditation (*yoga*) for the well being of the world, came to an end, Your lotus like eyes opened. My prostration to you. (v. 21.)

5. In the last four verses, *Brahmā* explained what he desired to have. May *Bhagavān*, who is the one *ātmā* of all the world, and their well-wisher, and who makes them happy by giving them knowledge, and prosperity, give me knowledge by which I may create the world as it was before ; for He is fond of those that seek refuge in him. (v. 22.) He gives what is sought by those that seek refuge in Him. May I, when I create this world, fully indicative of His greatness, ever think of every noble deed that He does along with *Śrī* in His *avatāras* ; may I also abandon the impurities in the form of past good and evil deeds (v. 23.) I came out of the naval of *Bhagavān* with wonderful power, as He lay in the waters of dissolution. I shall proceed to make this universe, this wonderful form of His, appear in manifold forms and bear manifold names ; may my

power to utter the words of the *Veda* with which I should create, never diminish. (v. 24.) May *Bhagavān*, the eternal *Purusha*, full of infinite mercy, open His lotus like eyes, rise for the well-being of the world, and with His smile of intense love and with His sweet words dispel the sadness in my heart. (v. 25.)

III. BY THE RISHIS

(Sk. III, Ch. XIII, v. 34 to 45)

(See para 101)

6. When *Bhagavān*, in His *avatāra* as *Varāha* was raising the earth with the tip of one of His tusks, *Brahmā* and the *rishis* praised him as follows: Oh *Ajita* (Unconquered being)! may You ever be victorious. We prostrate before You, You who are worshipped by *yajnas* (offerings), who shake Your body formed of the three-fold *veda*, in the pores of whose body the oceans lie concealed, and who have taken the form of a boar for a particular purpose, *viz.*, the raising of the earth from the *rasātala* world. (v. 34.) *Deva*! this form of Yours in the form of *yajna* cannot be perceived by men of evil deeds. The metres are in Your skin; the *kuṣa* grass are the hair on Your body; the ghee for offering is in Your eye; and the deeds to be done with the *mantra* known as *Chatur hotā* are in

Your four legs. (v. 35.) The *Sruk*¹ is in Your nose; *sruva* is in Your nostrils; *Iḍā* in Your abdomen; *chamasas* are in Your ears; *prāṣitra* is in Your face; *grahas* are in Your mouth; Your chewing is 'the offering known as *agnihotra*. (v. 36.) The *ishti* known as *dīkshantiya*² is Your *avatāras* taking place from time to time; the *upasads* are Your neck. The *ishtis* known as *prāyaṇīya* and *udayaṇīya* are Your tusks; *pravargya* is Your tongue; the fires known as *sabhya* and *āvasathya* are Your head; and the fire-place built of specially-made bricks is Your *prāṇa*. (v. 37.) *Deva!* The *soma* juice is Your semen; the three *savanas*³ are Your conditions; *agnishṭoma* and

¹ *Sruk* is the spoon in which ghee is taken and offered into the fire; *sruva* is the spoon with which the *sruk* is filled; *iḍā* is the vessel in which the remains of the offerings are put and distributed among the helpers. *Chamasa* is the vessel in which the *soma* juice is offered in a *soma yāga*; it is oblong in size with a handle; *prāṣitra* is the vessel in which a grain of *puroḍuṣa* intended for the helper known as *Brahmū* is put and offered to him. *Puroḍuṣa* is a ball of fried rice flour; *graha* is a hollow cylindrical vessel in which the *soma* juice is offered in a *yāga*.

² *Dīkshantiya ishti* consists of certain ghee offerings to indicate that a person that does a *soma yāga* has entered on a course of discipline; *upasads* are three ghee offerings made morning and evening on the second, third and fourth days of a *soma yāga*; *prāyaṇīya* and *udayaṇīya* are offerings marking the beginning and ending of such a *yāga*; *pravargya* is an offering of boiled ghee mixed with the milk of the cow and the goat morning and evening for three days before the *upasad* offerings.

³ In a *soma yāga* the *soma* juice is crushed, and the juice is taken in *grahas* and *chamasas* and offered to

the other six *kratus* done like it are the seven elements of Your body ; all the *satra yāgas* are Your joints ; all *kratus* are Yourself and *isṭis* is the trunk in Your body. (v. 38.) *Namaskāras* (prostrations) to You—You who are in the form of all *mantras*, all *devatās* and all the materials offered to them ; who are in the form of *kratus* prescribed by the *veda* ; and of *karmas* (actions) prescribed by the *smṛitis* ; who are reached by meditation, originated and helped by desirelessness, love and the control of the mind ; and who are the teacher of *prapatti*. (v. 39.) *Bhū-dhara* (the bearer of the earth) ! *Bhagavān* ! The Earth with its hills brought up on the tip of one of Your tusks resembles the stalk of a lotus plant with its leaves, brought up by the lord of elephants on the tip of its tusks as it comes out from a tank. (v. 40.) This *varāha* form of Yours which is the seat of the *karmas* prescribed by the *veda*, together with *Bhū* (earth) borne on the tip of Your *tusk* looks like the peak of a huge hill covered by clouds. (v. 41.) Place

various *devatās* ; the occasions in which this is done are known as *savanas*—the morning *savana*, the mid-day *savana* and the third *savana*. *Agnishṭoma* is a *soma yāga* for which the ritual is fully described in the *veda*. It is therefore known as *prakṛiti yāga*. All other *soma yāgas* should be done with the same ritual with the additions or alterations specially prescribed for them. A *satra yāga* is a *soma yāga* which is done by seventeen or more persons and in which the offerings of the *soma* juice are made on more than eleven days. *Kratu* is a *soma yāga* also known as *yajna-kratu* ; *isṭis* are offerings made on the first day after the new moon and full moon and include all other offerings made like them.

the earth in her position—the earth who is Your wife and the mother of the worlds, so that movable and immovable things may remain firm in their places ; for You are our father. We prostrate to her along with You. Put Your energy into her, as fire is put into a hard piece of peepul wood. (v. 42.) Lord ! Who will believe that You brought up the earth that had gone to the *rasātala* world ? This is not wonderful in You, who are Yourself wonderful and who with Your mere will have created this wonderful world. (v. 43.) Ruler of all ! When You took this form of Yours, the seat of *karmas* prescribed in the *veda*, drops of pure water from the tips of Your hair fell upon us, the residents of *janas*, *tapas* and *satya* worlds and, washing us completely, purified us. (v. 44.)

IV. BY SANAKA AND HIS THREE BROTHERS

(Sk. III, Ch. XV, v. 46 to 50 and Ch. XVI, v. 16 to 25)

(See para 104)

7. The Sages praised *Bhagavān* thus : *Ananta* (one without limitations) ! From the time that our father, who was born from You, described You ; you entered our minds through our ears ; You have now appeared before our eyes—you, who disappear from men of evil deeds though present in their heart. (Ch. XV, v. 46.) *Bhagavān* !

We know You to be the *tatva* known as *Parama-ātmā* (highest being), whom sages who have got rid of their desires and whose minds are free from the knot *ahankāra* (regarding the body as the *ātmā*) see in their hearts with unshaken love engendered by disgust for sense objects and who create in them intense love for You by Your figures made out of the substance with *satva* only as its quality. (v. 47.) *Bhagavān* ! Those clever men that seek refuge in Your feet and that appreciate the pleasure that Your stories yield, do not regard as of any value Your blessing in the form of *moksha* (release from bondage). How will they mind worldly enjoyments which are liable to disappear by the knitting of Your eye brows—You whose pure fame is a fit object for praise? (v. 48.) Birth from very low wombs as the effect of our evil deeds is welcome to us, though it may be as unpleasant as hell, provided that our mind finds pleasure like bees in Your feet; our tongues add beauty to Your feet like the *tulast* plant by praising them; and our ears are filled with stories of the hosts of Your noble qualities. (v. 49.) *Bhagavān* ! Ruler of all, who can be known only from the *veda* ! Our eyes are fully delighted with the appearance of this form of Yours. We prostrate before You—You who cannot be easily seen by *ātmās*.

8. *Bhagavān* then apologised for the rudeness of His servants and praised the sages saying, that He owed to their blessing His greatness and the possession of *Śrī* who never leaves Him. On hearing this the sages said (See para 106). “*Deva ! Bhagavān !* We do not

know what You intend to do—whether you bless us ; for though the lord of all, You speak thus. (Ch. XVI, v. 16.) Lord ! Are *brāhmaṇas* the highest *devatās* to You, who are partial to them ? You are the *devatā* of *brāhmaṇas*, whom You Yourself treat with respect and You are, *devatā*¹ to Yourself, *i.e.*, there is no *devatā* to whom You appeal. (v. 17.) The eternal *dharma* which has come down from You is guarded by You in Your *avatāras* by Your example. You give its fruit ; and as You are not subject to any change, the fruit will never fail. (v. 18.) Those that do every action as Your worship and meditate upon You with love, easily get out of *samsāra* with Your grace ; how can You be blessed by others ? (v. 19.) You said that *Śrī* had come to You owing to our blessing. *Śrī*, the dust of whose feet is borne on their heads by persons that desire wealth, is ever with You drawn by love of Your feet as the bees do—feet on which those that love You, have placed garlands of new *tulasī* leaves. (v. 20.) You said that You disregard *Śrī*, who is approached by others with pure forms of worship. The reason is that You are so much attached to those that love You, that You have no time to think of her. You said that You are purified by the dust of *brāhmaṇas*' feet. You are Yourself pure and require no purification from others, in the same way as the mark *śrīvasta* does not add beauty to Your person which of itself is beautiful.

¹ *Devatā* is a being whom one worships and to whom he appeals for anything that he desires.

(v. 21.) *Triyuga*¹ (owner of three pairs of qualities) ! For the sake of *brāhmaṇas* and *devas* You support the world consisting of movables and immovables with Your three feet (*tapas*, gift and mercy). . Your *svarūpa* is *dharma*. You destroy with Your *avatāras* those that, influenced by *rajas* and *tamas*, injure *dharma* and its three feet. The bodies, that You take in these *avatāras*, are made of a superior substance, of which *satva* is the only quality ; and in these bodies You give us what we require. (v. 22.) *Deva* ! *Brāhmaṇas* are guarded by You ; if You, a great personage, do not protect them by showing them respect and by speaking sweet words to them, the blessed arrangements prescribed by the *veda* will at once disappear ; for the world accepts what is done by a great personage regarding it as that taught by proper authority. (v. 23.) Your body shows the *satva* quality alone ; You wish to do good to all persons, and You destroy the enemies of *dharma* with Your *avatāras* ; the destruction of these arrangements is surely unwelcome to You. By thus prostrating before *brāhmaṇas* Your *tejas* will in no way suffer. It is mere amusement to You—You the lord of the three worlds and the supporter of all. (v. 24.) Ruler of all ! You may award

¹ The three pairs are *jñāna* and *bala*, *aiśvarya* and *virya*, *śakti* and *tejas*. *Jñāna* is the capacity to see everything at the same time by direct perception. *Bala* is the capacity to support the world ; *Aiśvarya* is the capacity to control all ; *Virya* is freedom from fatigue by knowing, supporting and controlling ; *Śakti* is the capacity to do anything and *tejas* is the power to burn up all opposition.

punishment to these door-keepers of Yours or keep them here. We will accept with sincerity what You do, or You may award us suitable punishment; for we have cursed these innocent persons. (v. 25.)

V. BY KARDAMA

(Sk. III, Ch. XXI, v. 13 to 21)

(See Note I on page 37)

9. *Kardama* praised *Bhagavān* when He appeared before him in response to his *tapas*. *Kardama* said—*Īdya* (deserving to be praised)! By the sight of You, whose figure is full of the *satva* quality alone, my eyes have reaped the fruit for which they exist. Good men by firmly established *yoga* wish to see this form of Yours even at the end of many lives. (v. 13.) Ruler of all! Your lotus-like feet serve as a boat for crossing the sea of *samsāra*; those that meditate on them for a drop of sense enjoyment, have been ruined by Your *māyā*; You give them what they desire—things which are available in *samsāra* as unpleasant as hell. (v. 14.) I am one of these persons; I have come to Your feet with a foolish mind with the object of marrying a suitable wife, who, like a cow will be an ornament to a house-holder's life—You who are the source of every good, and who give whatever is desired like the *kalpaka* tree. (v. 15.) Ruler of all! This world is bound to Your words in the form of the *veda*, as cattle

are tied to a rope ; and they are influenced by desires for fruits, the means to the attainment of which are pointed out in its earlier portion. Following the word, I too do worship to You, the pure, who in the form of time are ever awake. (v. 16.) Worthy persons abandon worldly men and those that follow them, like my foolish self, and seek shelter under the umbrella of Your feet. They relate to one another stories of Your good deeds and qualities and drinking this sweet nectar, they overcome the changes like old age and death to which their bodies are subject. (v. 17.) Your wheel of time, which revolves in the form of old age and hunger does not affect them—the wheel which consists of thirteen spokes in the form of months¹, of three hundred and sixty nodes in the form of days and nights, of six iron loops passing over the felly in the form of *ritus*, of numberless fellies in the form of smaller divisions of time and of three holes in the nave in the form of groups of four months. It runs with tremendous speed, cutting off the lives of worldly men. (v. 18.) *Bhagavān* ! You alone existed at the beginning. Wishing to create the world, You created it with matter which is other than Yourself in substance and in nature, but which is inseparable from Yourself. You then protect it and in the end You draw it into

¹ The month referred to is measured by the motion of the moon, a month beginning from the first day after the new moon and ending with the next new moon. Its duration is about twenty-eight days and there are thirteen such months in a year. A *ritu* is a group of two months, so that there are six *ritus* in a year.

Yourself, like the spider which weaves a net from its mouth, plays with it for some time and then draws it in. In this work of creation You use matter, *ātmās* and time all of which are inseparable from Yourself. (v. 19.) This world does not aspire to reach Your feet; for it is deluded by *ahamkāra*, a product of matter and by the five *bhūtas* with their qualities. This description applies to me as well as to others; yet I am glad that You wish to bless me by showing me this wonderful form of Yours shining with a garland of *tulasī*. (v. 20.) I prostrate again and again before Your lotus-like feet, which deserve prostration—You who by the enjoyment of Yourself cease from all action, who with Your mere will carry on the world's activities and who rain Your blessings on those that do even a little worship. (v. 21.)

VI. BY DHRUVA

(Sk. IV, Ch. IX, v. 6 to 17)

(See para 51)

10. *Dhruva* praised *Bhagavān*, when He appeared before him in response to his *tapas*. He said—*Bhagavān* ! *Purusha* ! my prostration to You, who with Your will entering my sense of speech which was powerless to do its work, gave it life; and who similarly quickened the activities of my hands, feet, ears, skin and other senses. For You are the seat of every kind of capacity. (v. 6.)

Bhagavān ! You alone existed at the beginning ; with Your inseparable *prakṛiti* exhibiting its three qualities, and known as *māyā*, You created all the products beginning with *mahat*. You then entered into them as the one fire entering into different pieces of wood appears to be different ; You appear in different forms—in the form of subtle matter (*asat*) and in the form of the manifested world (*sat*). (v. 7.) Lord ! Friend of the sufferer ! *Brahmā* did *prapatti* at Your feet, and with the knowledge given by You, he saw this world as it was before, like a person risen from sleep. How can one that remembers what You have done to him forget Your holy feet, the means by which release is obtained ? (v. 8.) Those that appeal to You, who give release from the cycle of births and deaths, and worship You for some other fruit, have surely been robbed of their senses by Your *māyā* (matter). Going to a *kalpa* tree (a tree yielding whatever one desires) they ask for sense enjoyments to be experienced by the corpse of a body—enjoyments available even in hell. (v. 9.) Lord ! Meditation on Your lotus-like feet and the hearing of the stories of those, who love You and whom You regard as Your servants, give very superior happiness to embodied beings—the bliss of attaining one's nature ; and the enjoyment in the heaven world can bear no comparison with that happiness. The dweller in the heaven world is liable to fall down from it, when his enjoyment is cut by time. (v. 10.) *Ananta* ! May I be in the company of those pure-minded persons, whose love for You flows like a stream. I shall then drink the nectar in the

form of stories of Your noble qualities and filled with delight, I shall easily cross the terrible ocean of *samsāra*, full of misery. (v. 11.) Lord! *Abja-nābha* (with the naval like the lotus flower) those that are in the company of worthy men, whose hearts go after the fine smell of Your lotus-like feet, do not think of this dear but perishable body and of those that are connected with it like sons, friends, home, wealth and wife. (v. 12.) *Parama* (highest being)! *Aja* (unborn)! who are other than matter and *ātmās*! I had seen Your gross form formed of products of matter beginning with *mahat* and ending with earth and consisting of beasts, vegetables, birds, creepers, *devas*, *asuras* and men. I have now seen Your superior figure exhibiting the *satva* quality only and Your *svarūpa* (substance) both of which are other than the gross form. Regarding these there is a good deal of discussion as to whether they exist and what they are. But when once they are perceived, all doubts will disappear. (v. 13.) At the end of the *kalpa* You receive all this world into Your abdomen, and sleep on the lap of the serpent *Ananta* who is Your companion; You do not sleep but perceive Yourself. The bright personage—*Brahmā*—came forth from the golden lotus-flower that arose from the ocean of Your naval. My prostrations to such a being. (v. 14.) *Bhagavān*! You are ever free from the evils of *samsāra*; for You are free from *karma*. You know Yourself as You are; and Your attribute *jñāna* never underwent any contraction. You are the cause of the world and are the lord of the three qualities. You see the states

of mind of all beings with Your undiminished attribute *jnāna*. You are worshipped by sacrifices and yield their fruits. Though You are in all beings, yet You are other than they and You are not affected by their defects. (v. 15.) Various qualities like *jnāna* and *śakti* that cannot co-exist in the same individual, come to You in order as their proper seat. Prostration to such a being, who is known as *Brahma*, from whom the universe came forth, who has no equal or superior, who has no limitations of any kind, who existed before this world came into existence, who is unalloyed bliss and in whom no change ever takes place. (v. 16.) *Bhagavān*! *Ārya* (great personage)! You are Yourself an object that may be sought by all; and You give whatever is desired. Those that approach Your lotus-like feet in accordance with their desires and are therefore fit objects for pity, are protected by You as a first-born calf is protected by the cow. You are bound by Your wish to bless all. (v. 17.)

VII. BY PRITHU

(Sk. IV, Ch. XX, v. 23 to 30)

(See close of para 65)

11. Being asked by *Bhagavān*, to name a boon, which He was prepared to give, *Prithu* replied : Lord !

Ruler of all ! The lord of the bliss of release ! How will a wise man ask a boon from the giver of boons regarding things that are already available to embodied beings, whose nature changes with their *guṇas*, even when they are in *samsāra* as unwelcome as hell ! I will not therefore ask for them. (v. 23.) Lord ! I will not ever ask for that thing from which the nectar of Your lotus-like feet is absent. Give me ten thousand ears to drink in the nectar that flows from the hearts of great men through their mouths. This is the boon that I ask for. (v. 24.) *Uttama-śloka* (possessor of best qualities) ! The wind that comes out of the mouth of worthy men, and carries drops of nectar from Your lotus-like feet brings You back to our minds—we who have forgotten the *tatvas* and go about as our mind leads. I do not require any boon. (v. 25.) *Suśrava* (good-famed person) ! In the company of worthy men, one hears even once the stories of Your noble deeds without any effort on his part. How will one that can appreciate what is good, refrain from hearing those stories ? One that refrains from it is a beast. Even *Śrī* has come to You to enjoy Your noble qualities. (v. 26.) Like *Śrī* with a lotus flower in her hand I come to You, the seat of noble qualities and the best of all persons, from a desire for enjoyment. Though we love the same feet, no quarrel will arise between us as among co-wives. (v. 27.) *Jagad-īśa* (ruler of the worlds) ! assume that I shall incur the displeasure of the mother of the worlds by desiring to do Your service which is her own, yet You will take my side ; for You will regard even a small

item of service as a great thing from Your love for the helpless. To You, who enjoy yourself, what if she is displeased? (v. 28.) *Bhagavān*! hence *sādhus* (worthy men) meditate on You alone; You expel from them the misconceptions that they are their bodies and that they are independent of Yourself—misconceptions that arise from the qualities of matter, *rajas* and *tamas*. I do not see what fruit they can seek other than the thinking of Your holy feet. Even the enjoyment of their natures will be a drop in the ocean of Your enjoyment. (v. 29.) You ask me to name a boon-- me, who seek refuge in You. I regard Your word as intended to delude the world. If a person is bound to Your words in the form of the *veda*, as cattle to a rope, how will he be deluded and again do fruit-yielding *karmas*? (v. 30.)

VIII. BY PRACHETAS

(Sk. IV, Ch. XXX, v. 22 to 42)

(See note 2 on page 93)

12. *Prachetas* praised *Bhagavān* when He appeared before them in response to their *tapas*. They said We prostrate again and again before You, who destroy our troubles, the possession of noble qualities by whom is indicated by Your names, who elude the reach of the

mind and speech however fast they go, and who cannot be grasped by any of the outer senses. (v. 22.) We prostrate before You, who are devoid of *karma* and who are therefore free from the six evils—hunger and thirst, old age and death, grief and delusion—who enjoy Yourself without a break, who give the power of discriminating the *ātmā* from the body to one that is ignorant on this point, and who for the purpose of creating, sustaining and destroying the universe, take up bodies with Your mere will—a body characterised by *rajas* (body of *Brahmā*) for creation, a body of which *satva* is the only quality for sustenance, and a body characterised by *tamas* (the body of *Rudra*) for destruction. (v. 23.) We prostrate before You, in whose body *satva* unmixed with the other two qualities prevails, who remove our evil deeds, and who appear in pure minds only. You are the being known as *Vāsudeva* and *Kṛishṇa* and You are the lord of all those that love You. (v. 24.) We prostrate before You, from whose naval the world, in the form of a lotus bud came forth, who wear a garland of lotus flowers and whose feet and eyes are like that flower. (v. 25.) We prostrate before You, whose pure cloth is yellow like the stamens of the lotus flower, in whom the whole world rests and who is a witness of all. (v. 26.) You have shown Your form, on the sight of which all troubles disappear, to us who have been suffering. What other thing will result from Your mercy. (v. 27.) Oh! Breaker of unwelcome things! This is what will be done by great personages that love the helpless; viz., that they should think of

them in proper time as their own. (v. 28.) By Your thought, foolish people, that work towards petty ends, become purified. You remain in our own hearts unperceived by us. Why do You not know what we desire? (v. 29.) Lord of the worlds! The boon that we desire is that we should have Your grace—You who teach the means to release and are also such means. (v. 30.) Lord! Yet we shall name a boon that we require from You, You who are superior to *ātmās*. Your *vibhūtis* (what is controlled by You) cannot be counted; You are therefore said to be *Ananta* (without end). (v. 31.) When the *pārijātha*¹ tree is easily found, the bee does not seek anything else. Having reached Your feet themselves, what else shall we ask for? (v. 32.) As long as we are touched by Your *māyā*, and whirl in *samsāra* doing *karmas*, may we, birth after birth be in the company of those worthy men, that are attached to You. (v. 33.) We do not compare the enjoyment in the heaven world or freedom from rebirths with the happiness of being in the company even for an instant of those worthy men that are attached to You. Why should we speak of the worthlessness of the desires sought by men liable to death. (v. 34.) *Īḍya* (deserving to be praised)! In the company of worthy men referred to by us, Your pure stories which will put an end to desires, will be related. There no ill-will will be shown to any being; and there will be no room to fear any one. (v. 35.) There *Bhagavān Nārāyaṇa* Himself,

¹ This is a tree in heaven world (*svarga*).

the goal of those that have abandoned every thing, will be frequently praised by the relation of His stories by those that are free from all attachments. (v. 36.) They go about walking in order to purify sacred waters. Shall we, that are afraid of *samsāra*, not relish the company of those worthy people, whom You regard as Your own ? (v. 37.) *Bhagavān* ! We enjoyed the company for an instant of *Rudra*, Your dear companion ; as its effect we have seen You ; You who are the best physician for curing the incurable disease of *samsāra*. (v. 38.) Ruler of all ! we carefully studied the *veda* ; we have pleased our *gurus*, *brāhmaṇas* and old persons by ever serving You ; we have prostrated before great men ; we have conducted ourselves towards brothers, friends and all other persons without seeking and proclaiming their faults and we have done severe *tapas* for a very long time in water without food. We pray that by all these we shall secure Your pleasure—You who are infinite bliss. (v. 39 and 40.) *Manu*, *Brahmā*, *Rudra* and all those whose minds have become pure by doing every action as Your worship and by the discrimination of the *ātmā* from the body have praised You in accordance with their ability, though they have not seen the limit of Your greatness. Like them we also praise You so far as we can. (v. 41.) Prostration to You, who are the same to all, who are pure, who are the highest being, who are in every thing and in whom every thing is, and who dwell in bodies with *satva* alone as its quality and You are the seat of the six qualities beginning with *jñāna*. (v. 42.)

IX. BY DAKSHA

(Sk. VI, Ch. IV, v. 23 to 34)

(See note 3 on page 95)

13. *Daksha* doing *tapas* prayed to *Bhagavān* in the following words: I prostrate before *Bhagavān* who is other than every thing else; whose will suffers no obstruction; who is related to matter in which the three *guṇas*, *satva*, *rajas* and *tamas* appear; whose *svarūpa* (substance) cannot be seen by persons, whose minds are turned to products of matter; who has no limitation of any kind, and who exists of Himself. (v. 23.) I prostrate before Him, who is a great controller and whom the *ātmā* does not perceive, though He is in his heart as his companion, as the brightness of a precious stone does not perceive its seat;¹ for his eyes are fixed on products of matter. (v. 24.) The body, *prāṇa*, and the senses, the mind, the five *bhūtas* and their qualities cannot perceive either themselves or the *ātmā* who is other than they. The *ātmā* knows them all and their qualities, but even he does not know *Bhagavān*, who resides in pure hearts, who is reached by

¹ As the brightness and the gem are inseparable, so the *ātmā* and *Bhagavān* are inseparable. As the brightness depends upon the gem, so the *ātmā* depends on *Bhagavān*. Without the gem brightness has no existence, and without *Bhagavān* the *ātmā* can have no existence.

the *ātmā* in deep sleep, when the mind ceases to think of the name and form in which the *ātmā* appears in the waking condition and when dream perceptions come to an end; and who is reached by *Yogis* with their minds fixed on Himself alone. (v. 26.) As those engaged in the performance of a sacrifice, obtain fire by rubbing a piece of wood against another, so *yogis* find *Bhagavān*, who remains in their hearts unperceived with His three-fold, nine capacities. (v. 27.) *Bhagavān* is supreme bliss and is enjoyed by those that are freed from every connection with matter, the mother of numerous products. He appears in all forms and bears all names and His capacities cannot be described. May He be pleased to show His grace to me. (v. 28.) Whatever is described in words, or is perceived by the *buddhi*, the senses or the mind, cannot be the *svarūpa* of *Bhagavān*. What is so described or perceived is a product of matter and forms His body. He can be known as the cause of the creation and destruction of the Universe. (v. 29.) Whoever does an action or causes another to do it, and every thing connected with the action, be it the object made, the instrument used, or anything otherwise connected with the action are all *Bhagavān*. He is the highest controller of beings, high or low. He existed before the universe came forth. He was its cause, and He is not other than it. For He alone existed at the beginning and He is the being known as *Brahma*. (v. 30.) The *tatvas* that are inseparable from *Bhagavān* and are used by Him in creation, form the subject of agreement and

disagreement among disputants, and are the means by which they are often deluded. My prostration to such a Being, the seat of numberless qualities and unlimited bliss. (v. 31.) *Vedic* texts describe *Bhagavān* as having qualities, and as not having qualities, though these are things that differ from one another in such a manner that they cannot co-exist in the same substance. Similarly, the *sāṅkhya* and *yoga* systems regard Him as having an existence and as not having an existence. These discrepancies should be removed with reference to *vedic* texts alone; for *Bhagavān* cannot be perceived by direct perception or by inference. He is ever of the same nature; He is different from everything else. He is most agreeable and is the seat of infinite noble qualities¹ (v. 32.) Though *Bhagavān* is without form and name, yet He appears in a form and bears a name by His births and actions for blessing those that meditate on His feet. May He, the highest, the limitless, show His grace to me. (v. 33.) As the wind carries the fragrance of flowers, though by nature it is without fragrance, so *Bhagavān*, appears in the form perceived by the senses and thought of by the mind—forms, which are not Himself but are

¹ The texts stating *Bhagavān* to be without *guṇas* mean that He is without any imperfection, and the texts that describe Him as having qualities that He is the seat of noble qualities. While the *Sāṅkhya* religion denies His existence, the meaning is that He does not exist in a particular condition; for existence and non-existence have reference to the conditions of a substance.

His bodies. May He be pleased to do what I have in my heart. (v. 34.)

X. BY THE DEVAS

(Sk. VI, Ch. IX, v. 21 to 27 and 31 to 45)

*(See para 186)

14. The *Devas* prayed to *Bhagavān* when all their efforts against *Vṛitra* proved futile: The five *bhūtas*, the three worlds and ourselves beginning with *Brahmā* do worship to *Bhagavān* trembling lest we should fail in the discharge of our duties; and even the all-powerful Death stands in fear of Him. Who else can be our protector on this occasion? (v. 21.) He is not a subject for wonder; for His greatness is natural. He is full of all desirable objects, being in the enjoyment of Himself, who is limitless bliss. He is ever the same and is without desire and hate. He that goes to another for protection is as foolish as one that desires to cross the ocean with the help of a dog's tail. (v. 22.) *Manu* tied the world in the form of a ship to the large horn of *Bhagavān*, who appeared in the form of a huge fish, and overcame his troubles. May the same Being protect us also, who have come to Him from fear of the son of *Tvashtā* to get rid of which we see no other means. (v. 23.) *Brahmā* formerly was almost about to fall from the lotus bud into the terrible waters of dissolution agitated by high winds and large waves;

he was alone and was without any visible protector ; he was saved by *Bhagavān*. May He protect us also from our present trouble. (v. 24.) The all-Ruler unaided created us with His own will ; and with His grace we follow His lead and create the universe. We form the cities in which He dwells, and yet we do not see His divine form ; for we regard ourselves as rulers independent of Him. (v. 25.) In order to protect us, who are much harassed by our enemies, He comes down of His own choice in *avatāras* in every world-age, assuming the form of a *deva*, a *rishi*, a man or beast and He makes us His servants. (v. 26.) He is our *daivam* ; He is in the form of matter and of *atmās* ; He is the universe and yet is other than it ; He is merciful to those that appeal to Him for protection. All of us approach such a Being for protection. That great Being will give happiness to us who are His servants. (v. 27.)

15. *Bhagavān* then appeared before them. They then prostrated before Him and praised Him in the following words. "Prostration to You, whose power of creation is *yajna* (offerings to *devatās*), who give life sufficient for making the offerings, who give their fruits and remove the troubles of Your worshippers, who ever bear the *chakra* in Your hand, so that You may be ready to help the sufferer as soon as appeal is made to You, and whose names by mere mention of them remove all fears. (v. 31.) You control the three kinds of goals reached by embodied beings—heaven world (*svarga*), hell and release from bondage. Who, that

has come into existence since the creation of the world, is fit to know Your *svarūpa* (substance), which differs entirely from matter and *ātmās*? (v. 32.) Prostration to you *Bhagavān Nārāyaṇa, Vāsudeva*! You who existed before the formation of the universe, great Being of unthinkable power! You are Yourself the highest good and grant the highest good to others; You who are most merciful, who unaided support the world, the one lord of all the world! the ruler of all! and the husband of *Lakshmi*! The highest among mendicant sages meditate on the *ātmā*, i.e., themselves and realise him. This leads to vivid meditation on Yourself; by this means the door in the form of misconceptions that prevented Your entry into their minds is opened; and You are perceived as abiding in the *ātmā*, as his inner ruler, and as being infinite *jñāna* and bliss, which pertain to You by nature. (v. 33.) Your world activities undertaken for mere amusement are indeed beyond our understanding; You are without a home and without a body. You do not need our assistance; You create Yourself and become the universe and yet You undergo no change; You are devoid of the qualities *satva*, *rajas* and *tamas*; and yet You create this world in which those qualities appear, sustain it and destroy it in the end. (v. 34.)¹ Have You like

¹ A potter lives in a house, has a body and uses instruments for working on a lump of earth and makes vessels of various shapes and sizes. The lump of earth is expended and he acts under the influence of the *guṇas* to procure his livelihood. *Bhagavān*, the maker

Devadatta come into the world formed of matter with the three *guṇas*? Being under the control of another, do You experience the fruits of good and evil deeds done by Yourself? Or do You find pleasure in Yourself and are therefore without any action either of the inner or the outer senses? do You possess perfect knowledge and therefore look on every thing with indifference? We do not know which of these is correct. (v. 35.) We have doubts as to whether You act or whether You are indifferent. On further consideration we see that though they are incompatible in the same person, they may co-exist in You; for You possess in full measure the six qualities beginning with *jnāna*; You are the seat of numberless hosts of noble qualities; You are the ruler of all. Your greatness cannot be measured. Disputants of these days having doubts as to Your *svaṛūpa* (substance) and nature, rely on specious arguments, and arrive at conclusions that are not the right ones; with their minds swayed by these conclusions, they wrangle with one another with obstinacy. You cannot be reached by them. You are free from every imperfection found in matter or caused by it in *ātmās*; during the time of dissolution, matter in its present form disappears and becoming subtle becomes one with You. You therefore

of the universe, does not live in a house, has no body, creates Himself and yet He undergoes no change. He is full and has no need to work. He has no quality and yet He creates. This therefore is a unique thing and passes our comprehension.

appear as one. What is it that cannot be found in you ? There are no two matters both of which cannot be found in You though their co-existence in others is impossible. (v. 36.) You allow each disputant to hold his own view and do not controvert it, as a person with a rope on his neck allows persons that regard it as a serpent to remain in their misconception and does not point out their error. (v. 37.) You abide in all objects ; but without any change ; You are the ruler of all ; You are the final cause of all those that are the causes from which the universe has come forth ; all *ātmās* are Your bodies and You appear in the form of products of matter, *ātmās* and time. For these reasons You alone remain. (v. 38.) Oh Slayer of *Madhus* ! *Sādhus* (worthy men) by once tasting a drop in the ocean of the nectar of Your greatness are filled with ever-present happiness. They therefore forget the petty pleasures of this and the next world that are not really pleasures though they appear to be so. They look to You alone for every thing, and they love You for Yourself only. Their minds are filled with ever-present bliss by thinking of You, who are dear to all beings, their well-wisher and their *ātmā*. They know what is good for themselves. How will they abandon the service of Your lotus-like feet, which put an end to the ever-revolving round of births and deaths (*samsāra*) ? (v. 39.) The three worlds form Your abode ; You measured the world with three feet ; the sun, the moon and the fire are Your three eyes ; Your greatness draws the minds of the three worlds towards You. The

children of *Ditti*, and *Danu*, as well as men are Your *vibhūties* (those controlled by You); You are therefore the same to all of them; yet You punish offenders with Your will in accordance with their misdeeds, taking the form of *devas*, men, beasts, water-animals, and by mixture of these forms, thinking that the time for their being powerful has disappeared. Be pleased to kill this son of *Tvashtā*, if you think it proper. (v. 40.)

Father! Grand-father! The Pure! Be pleased to remove our heart-burning—we who are Your servants, we have taken refuge in Your feet—we whose minds have been bound with chains by the thinking of Your two lotus-like feet, and who have been made Your servants by showing Your figure to us. Be pleased to do this with Your pretty smiling look mixed with Your mercy and love, calculated to remove our suffering, and make us happy with Your sweet nectar-like words. (v. 41.)

Bhagavān, what is it that we have to represent to You? It is like spark's making a representation to a blazing fire from which they go forth. You amuse Yourself with the creation, protection and destruction of the worlds with *prakṛiti* (matter) as Your instrument. You are in the heart of all *ātmās* and appear outside of them and experience pleasure and pain with reference to particular places, times, particular bodies and their particular conditions; You are the witness of the thoughts and feelings in the minds of all; Your *svarūpa* shines of itself and makes everything else shine; and You are the being known as *para-brahma* and *parama-ātmā*. (v. 42.) *Bhagavān*! You

are our first *guru*. We have approached the shade of Your lotus-like feet, which will put an end to the suffering in *samsāra*, brought about by various misdeeds. Be pleased to do that, desirous of attaining which, we have come to You. (v. 43.) *Kṛishṇa*! Ruler of all! Kill the son of *Tvaṣṭā* who devours the three worlds, and by whom our power and our weapons have been devoured. (v. 44.) Prostration to You, who are pure, who are in the small space in the form of our hearts, who see our thoughts and feelings, who make earth happy by the removal of her burden in the form of wicked persons, whose fame is pure, to reach whom no effort other than *prapatti* is effective, who show Your grace to worthy men, who give shelter to travelers on the road of *samsāra* and who ever give the highest fruit to those that ask for it. (v. 45.)

XI. BY CHITRAKETU

(Sk. VI, Ch. XVI, v. 34 to 48)

(See note on page 277)

16. *Chitraketu* praised *San̐karshana* in the following words: *Ajita* (unconquered being)! You have been conquered by *sādhus*, who look upon all beings alike, and who have brought their minds under control; and they have been conquered by You; for You are full of mercy, and give Yourself to those that have no desire and meditate on You for Yourself only. (v. 34.) *Bhagavān*! the creation, sustenance and destruction of the universe is Your work. Those that possess a tittle

of the power given by You regard themselves as independent of You and uselessly quarrel with one another. (v. 35.) You existed before the smallest atoms and the largest objects came into existence; You will exist after their disappearance; You therefore exist between their appearance and their disappearance. You are without beginning, middle and end. Whatever exists before all these beings appeared and what will exist after their disappearance must exist between these two states. It must therefore be imperishable. (v. 36.) This *brahma-aṇḍa* has seven envelopes, formed of earth, water, fire, air, ether, *ahamkāra* and *maḥat*, each envelope being ten times as thick as the next inner envelope. These one hundred millions of millions of *aṇḍas* along with this *aṇḍa* appear in You in the form of atoms. Hence You are known as *ananta* (limitless). (v. 37.) Ruler of all! Beasts in human form desire objects of sense enjoyment, and in order to attain them they meditate on those whom You control, but not on You, who are superior to them all. Even if their objects are attained, they perish; along with those that grant their prayers, as those that serve a king perish along with the king. (v. 38.) *Parama* (Highest being)! If desires be directed towards Yourself, they will not sprout again, like grain that has been fried; for You are *jñāna* in *svarūpa* (substance) and You are devoid of the three qualities *satva*, *rajas* and *tamas*. *Ātmās* being influenced by the *guṇas*, experience the pairs—heat and cold, pleasure and pain and the like. (v. 39.) *Ajita* (unconquered being)! Men conquer You with pure *bhāgavata dharma*

(worship of *Bhagavān*) which You have taught. Sages who have nothing that they can call their own, and who find pleasure only in You, do that *dharma*, in order to obtain release. (v. 40.) This *dharma* is not affected with the notions "I" and "Thou" and "Mine" and "Thine". The worship of other *devatās* is affected with these notions, and is therefore impure; the fruit which it yields is perishable; and it is affected by *adharma*¹ (v. 41.) By the worship of other *devatās* what good is earned either for the doer or for others? What purpose is served by *adharma*, that injures the doer and others? By injuring himself, he incurs Your displeasure; and by the injuring of another he does an evil deed. (v. 42.) Your will (to lift from the ocean of *samsāra* those that worship You alone), never becomes abortive—your will to which expression has been given by You when You taught *bhāgavata dharma* (worship of *Bhagavān*). Great men knowing this will of Yours meditate upon You looking upon all beings movable and immovable as being not different from You. (v. 43.) *Bhagavān*! By the sight

¹ The distinction between "I" and "Thou" springs from the confounding of the *ātmā* with the body; and the distinction between "mine" and "thine" is brought about by regarding what is connected with the body as belonging to oneself. When a *devatā* other than *Bhagavān* is worshipped, the ends sought may be many things. The end may be pleasure for oneself. It is perishable and leads to the continuance of *samsāra*. It is therefore impure. If the end be the injury of another, the result will be punishment; for the desire to injure another is *adharma*.

of Yourself all the evil deeds of men disappear. This is not impossible ; for by once hearing Your name even a *pulkasa* (man of the lowest caste) is released from *samsāra*. (v. 44.) *Bhagavān* ! By seeing You the impurities of my mind have been washed out. How can the words of the *deva-rishi*, Your servant, become false ? (v. 45.) *Ananta* (limitless being) ! whatever men do are all known to You, who are the *ātmā* of all. What is it that has to be represented to You, the first *guru* of the world ? It is like a glow-worm trying to help the sun. (v. 46.) Prostration to You, *Bhagavān* ! who control the appearance, the sustenance and the disappearance of all the worlds, whose *svarūpa* cannot be perceived by foolish people, that see differences in the world ; and who are the purest of the pure. (v. 47.) My prostration to You *Bhagavān* with a thousand heads ! following the breathing of whom the creators of the worlds breathe ; following whose thinking the minds of all think ; and on whose head this world of earth appears like a mustard seed. (v. 48.)

XII. BY GAJENDRA (LORD OF ELEPHANTS)

(Sk. VIII, Ch. III, v. 2 to 29)

(See para 125)

17. *Gajendra* finding himself unable any longer to cope with the crocodile, repeated a *mantra* which

had been taught him in his previous birth. The *mantra* is as follows: "Prostration to You, *Bhagavān*! from whom this world consisting of the sentient and non-sentient came forth, who are the first cause, and who rule even great beings. (v. 2.) I do *prapatti*, to *Bhagavān*, from whom it came forth, by whom it is sustained, who is Himself the universe, who is yet other than matter and *ātmās*, and who is His own master. (v. 3.) This universe, which is made to rest, on Him by His will, at one time becomes manifest; at another time it goes out of sight. He sees both its conditions; for His perception is never clouded. He is his own cause, *i.e.*, He is not made by any one. May such a being save me. (v. 4.) When by lapse of time, all the worlds, their rulers and their causes undergo destruction, *tamas* (subtle matter) alone exists, which owing to its subtlety cannot be known or measured. A being controls it and shines. May He save me. (v. 5.) Neither *devas* nor *rishis* can know what He is. How can a mortal know Him or describe Him? His appearance in various forms is like the appearance of an actor in various dresses and His actions are beyond comprehension. May He save me. (v. 6.) Sages desiring to know His blessed *svarūpa* abandon all attachments; they regard all persons like themselves and wish their welfare. In this manner they meditate upon Him without a break retiring to the forest—meditation impossible for worldly men; That Being is my refuge. (v. 7.) He has no birth and no action, no name and form, and no good or evil

deeds ; yet in order to destroy the wicked and protect the good He takes them up at the proper time with His will. (v. 8.) Prostration to Him, who controls superior beings, whose *svarūpa* and qualities are without limits, whose capacities are numberless, who has no form by nature, and yet takes up numerous forms, and whose actions are wonderful. (v. 9.) Prostration to Him, who is self-proved, who sees every thing, who controls all beings, and who is far from words or thoughts ! (v. 10.) Prostration to Him, who can be reached by meditation not aiming at any fruit, who helps an *ātmā* to get rid of his connection with matter and who is unalloyed bliss and consciousness. (v. 11.) Prostration to Him, who is accessible to good men and inaccessible to wicked men, who disappears from the sight of worldly men, who takes up the three qualities, *satva*, *rajas* and *tamas*, and yet is not influenced by them, who is impartial and who is mere consciousness ! (v. 12.) Prostration to You, who appear in the form of *ātmās*, who are the lord of all, who see every thing, who control every thing from within and who are the substance of which the world is made. (v. 13.) Prostration to You, who see all the senses and their activities, from whom all perceptions come, whether they are correct perceptions, or perception of a thing as another thing, or as possessing the character of another thing, who are indicated by ever-changing matter, which like the shade of a tree, has no independent existence, and who ever shines of Himself. (v. 14.) Prostration to You, who are the cause of all things, who have no cause

for Yourself, who are a unique cause¹ whom all the *āgamas* and the *veda* finally reach as the waters of all rivers flow into the ocean, who will release from bondage and who is the final goal. (v. 15.) Prostration to You, in whom the *ātmās* disappear at the beginning of dissolution as fire is concealed in a hard piece of wood, whose will appears in the form of the universe when the time for creation comes, who free² released *ātmās* from bondage to the *veda* and who are self-proved. (v. 16.) Prostration to You, who release persons like myself bound by the ropes in the form of *karma* if they come to You for refuge; who are not subject to the influence of matter and who are full of mercy. The minds of those that meditate on You turn away from sense objects. You are present in the heart of *ātmās* who are parts of Yourself, and You therefore appear in the forms of these *ātmās*; You are full of

¹ A lump of earth is the cause from which vessels of various shapes and sizes are made. *Bhagavān* is the cause from which the universe is formed. But He does not change in His substance as the lump of earth does. What undergoes change is matter, and *ātmās* who are His inseparable bodies. Matter appears in various forms and receives various names. The attribute *jñāna* of the *ātmās* undergo various degrees of expansion; but *Bhagavān* remains ever the same, and is therefore a unique cause.

² So long as an *ātmā* is in bondage, he is bound to the *veda* from which alone he can know what service is acceptable to *Bhagavān*; but when he is released from bondage he becomes free and no longer requires the guidance of the *veda* as to how he should serve *Bhagavān*. It is to this that reference is made in the verse.

the six qualities beginning with *jnāna* and are without limitations of any kind. (v. 17.) Prostration to You, who cannot be reached by those attached to bodies, sons, friends, homes, wealth, and dependants ; who are free from attachments to sense objects ; who are meditated upon in their hearts by those that have no desire or hate ; who are consciousness ; who are without any limitations, and who are the ruler of all. (v. 18.) Persons desiring *dharma* (fruit yielding *karmas*), wealth, enjoyment, or release from *karma*, meditate on Him and attain the end that they desire ; He gives them other desires also and an imperishable body ; He is full of mercy. May He release me from the crocodile. (v. 19.) Those that do not look upon any other *devatā* and who have taken refuge in *Bhagavān* alone, do not ask for anything from Him. They sing His wonderful deeds and are plunged in an ocean of bliss. (v. 20.) I praise Him, who is imperishable, who is known as *para brahma*, who is the ruler of all great beings, who cannot be perceived by the senses, like a subtle object at a great distance, but who can be reached by meditation on Himself, who has no limitations of any kind, who is the first cause, and who has every object of desire. (v. 21.) *Brahmā* and other *devatās*, the *veda* and the worlds consisting of movables and the immovables have been made with forms and names differing from one another, with a tittle of His power. (v. 22.) As sparks come forth from a blazing fire, and disappear in it, as the rays of the sun issuing from him spread in all directions and return to him, so this

universe, consisting of bodies, the senses and minds come forth from Him and dissolve in Him. (v. 23.) He is not a *deva*, an *asura*, a human being or a beast ; He is not a man, a woman or a neuter. He is not a living being of any kind ; He is not a *guṇa* nor a *karma* (action). Hence He cannot be counted as an *ātma* nor as a non-sentient being. The *veda* states that He is not this or that, meaning that He is other than every thing else. He is without any imperfection. May He flourish ! (v. 24.) I do not wish to live ; of what use is this elephant body, which conceals my nature within and the nature of outside objects ? I desire release from *karma* which conceals my true nature and which will not be affected by time. I therefore do *prapatti*¹ to Him who creates the universe, who is the universe, yet who is other than that, who sees every thing, who is the *ātma* of all, who is not liable to birth under the influence of *karma* and who is known as *para brahma*. (v. 26.) Those whose *karma* has been broken by meditation on *Bhagavān* perceive Him in their minds rendered pure by such meditation. He gives the fruits of their meditation. I appeal to Him. (v. 27.) I prostrate again and again before Him, the force of whose capacities in the work of creation, sustenance and destruction cannot be opposed, from whom all perceptions and mis-perceptions proceed, who protects those that seek refuge in

¹ When one earnestly desires a thing and is unhappy at being unable to attain it, he requests another who is capable and willing to help him. This is doing *prapatti*.

Him, whose powers are limitless, and whose *svarūpa* (substance) and qualities cannot be perceived by those whose minds are not under control. (v. 28.) I have come to *Bhagavān*, deluded by whose *māyā*, worldly men, do not know themselves and regard their bodies as themselves, and whose greatness cannot be measured by anyone. (v. 29).

XIII. BY BRAHMA

(Sk. VIII, Ch. V, v. 26 to 50)

(See note 1 on page 181)

18. When the *devas* suffered defeat at the hands of the *asuras*, they went to *Brahmā* for help. He took them to the milk ocean, and praised *Bhagavān* in the following words: "I prostrate before Him, who undergoes no change either in His *svarūpa* (substance) or in His attributes, who has no limitations of any kind, who existed before all, who is within the heart of every being, who has no parts, and who is therefore indivisible, who cannot be thought of as being of the same nature as matter, who cannot be reached by the mind or described by speech, who is the best of *devas*, and who has no equal or superior. (v. 26.) I seek refuge in Him who sees the activities of *prāṇa*, the mind, *buddhi* and *ātmās*; who causes the attributes of matter and the senses that perceive them to appear; who never sleeps, who has no body like the *karma*-made

bodies of *ātmās*, in whom are not found ignorance, and knowledge mixed therewith, that characterise *ātmās* influenced by desire and hate; who is imperishable, who pervades all space like ether, and who appears in three *yugas* but not in the fourth *kali* age. (v. 27.) The wheel of *samsāra* is kept rolling by matter; its motions are helped by the mind through the good and evil deeds springing from its activities. It has fifteen spokes in the form of senses and the five *prāṇas*; it moves quickly; it has three pieces making up the nave, consisting of the three qualities, *satva*, *rajas* and *tamas*. It is as short-lived as lightning; it has eight pieces making up its felly consisting of the eight products of matter—*mahat*, *ahamkāra* and the five *bhūtas* and the mind. I seek refuge in Him, who is its axle and who is ever unchanging. (v. 28.) The highest heaven in which that Being resides, is ever without change; it is beyond the world of matter with the three *guṇas*; it cannot be perceived by worldly men, and is imperceptible to those that are influenced by desire and hate; it has no limit except where it meets *prakṛiti* (matter with its three *guṇas*); in it dwell pure-minded persons; wise men meditate on the same with the means known as *yoga*. (v. 29.) No one transcends His *māyā* (*prakṛiti*) by which men are deluded and do not know Him who is the highest goal; He is not affected by the qualities of *ātmās*, though He abides in them as their inner ruler, and is the controller of even superior beings. I prostrate before that Being who is found in all *ātmās* and is impartial. (v. 30.) We, *devas* and *ṛishis*, who

have been created with the *satva* quality, which is dear to Him, and who see inside and outside—inside what we are and outside what other things are—cannot perceive what He is ; for He is subtle. How can *asuras*, in whom the other two qualities prevail, know Him ? (v. 31.)

19. In the next twelve verses *Brahmā* described the world-form in which *Bhagavān* appears, and at the end of every verse, he prayed “ May He who is known as *Brahma* and as *Mahā-vibhūti* (the owner of the great things controlled by Him) show His grace to us.” The earth created by Him in which the four kinds of beings¹ live, forms His feet ; He is the Being described as *Mahā-Purusha* in the *purusha sūkta* and is not subject to any one’s control. (v. 32.) Water forms His semen—water with its great power brings the three worlds and their rulers into existence and makes them live and flourish. (v. 33.) The moon is said to be His mind—the moon who gives the *devas* food in the form of *amṛita*, strength and light ; who is the lord of the vegetable kingdom, and who supports movable things. (v. 34.) Fire is His mouth—fire who carries the offerings to *devatās* ; who exists for the performance of sacrifices in which these offerings are made ; and who residing within the body digests the food taken in and furnishes the materials for restoring waste. (v. 35.) The sun is His eye—the sun, who is on the road to the

¹ Those born from wombs, from eggs, from seeds and from sweat.

Highest heaven known as *devayāna*, who is full of the three *vedas*; who is the seat of *Bhagavān*; who is the door through which persons to be released should pass; who by His motions in the sky indicates the time for performance of men's duties, and who by the same is cutting short the lives of all. (v. 36.) *Vāyu* came forth from His breath—*vāyu* who furnishes the *prāṇas* of movable and immovable beings; who gives them life, and strength of body, of the mind, and of the senses; and following whom we exist, as servants exist depending on a great king. (v. 37.) The directions came forth from His ears; the openings in bodies from His heart; and ether from His *nābhi* (region of the naval)—ether which supports *prāṇa*, the ten senses, the mind and the body. (v. 38.) The great *Indra* came forth from His strength, the *devas* from His grace, *Rudra* from His anger, *Brahmā* from His gladness, the metres beginning with *gāyatrī* and the *rishis* (seers) from the openings in His body and the *prajāpatīs* from His sex organ. (v. 39.) *Śrī* came forth from His chest; the *pitris* from His shadow, *dharma* from His breasts, its reverse from His back, the heaven from His head, and the *apsaras* from His laugh. (v. 40.) *Brāhmaṇas* and the *veda*, which makes known what cannot be perceived by the senses, came forth from His face; *kshatriyas* and strength from His arms; *vaiśyas* and the capacity to trade from His thighs; and *śūdras* who have to live by service to the other castes from His feet. (v. 41.) Greed came forth from His under lip; pleasure from His upper lip; brightness from His

onse ; desire in which beast-like men delight from His touch, death (*yama*) from His eye-brows and time from His eye-lids. (v. 42.) Knowing men say, that the five *bhūtas*, time, *karma*, (action) the three qualities *satva*, *rajas*, and *tamas*, the *brahma-aṇḍa* and the created beings within it, have all been made by His wonderful power which cannot be perceived as it is by ordinary men and which is appreciated only by the wise " (v. 43.)

20. *Brahmā* continued "Prostration to Him, whose *saktis* (inseparable parts in the form of matter, *ātmas* and time) ceased from their activities (at the time of dissolution) who by the enjoyment of His *svarūpa* (substance) is full of everything that one can desire, who has become indifferent to the amusement, which the manifested world gave Him during the period of activity, and whose power of control pertains to Himself by nature. (v. 44.) May such a Being be pleased to show us His figure and His lotus-like face with its pretty smile—to us who have done *prapatti* to You and who desire to see You. (v. 45.) Lord ! *Bhagavān* ! In age after age, when the proper time comes, You take up bodies of Your own will, and do actions that are impossible for us. Hence this request of ours is not difficult to do. (v. 46.) The actions done by persons who suffer from the pursuit of sense objects are attended with great trouble ; they either produce very pretty pleasure or yield no fruit whatever. Actions done as Your worship are not of this description. (v. 47.) A worldly act or what

appears to be *dharma* but is not really such, when surrendered to You does not become abortive ; for you are the *ātmā* of all, dear to them and their well-wisher. (v. 48.) As watering at the foot of a tree benefits its trunk and branches, so worship done to You, *Vishṇu*, the *ātmā* of all, gives satisfaction to all. (v. 49.) Prostration to You, *Bhagavān*, who are without limitations of any kind, whose actions are beyond comprehension, who are without any imperfection, who control the three *guṇas* and who make the *satva* quality predominate in persons in accordance with their good deeds when the time for yielding their fruit arrives." (v. 50.)

21. *Bhagavān* then appeared before *Brahmā* and the *devas* and advised them to churn the milk ocean. (See para 127) whereupon *Brahmā* said "Many prostrations to You, who are not the subject of birth, existence and death, who are devoid of the three qualities of matter, who are an ocean of unalloyed bliss, who are subtler than the subtle, the *ātmā*, who are present within him as inner ruler, whose *svarūpa* is beyond comprehension, and whose power is infinite. (Ch. VI, v. 8.) Best of *Purushas* ! Creator ! this form of Yours deserves to be worshipped by those that desire their own good by the mode taught by the *veda* or the *tantra* or by *yoga* (meditation). In this form I see the three worlds along with ourselves ; for it is Your world form. (v. 9.) This universe existed in Yourself before creation ; it exists in Yourself now ; and it will exist in You at the end ; You Yourself require no support. The beginning, the middle and the end of this universe are all Yourself,

and You are not therefore different from it, as a lump of earth is not different from the articles made of it. Yet You are other than *ātmās* who are other than matter; being their inner ruler, You undergo no change, either in Your *svarūpa* or in Your nature by this change from one condition to another. (v. 10.) With Your *prakṛiti* (matter) You created this universe, and then entered into it; yet You are not affected in any way by this connection with it. Wise men who know the *veda* and meditate upon You, perceive You as being of this character in their mind rendered pure by such meditation. (v. 11.) As men obtain fire from wood, milk from cows, food from the earth, and water, the means of sustenance, by adopting suitable means in each case, so wise men perceive You in this universe consisting of products of matter, animated by *ātmās*, by the means known as *yoga* (meditation). (v. 12.) Lord with Your naval in the form of a lotus bud! we long cherished the wish to see You—You who are the highest goal. By seeing You we are all filled with delight, as elephants suffering from a forest fire become happy by diving into the water of the *Ganges*. (v. 13.) Be pleased to do that, for which we, the rulers of the worlds, have approached Your feet. What other representation have we to make to You who pervade the world inside and outside as the inner ruler and perceive every thing? (v. 14.) Ruler of all! Myself, *Rudra*, the *devas*, *Dakṣha* and other *Prajāpatīs* are parts of You, as sparks are parts of a blazing fire, from which they go forth. How can we, independently of Yourself know the means

of making ourselves happy? Be pleased to teach us the means of making *brāhmaṇas* and *devas* happy." (v. 15.)

XIV. BY ADITI

(Sk. VIII, Ch. XVII, v. 8 to 10)

(See note on page 201)

22. When *Bhagavān* appeared before *Aditi* in response to her *payo-vrata* she praised Him in the following words "Lord! You receive the offerings made to You and give the fruits desired; You never abandon those that have sought refuge in You; Your feet are the source from which the sacred *Ganges* has taken its course. Your fame purifies the world; Your names do good by being heard; You appear in order to remove the suffering of those that seek refuge in Your feet; *Bhagavān*! Now make us happy; for You are the protector of the suffering. (v. 3.) Prostration to You who create, sustain and destroy the universe; who are the universe itself; who take up of Your own will the qualities of matter for carrying on the world activities—matter with the wonderful power to evolve in response to Your stimulus; who are the seat of noble qualities; whose *svarūpa* (substance) and nature remain unchanged; who ever perceive Yourself as You are by Your possession of full knowledge; who are therefore free from the misconceptions into which men fall and who remove the sins of those that come to You. (v. 9.)

Ananta ! (Limitless) ! when You are pleased, the following things come easily to men—long life, bodies acceptable to them, unparalleled prosperity, earth, heaven and the nether-world, the abnormal powers attained by *yogis*, the three ends sought by men, *dharma* (fruit-yielding *karma*) wealth, and enjoyment, pure knowledge free from doubt and misconception. How can there be any difficulty in a petty matter like the overcoming of enemies ?" (v. 10.)

XV. BY BRAHMĀ

(Sk. VIII, Ch. XVII, v. 25 to 28)

(See para 141)

23. When *Bhagavān* was born as the son of *Kaśyapa* and *Aditi*, *Brahmā* praised Him in these words " *Bhagavān*, who are praised by great men ! Be victorious. Prostration to you, who will measure the universe with Your three steps ; who are the lord of those that are attached to *brāhmaṇas* ; and who take up the three qualities, *satva*, *rajas* and *tamas* for carrying on the world activities. (v. 25.) Prostration to You, who were once born as the son of *Priṣṇi* ; who carry the *veda* in your womb ; who create the world ; from whose naval the three worlds were formed ; who abide above the three worlds, and who are in *ātmās* as their inner ruler. (v. 26.) Ruler of all ! You are the beginning, middle and end of the universe ; wise

men say that You are *Purusha* with limitless power and that You are in the form of time; You move this world as a deep current moves a piece of straw fallen into it. (v. 27.) You are the place from which movables and immovables and *prajāpatis* have come forth. *Deva!* You are the means of protection to the *devas* that have been deprived of their heaven world as a ship is to those being submerged in the ocean." (v. 28.)

APPENDIX II

BHĀGAVATA DHARMA

(Sk. I, Chs. I to III)

1. In the first three chapters of Sk. I it is explained how *Śrī Bhāgavatam* has come down to us. *Śaunaka* and certain other *rishis* were doing at *Naimiṣa* a *satra* sacrifice occupying a thousand years with the object of attaining *svarga*. One day a story-teller named *Sūta*, went to them. He was received with respect, and when he was seated, *Saunaka* praised him for his great learning, and said "Be pleased to tell us what you have decided to be the best for men in sacred literature ; men in this *kali* age do not live long ; they are dull of intelligence ; and do not grasp quickly what is good for them and the means thereto. They are slow to adopt those means ; and meet with many obstacles in their performance by sufferings of many kinds. They are therefore unhappy. On the other hand the *karmas*, about which they should receive instruction from a *guru*, are many, and each *karma* consists of many items involving much trouble in the doing. Hence be pleased to select what is best among

them and what will please *Bhagavān*. Tell us, who will hear you with fervour. You know what *Bhagavān* wished to do when He was born as the son of *Vasudeva* and *Devaki*. Please describe this also. We are anxious to hear this; for *Bhagavān's avatāras* have the object of enabling persons to attain what they desire and to preserve it when attained." (Ch. I, v. 4, 5, 9 to 13.)

2. *Sūta* replied: Those *dharma*s are the best by which a love for *Bhagavān* is created—love not for procuring anything from Him, and not so weak as to be affected by any obstacle. This love will please Him and will create a disgust for everything else and will yield knowledge of His *svarūpa* and nature unattainable by any other means. (Ch. II, v. 6 and 7.) When the *dharma*s are properly done, i.e., as the worship of *Bhagavān*, they will create pleasure in hearing the stories of His noble deeds. If they do not do this, the labour in doing them is merely wasted. (v. 13.) With the knife of meditation, wise men cut their bondage brought about by *karma*, which like knots is difficult to remove. (v. 15.) The *dharma*s consist in the performance of the duties of one's caste and stage of life as His worship. He should then be heard about with an one-pointed mind with the ear, praised with the tongue, meditated on with the mind and worshipped with the hand. (v. 14.) Pleasure in hearing *Bhagavān's* deeds is brought about also by the service of *sādhus*, by fervour, and by bathing in holy waters. (v. 16.) *Bhagavān* enters the heart of those that hear His stories, and

removes all obstacles in the way of their loving Him ; for He is the friend of *sādhus*. (v. 17.) The service of *sādhus* removes their impurities and causes unswerving love for *Bhagavān* to spring up. (v. 18.) The impurities are desire, greed, and the like springing from the qualities *rajas* and *tamas*. The mind thus rendered pure, becomes serene. (v. 19.) Then will come to him clear perception of *Bhagavān's svarūpa*, His qualities and His *vibhūties*. This will be followed by the disappearance of all his *karmas*. (v. 21.)

3. There is a notion among men that the fruit of *dharma* is *artha* ; that with the *artha*, food, drink and the like should be procured ; that with these the gratification of the senses should be sought ; and that this is the true goal. This notion is erroneous. *Dharma* should be done without a desire for any fruit. It will then lead step to step to *moksha* (release). *Artha* (wealth) should be expended in procuring the necessities of life ; and they should be utilised for the mere support of life ; and the real object of doing so is to enquire into the highest truth. (Ch. II, v. 9 and 10.)

4. This highest truth is *Bhagavān*, who is *jñāna* (self-proved) and who has no equal or superior. He is spoken of as *Brahma*, as the highest *ātmā*, and as *Bhagavān* ; He is the being known as *Vāsudeva*. It is He who is described by the whole of the *veda* ; it is He who is pleased with the offerings pointed out in the earlier portion of it, by *yogas* (meditation) and by the *karmas* prescribed in the *smṛitis*. That is knowledge which relates to *Vāsudeva* ; that is *tapas* and that is

dharma which is done to please *Vāsudeva*, who gives their fruits. (Ch. II, v. 28 and 29.) He has entered into all the products of matter along with *ātmās* and He therefore appears in the form of those products and bears the names by which the *ātmās* are known in the world. Fire enters into various pieces of wood; and though it is one, it appears as many. Similarly *Vāsudeva*, entering into all objects, appears as those objects. Hence though offerings are made to *Agni*, *Indra* and the like, they are offered in reality to *Vāsudeva* Himself, who is their inner ruler. (v. 31 and 32.) It is *Vāsudeva* that creates, supports and destroys with the three qualities of matter, *satva*, *rajas* and *tamas*. With *tamas*, He destroys and is known as *Rudra*. With *rajas* He creates and is known as *Brahmā* and with *satva* He supports and is known as *Hari*. Of these *Hari* is the *avatāra* form of *Bhagavān* Himself, and the others are *ātmās* through whom He works. Men attain what is good for them by meditating on that body of *Bhagavān*, which is marked by the *satva* quality. (v. 23 and 30.) When a fire is kindled, smoke first appears; it is followed by a blaze, which is used for making offerings. Similarly the quality *tamas* is first utilised for destruction; it is followed by *rajas* for creation and last comes the *satva* quality for the protection of the created world. It is the quality *satva* that helps one to know and perceive *Brahma* (*Vāsudeva*). Hence *rishis* of old meditated on that form of *Bhagavān*, which is made up of the shining substance with *satva* alone as its quality; and those who followed in their footsteps did the same

thing and attained their highest good. Those that wish to attain liberation, abandon *devatās* like *Rudra*, who are characterised by the qualities *rajas* and *tamas* and meditate on the *avatāra* figures of *Bhagavān*. Those persons that are under the influence of *rajas* and *tamas*, desire to obtain prosperity, lordship and children, and approach the *pitṛis* and the lord of the *bhūtas* and *prajāpatis* who are of the same nature as themselves. (v. 24 to 27.)

5. In Ch. III, v. 1 to 29, *Sūta* enumerated some of the principal *avatāras* of *Bhagavān* and continued: *Bhagavān* has other forms though He is mere *jñāna* and has no form. These forms consist of the products *mahat*, *aḥamkāra* and other modifications of *prakṛiti* (matter). (v. 30.) People foolishly regard them as belonging to themselves and they identify themselves with them; but the qualities of the bodies are not found in the *ātmās* as a cluster of clouds does not pertain to the sky in which it appears, and as particles of dust do not pertain to the wind which carries them (v. 31.) The *ātmā* is other than the body in which he dwells; for he cannot be seen by the senses as the body is. The body is made up of matter, when one or another of its qualities predominates over the others. The *ātmā* is not of this character. Matter when it takes the form of a body is perceived by the eye; and when it is in the subtle condition one hears of its existence from the *veda*. The *ātmā* is not matter in either condition, and does not undergo any change of substance as matter does. Owing to this confusion of the *ātmā*

with the body, the *ātmā* is born again and again. (v. 32.) The means of getting rid of this liability to frequent births is to know *Bhagavān*, who is the inner ruler of the *ātmā*; then births and deaths brought about by his ignorance disappear, and the *ātmā* attains his true nature in which he becomes all-knowing; and is for that reason said to be *Brahma*. When connection with matter which evolves into various forms ceases, the *ātmā*'s true nature consisting of the eight qualities that he shares with *Bhagavān*, emerge by His grace, and the *ātmā* is then treated with respect by the residents of the highest heaven. (v. 33 and 34.) Wise men, who understanding the real intention of the *veda*, thus describe the births and actions of *Bhagavān*, who residing in the hearts of beings, controls them. These births and actions take place from His mere will; for He is not subject to births as *ātmās* are, nor does He like them do good or evil deeds. (v. 35.) He creates, protects and destroys this world for mere amusement, and meets with no obstruction from any quarter. He is not attached to it. Though He is within all beings, they cannot see Him; He is not subject to any one's control. He is the lord of the six qualities beginning with *jñāna* and derives amusement from the objects that appeal to the mind and the five senses of men. (v. 36.) He appears in the form of objects from His mere will, and bears their names as taught by the *veda* behaving like an actor, who appears on the stage in various dresses as suits the parts that he has to play. How

can one that is ignorant and dwells on sense objects with his mind, perceive His nature however clever he may be? (v. 37.) But one that sincerely and continuously serves His lotus-like feet has no difficulty in the matter. (v. 38.)

6. *Sūta* then explained in chapters IV to VI how *Śrī Bhāgavatam* came to be written by *Bādarāyaṇa*; in chapters VII to XV he related the story of the *Mahābhārata* beginning with the close of the great war at *Kurukshetra* and ending with the coronation of *Parikshit*; and in chapters XVI to XIX he stated how *Parikshit* governed his kingdom and brought *kali* under his control; how he was cursed by a *brāhmaṇa* to be bitten by the serpent *Takshaka*; and how preparing to meet his death with calmness, he requested the sage *Suka* to instruct him as to what one, that was about to die, should do. The second *skanda* begins with *Suka's* reply.

APPENDIX III

THE PĀNDAVAS AND ŚRĪ KṚISHṆA

(Sk. I, Chs. VII to XV)

(See para 6 of Appendix II)

1. When *Duryodhana* was killed by *Bhīma*'s club and his followers were slain in the great battle, *Aśvatthāma*, wishing to please his master cut off the heads of *Draupadī*'s sons when they were asleep. On hearing the piteous cries of his wife, *Arjuna* promised to bring *Aśvatthāma*'s head to her. (Ch. VII, v. 13 to 16.) He advanced towards him in his chariot driven by *Śrī Kṛishṇa*; but *Aśvatthāma* fled as far as he could go to save his life. (v. 17 and 18.) When his horses were tired, and he found no protection anywhere, he hurled against *Arjuna* the weapon known as *Brahma-śiras*. (v. 19 and 20.) On the advice of *Śrī Kṛishṇa* *Arjuna* met that weapon with his own weapon of that name. (v. 28 and 29.) The two weapons meeting each other filled the earth and the sky with fire, and threatened to burn all beings, whereupon *Arjuna* withdrew both the weapons. (v. 30 to 32.) He then bound *Aśvatthāma* as a beast is bound with a piece of rope (v. 33)

and was going to take him to the king's residence. Seeing this *Bhagavān* said "Do not think of saving him. Kill this wicked *brāhmaṇa*; for he killed innocent children when they were sleeping at night. (v. 35.) One that knows *dharma* does not kill a person that is intoxicated, or is off his guard, an insane person, a sleeping person, a child, a fool, a woman or one that is afraid of his opponent. (v. 36.) To kill one that is without mercy and nourishes his own life by taking another's life, is a good done to him; on his death he will go to hell. You promised in my hearing to take his head to *Draupadī*; let this wicked person be therefore killed." (v. 34 to 39.) But *Arjuna* did not wish to kill his *guru*'s son and took him to his residence and showed him to his wife. (v. 40 and 51.) *Draupadī*, on seeing *Aśvatthāma* made prostration to him and said "Release him, release him; for he is a *brāhmaṇa* and in addition, he is the son of your *guru*, from whom you learnt the art of archery. Your *guru* appears in his son; and his wife, who is a half of him did not die with him. Let her not grieve for the death of her son, as I grieve for the death of my sons. Your *guru*'s family does not deserve to be afflicted with grief; for it should be respected and worshipped often and often. A *brāhmaṇa*'s family made to grieve by foolish kings quickly burns their own families." (v. 42 to 48.) This speech of *Draupadī* met with the approval of the king, his brothers and others present. The only exception was *Bhīma*, who said "To kill him is

proper; for he killed unnecessarily sleeping children without serving the purpose of either himself or his master." (v. 49 to 51.) Hearing the words of *Draupadī* and *Bhīma* and looking at his friend's face, *Bhagavān* said "A *brāhmaṇa* should not be killed; but an *ātatātiyin*¹ deserves being killed; both are my commands; carry them out. Do that which will carry out your pledge to your wife and which will please *Bhīma*, *Draupadī* and myself. (v. 52 to 54.) *Arjuna* knew what *Bhagavān*'s intention was; and he took off the precious stone that *Aśvatthāma* wore on his head and his hair thereon. He then released him and drove him out of his residence. These—shaving the head, depriving one of his property and banishment from home—are the punishments to be meted out to a *brāhmaṇa*. He should not be made to suffer bodily injury." (v. 55 to 57.)

2. *Yudhishtīra* was filled with grief for the loss of his relations; and though *Śrī Kṛishṇa*, *Vyāsa* and other *rishis* explained that there was no ground for his grief, yet he was not easy in mind. He said "See the ignorance that has become rooted in my mind; for the sake of a body which belongs to others, I have destroyed many *akshauhīṇīs*. I have been the cause of the death of children, *brāhmaṇas*, friends, fathers, brothers and *gurus*. There will be no release from hell for me, even though I dwell in it for a hundred millions

¹ An *Ātatātiyin* is one that administers poison, sets fire to a building, comes forward with a weapon in his hand with intent to kill, or robs one of his money, land, or wife.

of years. I am told that for a king, who has to protect his subjects, killing his enemies in a righteous battle is no sin. I am told that the injury done to women whose relations have been killed by me, may be wiped out by doing the duties of a householder's life. These statements I do not understand; for miry water cannot be washed out by mire; the offence of drinking toddy cannot be wiped out by toddy. Similarly even one injury done to a being cannot be nullified by doing many *yajnas*." (Ch. VIII, v. 46 to 52.) He then went with his brothers and *Śrī Kṛishṇa* to *Kurukshetra*, where *Bhīshma* lay mortally wounded and prostrated before him. When they were seated with love and humility, *Bhīshma* with his eyes full of tears spoke to *Yudhishtira* in the following words (Ch. IX, v. 1, 4 and 11): "I am sorry to see you living unhappily—you who look for support to *brāhmaṇas*, *dharma*s and *Achyuta* (*Bhagavān*). When your father *Pāṇḍu* died, your mother *Prithā* has lived for your sake and has suffered much. All the troubles, that you have had are in my opinion caused by time—time in whose control this world with its rulers rests as clouds are under the control of the wind. You are the son of *dharma*; your brother *Bhīma* is armed with a club; *Arjuna* has a bow known as *gāṇḍīva*; and *Śrī Kṛishṇa* is your friend. In spite of these you have undergone many dangers. No one knows what *Bhagavān* intends to do. Wise men wish to know this; but they labour under confusion in this respect. Hence regard all this as being under the control of *Bhagavān*, and govern your subjects, who

have no one else to protect them, with the thought that you are acting under His control. (v. 12 to 17.) You regard *Śrī Kṛishṇa* as your maternal uncle's son, as being your best friend and as a counsellor and out of His love for you, you sent Him on an errand to *Duryodhana* and made Him drive your chariot; but He is *Bhagavān* Himself, who is the cause of this world and who is known as *Nārāyaṇa*. Deluding the world with His *māyā* (matter), He lives among *Vṛishṇis* without His nature being known. His greatness is known to *Rudra*, *Nārada* and *Kapila*. He is the *ātmā* of all; He looks upon all alike; He has no equal or superior; He does not confound Himself with the world, that forms His body and He does not therefore make a difference between one person and another; nor is He touched by the imperfections that are found in those bodies; yet He shows His mercy to those that love Him for Himself. This you see in my case; for He has come here so that I may see Him, when I give up my life. When a *Yogi* fixes his mind on Him with love, recites His names with his tongue, and in this manner throws up his body, he is released from desires and *karmas* (actions) to which they lead." (v. 18 to 23.)

3. *Yudhishtira* then requested *Bhīṣma* to give him instruction regarding *dharma*s of many kinds—*dharma*s of the castes and stages of life prescribed with reference to the natures of men; (the *dharma*s known as *pravṛitti* and *nivṛitti karmas*); the *dharma*s relating to the making of gifts; to the government of a

country by a king ; to the attainment of release, and to women—also about the actions by which *Bhagavān* may be pleased ; about the nature of the ends sought by men—*dharma*, enjoyment and *moksha* and the means thereto—*Bhīshma* gave the instruction applied for by relating various stories on the subject. (Ch. IX, v. 25 to 28.)

4. When *Bhīshma* was instructing *Yudhishtira* in this manner, the time desired by a *yogi*, that wishes to die at his pleasure, arrived. Bringing his words to a close, he abandoned all attachments, and with unclosed eyes, he fixed his mind on *Bhagavān Kṛishṇa*, who was before him, with a shining yellow cloth round His waist and with four hands. By perfect *dhāraṇā* (fixing the mind on an object) his impurities were removed. By his look at *Bhagavān* and by this alone the pain caused by the arrows, that had struck into his body, quickly disappeared ; all his senses ceased to work and in this manner, being about to throw his body, he praised *Bhagavān*. (Ch. IX v. 29 to 31.) “ May my mind give up every desire and be fixed on *Bhagavān*, the best of the *sātvatas*, who is other than *ātmās*, who is limitless bliss, who though enjoying the bliss of His own nature, yet sometimes assumes a form in order to amuse Himself, and from whom the streams of *samsāra* flow. (v. 32.) May He be the object of my intense love for Himself—He who is the friend of *Arjuna*, and who bears a body, which will be loved by the three worlds, which is of the colour of the leaves of the *tamāla* tree, with a fine cloth

of the colour of the rays of the sun and with a lotus-like face on which hang curls of hair. (v. 33.) May my mind rest on *Kṛishṇa* whose face was adorned by the particles of dust raised by the hoofs of horses in the battle, by curls of hair hanging about it, and by drops of sweat arising from fatigue, whose skin was pierced by sharp arrows of mine and whose shield was covered with blood. (v. 34.) May the friend of *Arjuna* be the subject of my intense love—He who on hearing the words of His friend placed the chariot between the two armies and who with His look took off the lives of those in the enemies' army. (v. 35.) May the feet of the highest being be the subject of my intense love—He who taught *ātmā-vidyā* (knowledge of the *ātmā* and of *Bhagavān*) to *Arjuna* and removed his misconception—*Arjuna* who on seeing his relations on the enemy's side turned away from fear of killing them. (v. 36.) He (*Bhagavān*) abandoned his own resolution not to take up arms, and in order to fulfil my statement that I would compel him to do so, leapt down from the chariot and advanced towards me with his *chakra* in His hand, as a lion advances to kill an elephant. He was in such haste that His upper cloth slipped from Him and the ground trembled at His step. (v. 37.) He was pierced with my keen arrows; His shield was shattered to pieces and He was covered with blood. In this manner He came towards me in haste in order to kill me an *ātātṛyin*. May He, *Mukunda* (the yielder of *moksha*) be the object to be reached by me. (v. 38.) May *Bhagavān* be the subject of my intense

love, He who was in *Arjuna's* chariot with the reins of the horses in one hand, and with a whip in the other, whose beautiful attitude, was calculated to draw every one's eye towards Him, and seeing whom, those that were killed in the battle attained His likeness. (v. 39.) The wives of shepherds were blessed by the sight of His pretty gait, by His sweet smile and His loving looks. When He disappeared from them for a time, they forgot themselves with love for Him and spent their time in imitating His deeds. In the end they attained His likeness. (v. 40.) At the *rājasūya* sacrifice of *Yudhishtira*, which was attended by crowds of *rishis* and great kings, He was the first to receive the mark of respect. May He remain steadily before my eyes until I die. (v. 41.) I have reached Him, who is in the heart of every embodied being created by Him, and who appears as many, as a single sun appears as many on sheets of water. I have transcended the misconception that objects of the world are independent of Him." (v. 42.) *Bhīshma* united himself in thought with *Bhagavān Kṛishṇa* with his mind, tongue and eyes, and restraining his *prāṇa* within himself, he ceased to live. Seeing *Bhīshma* united to *Brahma (Bhagavān)* all those present remained speechless as birds do at the end of a day. The *devas* in heaven expressed their pleasure in the usual way, by beat of drums, and by showering of flowers. Wise men praised Him. *Yudhishtira* caused *Bhīshma's* funeral ceremonies to be performed and returned to *Hastināpura*. He then ascended the throne with the approval of his

uncle and with the approbation of *Śrī Kṛishṇa*, and governed his country in accordance with *dharma*, (v.43 to 49.)

5. *Śrī Kṛishṇa* wished to return to *Dvarakā* and ascended His chariot. *Uttarā*, the daughter-in-law of *Arjuna*, ran up to him crying "Save me, Save me, Great *Yogin*! Protector of the world! I do not seek any one other than Yourself in whom I may obtain refuge; for they kill one another. All of them being thus liable to death, how can they save others? Lord! a weapon in the form of red hot iron is advancing towards me. I have no objection to its burning me; but let not the embryo in my womb fall down." On hearing her words, *Bhagavān* perceived that it was a weapon sent by the son of *Droṇa* with the object of destroying the seed, from which the family of the *Pāṇḍavas* might be continued. At the same time the *Pāṇḍavas* saw five shining arrows advancing towards themselves, and they took up their own arrows. *Śrī Kṛishṇa* seeing their danger, protected them with His own weapon *chakra*. He then entered *Uttarā*'s womb and covered up the embryo with His *māyā*. Though the weapon hurled by the son of *Droṇa* was that known as *Brahma-śiras*, and though it was incapable of being opposed, yet meeting with the weapon of *Vishṇu*, it became powerless. This is not surprising in *Bhagavān*, who with His mere will creates, sustains and destroys the world. (Ch. VIII, v. 8 to 16.)

6. *Prithā* (*Kuntī*) with her sons, and *Draupadī* being thus released from their danger, addressed

Bhagavān whose mind was set on return home. (Ch. VIII, v. 17.)

(i) As You released *Devaki* from the prison in which she was long confined by the wicked *Kamsa*, and was therefore unhappy—You, to whom alone we look for protection, released me and my sons many times from numerous dangers. These are—the administration of poison, the setting fire to our residence, the presence of *rākshasas*, the insult offered to my daughter-in-law in the king's presence hall, the troubles incidental to forest life, the weapons of great warriors in many a fight and lastly the weapon hurled by the son of *Droṇa*. May many dangers come to us, if we can see You on each occasion—You who give freedom from rebirth to those that strive for it. Those whose intoxication increases day by day by their high birth (*janma*), control over others (*aiśvarya*), learning (*śruta*), and wealth (*Śrī*) are not fit to make this prayer; for only those that give up everything on Your account will seek You. (v. 23 to 26.)

(ii) She then praised *Bhagavān* in the following words "I know You to be time (*kāla*) which has no beginning or end which controls all and which treats all alike. It is owing to You that men quarrel with one another. No one knows what You intend to do, though You act like others. No one is dear or hateful to You; for You do not look upon men with different eyes. You are not subject to births like men nor are You forced to act as they do; yet when You are born as a beast, as a *gīshi* and as a water animal and act like them, You play

the part of an actor. The purpose of Your *avatāras* is variously stated. Some say that You have been born in the family of *Yadu* in order to increase his fame, as a sandal tree grows on the *malaya* hill. Others say that You are born as the son of *Vasudeva* and *Devaki* in response to their prayer and that You intend to give them release and to destroy the *asuras*. Still others say that as prayed for by *Brahmā*, You have come down for the purpose of easing the earth of the burden under which she is groaning, as a ship is by the weight of its cargo in the open sea. There are some who are of the opinion that You have come down in order to save men that are suffering from *samsāra* and with that object to perform deeds which they may hear and think on. The importance of hearing those stories cannot be over-rated. Those, that often hear Your deeds, sing them, relate them to others, think on them and are pleased with them. They alone reach Your lotus-like feet which will dry up the stream of *samsāra*. (v. 28 to 30 and 32 to 36.) I will mention one of Your deeds which fills me with confusion. When *Yaśodā* took up a rope to punish You for a childish prank of Yours, You stood as if You were frightened and looked up washing out the ointment in Your eyes with tears—You of whom fear (death) is afraid. Ignorant men do not perceive You as being other than matter. Though You are present in every object within and without, Your real nature is concealed from their eyes like the nature of an actor by his dress. But those whose minds are

pure perceive You by meditation. How can a woman like me know You as You are?" (v. 18 to 20.)

(iii) She then prayed to Him to cut asunder her attachments to the *Pāṇḍavas*, and *Vṛishnis* and to enable her to fix her mind on Him alone; so that its activities might flow towards Him, as the waters of the *Ganges* flow into the sea. (v. 41 and 42.) Finally she expressed her anxiety at His preparation to leave her and her sons. *Bhagavān* was pleased to give up the idea of returning then, and stayed with the *Pāṇḍavas* for some months. (v. 37 and 45.)

7. *Śrī Kṛishṇa* resided at *Hastināpura* for some months to remove the grief of His friends and to please His sister. (Ch. X, v. 7.) At length taking leave of them He got into His chariot and departed. Seeing Him the women of the city spoke to one another as follows "He is that ancient *Purusha*; during the night of *Brahmā*, when the *karmas* of *ātmās* were asleep, i.e., when they did not begin to yield their fruits, when He the inner ruler of the universe did not entertain the idea of creation, He alone was. The five *bhūtas* and the other products of the *guṇas* of matter did not then exist; for the equipoise of the *guṇas* of matter had not then been disturbed. (v. 21.) When the night came to a close, He wished to make matter, which formed His body and which was then without names and forms, appear in various forms and bear various names. Accordingly He with His will moved matter, which in the form of attractive objects deludes *ātmās*, to evolve, and entering into it He gave it names

and forms. (v. 22.) It is He whose *svarūpa*, wise men controlling their mind and senses and subduing their *prāṇa* see with a mind rendered pure by love; for love for Him is competent to purify the mind of an *ātmā*. (v. 23.) It is He whose stories are related by those that know the later portion of the *veda*. He alone for mere amusement creates, protects and destroys the world; but He is not attached to it. (v. 24.) When the kings of the world are influenced by the quality *tamas* and live disregarding *dharma*, He assumes forms in age after age for the good of the world without any diminution in the qualities that pertain to Him by nature—the six qualities known as *bhaga*, truth-speaking, good deed, mercy and fame. (v. 25.) How blessed is the family of *yadhu*, in which the husband of *Śrī* has been born! how blessed is the *madhu-vana* which has been adorned by His foot-steps! (v. 26.) How blessed is *Kuṣasthalī* (*Dvārakā*) which throws the beauty of the *sva* world into shade, which brings good name to earth, and the people in which ever see the smiling looks of their lord, who lives in it to bless them. (v. 27.) Surely the shepherd women have worshipped *Īṣvra* with penances, with baths in sacred waters, and with offerings and the like; for with their hands seized by Him they often drank the nectar of His underlip and with their minds fixed on Him they forgot themselves. (v. 28.) He won the hand of *Rukmiṇī* at a *svayamvara*, in which exhibition of strength was the only prize to be paid for the bride, and overcame *Śiṣupāla* and others, who were intoxicated

with their conceit. Similarly He married the mother of *Sāmba* and other women whom He released by killing *Bhāuma* who had confined them. (v. 29.) He disregards the faults peculiar to women—want of gentleness and purity; and He regards the mere fact that they are women as adequate; for He never leaves their homes and touches their heart by calling them by endearing names" (v. 30.) Hearing these words, *Bhagavān* went through the city and towards the evening of the same day He reached *Dvārakā* and entered it amidst the demonstrations of joy of His family and His subjects. (v. 36.)

8. In due course *Uttarā* was confined and a son was born. While he was in his mother's womb, he saw a person of the size of the thumb going round himself and waving a club in His hand. He considered who he was. In the tenth month the person disappeared. (Ch. XII, v. 9 to 11.) From the fact of his considering who the person was, he was known as *Parikshit* and because he was saved by *Bhagavān* from being burnt, he was also known as *Vishṇu-rāta*. (v. 16 and 17.) *Brāhmaṇas*, that could read a horoscope, predicted a bright future for him. They said "Like *Ikshvāku* he will treat *Brāhmaṇas* with respect and keep his word; like *Śibi* he will freely give to those that will ask of him and will protect those that take refuge in him; like *Bharata*, the son of *Dushyanta*, he will perform sacrifices and bring fame to his family; like the two *Arjunas*, (*Arjuna*, the son of *Kṛitavīrya* and *Arjuna* his grandfather) he will be the foremost in

archery; like fire he cannot be overcome; like the ocean his mind cannot be gauged; like the lion he will be brave. All beings will live with his help as by the Himālayas; like the earth his mind will remain unruffled under wrongs done to him, and like parents he will forgive; like his granduncle he will look upon all alike; like *Rudra* he will be quickly pleased; he will like *Bhagavān* be the support of all; like *Rantideva* he will be liberal; like *Yayāti* he will observe *dharma*s; like *Bali* he will exhibit fortitude; like *Prahlada* he will love *Bhagavān* and collect good men round him. (v. 19 to 25.) *Yudhishtira* performed three horse sacrifices to wipe out the sin of killing his cousins in the great battle. He had no money except what came to him from taxes paid by his subjects and the fines imposed on offenders. Seeing this his brothers went to the north and brought an enormous sum in the shape of tributes; *Bhagavān* attended the performance on invitation and then returned to *Dvārakā* with *Arjuna*. (v. 32 to 36.)

9. *Vidura* returned from his pilgrimage after receiving instruction from *Maitreya* which will be found in Appendix IV. He was received with affection by his relations and resided at *Hastināpura* for some time. (Ch. XIII, v. 1 to 3 and 5 and 14.) Seeing that his brother *Dhṛitarāshtra*'s life was coming to a close, he addressed him as follows "Get out quickly. See the danger at hand. *Bhagavān Kāla* (time) cannot be evaded by any means at any time. One, to whom it comes, is quickly separated from his *prāṇa*, which is dearest to him. How can there be any doubt as to his

separation from his wealth and other things? Your uncle, brother, sons and friends have been killed; your life has almost come to an end; your body is afflicted with old age; and you live in the house of another. Like a dog you receive a ball of food brought to you by *Bhīma*. How wonderful is the desire of people to live! You set fire to the residence of the *Pāṇḍavas*; you administered poison to them; their wife was insulted in your presence and you deprived them of their kingdom and wealth. What do you gain by the life which they have suffered you to live? Your body being affected by old age, will fall down like a piece of worn-out cloth. He is a wise man, who having attained a body, the means for reaching his true goal, abandons all desires and all attachments and throws up his body without his relations knowing where he went and what became of him. He is the best of men who is disgusted with the world either of his own motion or under instruction from another, who fixes his mind on *Bhagavān* and departs from home. Go to the north without your relations knowing it. From this date onwards that time will come (*kālī*) which will make the good qualities of men disappear. (v. 18 to 27.) This speech of *Vidura* had the desired effect. *Dhṛitarāshtra* cut asunder his strong attachments and proceeded with his brother in the direction pointed out by him followed by his faithful wife *Gāndhārī*." (v. 28 and 29.)

10. Next morning *Yudhishtira* finished his morning duties and went to the palace of his uncle to do the

usual *namaskāra*, but found it empty. He was filled with anxiety, that his uncle and his wife, suspecting neglect on his part, might have fallen into the *Ganges*. (v. 30 to 32.) *Nārada* then appeared and comforted him in the following words :

Do not grieve about anybody ; for the world is under the control of *Bhagavān*, to whom all the worlds and their rulers do worship. (v. 39.) He brings persons together and separates them. (v. 40.) As cattle are tied to a *tantī* (a long rope fastened to pegs driven into the ground) with strings passed through their nose, so men are bound to the *veda* through the names which they bear as *brāhmaṇa*, *kshatriya* and the like and have to do worship to *Bhagavān* in accordance with its instructions. (v. 41.) As children intent on play bring their toys together and separate them at their pleasure, so men are dealt with by *Bhagavān*'s will. (v. 42.) Whether you regard the world as perishable or imperishable or both, it does not by any means deserve to be grieved for. To grieve springs from attachment born of delusion as to the nature of the *ātmā*. (v. 43.) You think, 'how can they live without one to protect them' and fear that they will lead an unhappy life without you. Give up this depressing thought of yours born of ignorance. (v. 44.) This body of man is formed of the five *bhūtas* and is subject to the working of time, *karma* (one's good and bad deeds) and the qualities of matter. How can it save another ? Can a person bitten by a serpent save another in the same condition ? (v. 45.) Animals without hands are the food of those with hands. Those without feet are the food of quadrupeds and weak persons are the prey of the strong ; inanimate objects are the food in short of animate beings. (v. 46.) *Bhagavān*, the *ātmā* of all, the seer of Himself, is within and without all beings, and though One, He appears as many through His *māyā* (*prakṛiti*). (v. 47.) *Bhagavān* the protector of all things has come down in the form of *kālā* (time) for the destruction of the *asuras*. (v. 48.) He has done the work of the *devas* ; a portion of it remains, and He awaits the time for doing it. You too remain here so long as *Bhagavān* does. (v. 49.)

11. *Nārada* then informed him that his uncle, aunt and *Vidura* had gone to the *aśrama* of *rishis* on the southern slope of the *Himālayas*; that he bathed three times a day in the *Ganges*, that he lived on water alone and was without desire and hate and without a yearning for any thing; that he was doing *yoga* in the prescribed manner and was standing motionless like a post; that on the fifth day from thence, he would throw up his body which would then be reduced to ashes and that when his body and the hut in which he lived was on fire, his wife would enter it and perish; and that *Vidura* would watch it with wonder and filled with joy and grief he would proceed on a pilgrimage. *Nārada* requested *Yudhishtira* not to obstruct his uncle's *yoga*. He then returned to his abode and *Yudhishtira* became easy in mind. (Ch. XIII, v. 50 and 52 to 59.)

12. *Arjuna* who had gone on a visit to *Śrī Kṛishṇa* did not return for a long time. *Yudhishtira* was therefore anxious especially as he saw serious portents¹ everywhere. (Ch. XIV, v. 1 and 2.) Then *Arjuna* returned and prostrated himself at his brother's feet. He hung down his head which had lost its usual brightness, and tears were falling from his eyes. What *Nārada* had said then came to *Yudhishtira*'s mind, and with a mind full of fear he enquired about the well-being of his friends at *Dvārakā* naming them one by one. (v. 22 to 38.) He then asked for

¹ The portents are described in detail in v. 3 to 21 of the chapter. They are omitted as unnecessary.

the cause of his sadness. "Are you suffering from any bodily ailment; was not due respect shown to you; were you treated with positive disrespect or were insulting words spoken to you; were you unable to give what you had promised; did you abandon any one who had sought your protection—a *brāhmaṇa*, a boy, an old man one suffering from illness or a woman did you take your food without first feeding young or old persons; or did you do anything unworthy of your self; or finally do you grieve for separation from *Śrī Krishṇa* your dearest? I cannot account otherwise." (v. 39 to 41 and 43 and 44.)

13. *Arjuna* replied wiping the tears from his eyes, and with a heart choked with grief "*Hari*, who appeared in the form of a relative, has left me and has robbed me of my great *tejas*, that excited the wonder of the *devas*. (Ch. XV, v. 5.) This world by separation from Him for a minute has lost its attractive appearance, like a body that being bereft of *prāṇa* is termed a corpse. (v. 6.) At the *svayamvara* of *Draupadī* with His support I took down the mark with my arrow, won her hand, and overcame the kings who had come to her father's house full of conceit. (v. 7.) In His presence I gave the *khāṇḍava* forest to be burnt by *Agni*, defeated *Indra* and his horde of *devas*, and caused *Maya* to present to you the wonderful presence hall, to which tributes were brought by kings from all quarters at your *rājasūya* sacrifice. (v. 8.) With His *tejas* your younger brother *Bhīma* with the strength of ten thousand elephants killed *Jarāsandha* and released the

princes who had been confined by him for a sacrifice to *Rudra*; who then brought to you presents at your sacrifice. (v. 9.) You remember that wicked persons dragged your wife to the presence hall by her beautiful hair that was carefully dressed at the bathing at the end of the sacrifice and that she fell at your feet with a face full of tears. With His (*Śrī Kṛishṇa*'s) *tejas*, *Bhīma* made the wives of those killed by Him in the battle cry with their dishevelled hair. (v. 10.) *Śrī Kṛishṇa* came to us during our forest life and eating a bit of leaf and a grain of rice that had struck in the cooking vessel, saved us from the great danger in the form of *Durvāsas*, who was sent to us by our enemy and who was pleased when *Śrī Kṛishṇa* was pleased. (v. 11.) With His *tejas* I made *Rudra* with the trident wonder at my prowess and give me his own weapon. Not only he but others also wondered. With this very body I went to the palace of the great *Indra* and sat on a half of his throne. (v. 12.) When I was amusing myself in the *deva-loka*, *Indra* and the *devas* sought the help of my two arms marked with the bow *gāṇḍīva* for the destruction of their enemies—arms which obtained their power from Him. (v. 13.) With Him as my relation I crossed single-handed with one chariot the boundless ocean in the form of the invincible army of the *Kauravas* and brought to you enormous wealth and the bright precious stones, which my enemies wore on their heads. (v. 14.) Going about in front of me He drew towards Himself the minds, the lives and the bodily and mental strength of the leaders in the armies

of *Bhīṣma*, *Karṇa*, *Droṇa* and *Śalya*, strengthened by the chariots of many brave kings. (v. 15.) The powerful weapons hurled against me by *Droṇa*, *Bhīṣma*, *Karṇa*, *Aśvatthāma*, *Trigarta*, *Śala*, *Śaindhava* and *Bāhlika* did not touch me, who was entrusted to His arms as the various devices of the *asuras* did not touch *Prahlāda*, the servant of the man-lion. (v. 16.) He the all-ruler, who gives Himself to those that love Him, and whose lotus-like feet are worshipped by them for their well-being, was asked by me, a fool, to drive my chariot. When my horses were tired and I stood on the ground, my enemies in their chariots did not attack me; for their minds were drawn away from me by His power. (v. 17.) He used to call me *Pārtha*, *Arjuna*, friend and the son of *Kuru*. When I think of those words and His jokes, that were reinforced by His pretty smiles, my heart should break; but it does not do so. (v. 18.) We lay in bed, sat, went about, conversed and took our meal together. We were of one mind and I spoke ironically, "you are a truthful person" but he excused all these faults of mine as a friend excuses the sins of another and as a father excuses the misdeeds of his son. (v. 19.) Having lost Him, I was attacked on the way, when I was escorting His wives to *Mathurā*, by a band of shepherds and was overcome by them as a woman is. (v. 20.) This is the same bow; these are the same arrows; this is the same chariot; these are the same horses, and I the owner of the chariot, to whom kings bowed in respect, am the same; yet all this in a moment became non-existent, like an offering made on ashes, like a gift made to an

unworthy man, and like seed sown on a calcareous soil." (v. 21.)

14. You asked me about our friends in *Dvārakā*. Being cursed by a *brāhmaṇa*, they killed one another with their fists; this they did when they were intoxicated with spirituous liquor. Only four or five remain. (Ch. XV, v. 22 and 23.) I consider this as the doing of *Bhagavān*, the all-ruler; persons kill one another under His will, as they bring up one another under the same. This is analogous to what takes place in a sea. The larger fish live upon the smaller ones; the stronger on the weaker; and the large and strong kill one another. (v. 24 and 25.) Similarly *Śrī Kṛishṇa* used the strong *Yādavas* as instruments in destroying the weaker ones. When this was done, He caused the *Yādavas* to kill one another. In this manner, He has removed the burden under which the earth was groaning." (v. 26.) In conclusion, *Arjuna* added that when he thought of the instruction imparted to him by *Bhagavān* (*Bhagavad Gītā*)—instruction that indicated what should be done at a particular place and time, and which was calculated to remove the pain in one's heart, his mind was drawn to Him. (v. 27.)

15. By this remembrance of the lovely feet of *Śrī Kṛishṇa* with intense love, *Arjuna's* mind became pure and serene. The instruction that had been obstructed hitherto by time, by his *karma* and by the quality *tamas*, fully came to his mind and produced its effect. Knowledge of *Bhagavān* as He is, removes the misconceptions that the *ātmā* is the body and

that he is independent of *Bhagavān*; then it leads to the throwing up of the gross body first and then of the subtle body and to freedom from rebirths. Finally, the *ātmā* attains his true nature including freedom from grief. (Ch. XV, v. 28 to 31.)

16. When *Yudhishtira* heard about the departure of *Bhagavān*, and the end of *Yadu's* family, he made up his mind to adopt the means for obtaining unending bliss. His mother *Pritha* (*Kunti*) too, fixed her mind on *Bhagavān* alone and abandoned all desires. (v. 32 and 33.) As one removes a thorn that has run into his foot with another thorn, and then throws both away, so *Bhagavān* caused the destruction of the *asura* kings of the earth and then abandoned the human form in which He appeared for that purpose. To Him *asura* kings whom He destroyed and His own human form were no longer required. As an actor appears in a particular dress and throws it up when his part is played, so *Bhagavān* abandoned that form which He used for the removal of the burden of the earth. (v. 34 and 35.) On the day that *Bhagavān* departed, the *kaliyuga* began, under the influence of which even knowing persons become inclined to do *adharma*. (v. 36.) *Yudhishtira* saw its mark in his kingdom, in the city, in his home and in the bodies of his subjects and prepared to depart. He placed his brother's grandson *Parikshit* on the throne at *Hastināpura* and *Vajra*, the last of the *Yādavas* on the throne at *Mathurā*; he then threw off his silk cloth and ornaments, abandoned all his attachments, and the notion that he was the

body and that things connected with it were his. He put on the bark of a tree as clothing and went without his usual food ; he observed silence and allowed his hair to hang down ; he showed himself to the world as a fool, as an insane person and as a *piṣācha*. Like a blind man he did not see ; like a deaf person he did not hear. In this manner he went in the northern direction to which his elders had gone and from which they never returned. All His brothers followed him. They meditated on the lovely feet of *Bhagavān* and attained the goal that cannot be reached by worldly men. *Vidura* threw up his body at *Prabhāsa* and returned to his abode and rejoined the *Pitris*. *Draupadī* too, meditated on *Bhagavān* thinking of nothing else and reached Him. (v. 37 to 40 and 43 to 50.)

17. In Chapters XVI to XIX of Skanda I, the life of *Parīkṣhit* is described including his limiting the influence of *kālī* to particular places, his being cursed by a *brāhmaṇa* and his preparation to die. These are abstracted in Section XII, para 3 and in Section I, para 4. This description is continued in Skanda XII, Chapters V and VI. *Śuka* related to him *Śrī Bhāgavatam* consisting of Skandas II to XI and Skanda XII, Chapters I to IV. Then referring to the cause of his approaching death, he said "King! give up the foolish notion that you will die ; for you are an *ātmā* and were not born ; for whatever is born has had no previous existence ; and you will not now perish as the body will do. You will not be reborn in the forms of sons and grandsons on the analogy of the seed and the shoot ; for you are other

than the body and the senses, as fire is different from the wood which it burns up. A dreamer sees that his head is cut off or that he dies ; the *ātmā* that sees is different from the body that is seen to undergo these changes. Similarly, the *ātmā* is different from the body in the waking condition. When a jar is broken, the air within it remains air as before, but without the limitation imposed by the jar. Similarly when the body dies, the *ātmā* remains as before but not limited by a body ; and he cannot then be known as *deva* or man. He appears in his own nature. (Ch. V, v. 2 to 5.) *Māyā* (the mis-conception that the *ātmā* is the body) turns the mind towards sense objects ; then actions are done, which connect him with material bodies ; and this is *samsāra*. So long as fire is connected with oil, wick and a lamp, it is known as a flame ; similarly, so long as the *ātmā* is connected with a body, mind and *karma*, he is under this delusion. The body is like the wick ; the mind is like the lamp and *karma* is like the oil ; the *ātmā* by his connection with the three qualities is said to be born, *i.e.*, he is connected with a new body ; he is said to die when he is separated from that body. The *ātmā* is self-proved ; he is therefore different from matter whether it be in the form of a body or in a subtle condition. In either case the matter is *Jada*. He supports the body as ether supports all things. He is unchanging in his substance and in his nature he is limitless. (v. 8.) With your mind, regard the *ātmā* as being supported by *Bhagavān*, and meditate on Him. (v. 9.) *Takshaka* will not burn your body ; for is not *Bhagavān*

the death of all those that cause death ? (v. 10.) If your mind dwells on *Bhagavān*, you will not see the serpent *Takshaka* biting your body and licking it with its poisonous mouths nor your body nor the universe as standing apart from *Bhagavān*." (v. 12.)

18. *Parīkshit* then thanked *Śuka* for the instruction imparted to him, and proposed to spend the last few minutes on *Bhagavān*. He said "Oh *Brāhmaṇa* give me permission ; I will observe silence, fix on *Bhagavān* my mind which has abandoned all desires and will give up my *prāṇa*." (Sk. XII, Ch. VI, v. 6.) *Śuka* accordingly departed. (v. 8.) *Parīkshit* with his mind united himself with *Bhagavān* and meditated on Him without breathing and remaining motionless like a tree. (v. 9.) In this manner he was released from bondage and attained his own nature. (v. 10.) *Takshaka* came in the guise of a *brāhmaṇa* and bit him. (v. 12.) His body was instantly reduced to ashes by the serpent's poison while all were looking on. (Ch. VI, v. 13.)

APPENDIX IV

BRIEF DESCRIPTION OF ŚRĪ KRISHṆA'S LIFE GIVEN BY UDDHAVA TO VIDURA

1. At the end of Skanda II, chapter X, *Parīkshit* said that the same questions had been put by *Vidura* to *Maitreya* and that he would relate his replies thereto. *Parīkshit* then enquired how *Vidura* met *Maitreya*. Chapters I and IV of Sk. III form *Śuka*'s reply. The following is the substance.

2. *Vidura* was disgusted with the treatment accorded by his brother *Dhṛitarāshṭra* to his nephews the *Pāṇḍavas*. He had made them enter a house constructed of inflammable materials and set fire to it; he did not prevent the dragging of their wife by her hair to the presence hall; he did not prevent *Yudhishṭira*'s being duped at a game of dice; and his kingdom was not restored to him on his return from the forest life as had been promised. *Śrī Kṛishṇa*'s words when He went as a messenger to *Duryodhana* were not received with respect; and finally he (*Vidura*) was insulted by *Duryodhana* when he was called in by his brother for consultation. (Sk. III; Ch. I, v. 6 to 10.)

Vidura addressing his brother *Dhritarāshtra* said "Give *Yudhishtira* his share of the kingdom ; he has no enemy and he has borne with equanimity all the severe troubles to which you exposed him. *Bhīma* with his brother *Arjuna* is ready to carry out his wishes—*Bhīma* whose anger has not, like that of the serpent abated, and of whom you are much afraid. *Śrī Kṛishṇa* has taken the side of the *Pāṇḍavas* and remains in his city *Dvārakā* having overcome all the kings of the earth. You do not realise that your son *Duryodhana* is a danger to your family ; he hates *Bhagavān* and turns his face away from *Śrī Kṛishṇa* ; prosperity has therefore left him. Banish him quickly in order that your family may not perish." (v. 11 to 13.) These words enraged *Duryodhana* ; and he, with his brother, *Karṇa* and *Śakuni*, insulted him and said " Who invited this man of crooked views, the son of a servant woman ? " ; he is hostile to us who are supporting him, and is intent on doing the work of our enemy. Let him be banished from the city. (v. 14 and 15.) These words did not however work any change in *Vidura's* mind. He thought within himself " How powerful is *Bhagavān's* *māyā*, which deludes all persons ! " He left his bow at the door of the palace and started on a pilgrimage to holy waters. (v. 16.)

3. He went round *Bhāratavarsha*. By the time that he went to *Prabhāsa*, *Yudhishtira* had become the sole ruler of the country. (Ch. I, v. 20.) There he heard that his relations had perished with a few exceptions, as a forest is burnt by the fire kindled in a cluster of bamboo

trees. (v. 21.) With a sad heart he continued the pilgrimage. When he reached the *Jumna*, he saw *Uddhava*, a trusted follower of *Śrī Kṛishṇa*. Embracing him with affection, he asked¹ him about the welfare of *Śrī Kṛishṇa* and his subjects. (v. 25.)

4. These questions brought *Śrī Kṛishṇa* to *Uddhava*'s mind and filled his eyes with tears. For a long time he was unable to reply. At length he said "How sad it is that this world did not know who *Śrī Kṛishṇa* was though He lived in it, as a fish in the sea does not know what a boat is. They thought that He was a human being like themselves, as the fish thinks the boat to be a bigger individual of their class. This inability is very strange in the case of the *Yadavas* amongst whom He lived so long. Though they were very clever and were able to divine the intentions of others, they thought that *Śrī Kṛishṇa* was an *ātmā* in a body made of the five elements. (Ch. II, v. 8 and 9.) *Śrī Kṛishṇa* showed His figure to those that did *tapas* and that looked upon it without satiety. Withdrawing that figure, He has disappeared. (v. 10.) He then described the figure in v. 11 to 14.

5. He then gave a brief description of His life in this world. He continued "Though He is not liable to birth as men are, He was born along with *Rāma* out of mercy for the protection of those good men that were being harassed by others. His birth in the house of

¹ These questions are stated in verses 26 to 41, reference being made to each person by name, and to his qualities and deeds. This is omitted as unnecessary.

Vasudeva, His residence in *Nanda's Vraja* and His flight from the city (*Mathura*) as if afraid of His enemies—these make me sad ; for He was not liable to birth and His power was limitless. (Ch. II, v. 16.) He prostrated before His parents' feet, who had stood in terror of *Kamsa* and said "Father ! Mother ! Be pleased to excuse me for not having served you. When I think of it, it pains my heart." (v. 17.) When one has once felt the smell of the dust of *Śrī Kṛishṇa's* lotus-like feet how can he forget it ?—*Śrī Kṛishṇa*, who, by the mere movement of His eyebrows killed the *asura* kings and took down the burden of the earth. (v. 18.) You have seen how at the *rājasūya* sacrifice of *Yudhishtira*, *Śiṣupala*, who hated *Śrī Kṛishṇa*, attained the goal which great *yogis* desire to reach by their *yoga*. Who can bear separation from Him ? (v. 19.) Similarly others too, that in the battle drank in with their eyes the lotus-like face of *Śrī Kṛishṇa*, became purified by being killed with the weapons of *Arjuna* and attained His world. (v. 20.) He has no equal or superior and controls matter, *ātmās* and time ; He is not Himself subject to any one's control and has every thing that might be desired ; and those that governed the world for a long time brought presents to Him, and falling at His feet praised Him. Yet He stood by the side of *Ugrasena*, who was seated on an emperor's throne and said "Lord ! Be pleased to note this." This fills us with wonder—us who are his servants. (v. 21 and 22.) The wicked *Pūtana* with intent to kill Him, made Him drink the dread poison with which her breast was filled ;

yet she attained a goal that was suitable to His foster mother. To which merciful person other than He shall we go for protection? (v. 23.) I consider as *Bhāgavatas* (lovers of *Bhagavān*) the *asuras* that fixed in the battle their minds in anger on the lord of the three worlds, who advanced on the shoulders of *Garuḍa* with His *chakra* in His hand. (v. 24.)

6. *Uddhava* then gave a brief account of *Śrī Kṛishṇa's* life. At the request of *Brahmā*, He was born as the son of *Vasudeva* and *Devakī* in the prison house of the King of the *Bhojas* in order to ease the earth of her burden. His father, afraid of *Kamsa*, took Him to *Nanda's Vraja*¹ where he lived with *Balarāma* for eleven years concealing His greatness. (Ch. II, v. 25 and 26.) Surrounded by boys of His own age, He grazed the calves in the jungle by the side of the *Jumna*. (v. 27.) He showed to the residents of the *Vraja* the playful deeds of a boy, laughing, crying and looking like a young lion. (v. 28.) When He grew older, he tended bulls and cows and made the shepherd boys that were His comrades happy by playing on His flute. (v. 29.) He killed the *asuras* that were sent by the king of the *Bhojas*, and that were capable of taking any form they liked, as easily as a child disposes of his toys. (v. 30.) When his comrades drank the water of the *Jumna*, rendered poisonous by the serpent *Kaliya* and fell dead, He restored them to life, subdued *Kaliya*, purified the

¹ *Vraja* is a collection of shepherd's habitations.

water and made it sweet and wholesome as before and made His cattle drink it. (v. 31.) He desired that *Nanda's* enormous wealth should be well spent, and made him perform a sacrifice named *Gosava* with the help of *brāhmaṇas*. (v. 32.) When *Indra* in a passion at the withholding of the usual offering to himself sent down torrential rain, and the *vraja* was thereby much afflicted, He protected it out of pity holding up the hill *Govardhana*, with the same ease as one holds up an umbrella. (v. 33.) On moonlit nights following the rainy season, when the moon bathed the jungle in her rays, He sang sweetly in the midst of women and amused Himself. (v. 34.) On His return to the city from the *Vraja*, He desired to make His parents happy, by releasing them from the prison; and throwing down *Kamsa*, the leader of his enemies from His high throne, He dragged his corpse on the ground. (Ch. III, v. 1.) He then went to *Sāndipani* and learned the *Veda* and its adjuncts, the texts being recited by the *guru* but once. He gave him an honorarium by bringing his dead son from the abdomen of the *asura* *Panchajana* and restoring him to him. (v. 2.) While the kings invited by *Rukmini's* brother were looking on, He carried her off to wed her by the *gāndharva* form, and placed His foot on their heads; for He alone had a claim to her. (v. 3.) He subdued the seven bulls at the court of *Nagnajit* by passing strings through their noses and married his daughter. The kings that had come to the palace wishing to win her hand, and who felt themselves humbled by Śrī

Krishṇa's deed, attacked Him with their weapons; but He killed them all, Himself being unhurt. (v. 4.) He wished to please his wife *Satyabhāmā* like a worldly man, and brought the *pārijāta* tree from the heaven world. It was on this account that *Indra* blind with passion advanced towards Him with his followers; for he was surely a plaything in the hands of his wife. (v. 5.) He killed the *asura Naraka*, the son of *Bhūmi*, in battle with his *chakra*—*Naraka* who seemed as if he would devour the sky with his mouth. On his mother's appeal to Him, he left his kingdom with his son and then entered the women's apartment. There the daughters of kings, whom *Naraka* had brought from various quarters, saw Him, the friend of the suffering and welcomed Him with looks indicative of joy, shyness and love. He provided as many palaces as there were princesses, and taking by His will as many forms, He married them all in due form and at the same time each in her own palace. By each of them He had ten sons like Himself in every respect, his object being to show how His *prakṛiti* could multiply. (v. 6 to 9.) He repulsed the attacks of *Kala-Yavana*, *Jarāsandha*, *Salva* and others upon His city. He killed some of them Himself and caused others to be killed by his followers to whom He gave very superior prowess. To these should be added *Śambara*, *Dvivida*, *Bāṇa*, *Mura*, *Balyala*, *Dantavakra* and others. He caused also the destruction of the kings who had taken the sides of your (*Vidura's*) nephews (*Pāṇḍavas* and *Kauravas*)—the kings at the movement of whose forces towards

Kurukshetra the earth trembled. (v. 10 to 12.) *Duryodhana* with his brothers lay down on the battle field with his thighs broken. His loss of life and prosperity was the fruit yielded by the evil advice of his brother *Duṣṣāsana*, *Karna* and *Śakuni* and others. (v. 13.) *Śrī Kṛishṇa* was not satisfied with this wholesale destruction; for he thought within Himself, "Eighteen *akshauhinis* have been destroyed by *Droṇa*, *Bhīshma*, *Bhīma* and others but how much has the great burden of the earth been taken down, by this means? The very powerful force of the *Yādavas* still remains. They will drink spirituous liquor and with their eyes red with intoxication, they will fight with one another and all of them will perish. I see no other means for their destruction." (v. 14 and 15.) With this thought, *Śrī Kṛishṇa* placed *Yudhishtira* on the throne at *Hastināpura* and made his friends happy by showing them how *sādhus* should live. *Uttarā* the wife of *Abhimanyu*, bore in her womb the seed from which the family of *Pūru* should grow; when it was cut by the weapon of the son of *Droṇa*, it was protected by *Śrī Kṛishṇa*. He helped *Yudhishtira* to perform three horse sacrifices and *Yudhishtira* with his brothers governed the country relying on *Śrī Kṛishṇa*'s support and was happy. (v. 16 to 18.) *Śrī Kṛishṇa*, the ruler of all, remained at *Dvārakā*, following the paths pointed out by the *Veda* and the *smṛitis*, enjoying His own noble qualities and meditating upon Himself, the object on which *yogis* meditate; but He was not in reality attached to any thing. He filled with delight

this world and the other worlds with His sweet smiles and loving looks, with words as delicious as nectar, with His unexceptionable conduct and with His body that is the seat of *Śrī*. In particular, the *Yādavas* were filled with delight. He amused Himself showing His love to His wives for one instant only during nights. In this manner, He spent many years; at length He became disgusted with the life of a householder and with its duties. Which person that knows Himself to be under the control of *Bhagavān*, and who meditates on Him in *yoga*, will place faith in worldly enjoyments coming to him as the result of his past *karma*. If this is so in the case of worldly men, why should one wonder that *Bhagavān* was disgusted with the householder's life? (v. 19 to 23.) When the boys of the *Yādavas* and *Bhojas* were playing in the city, they were cursed by certain sages whom they enraged and who knew *Bhagavān's* intention. Some months after, the *Vṛishṇis*, *Bhojas* and *Andhakas* in joy went to *Prabhāsa* in chariots, deluded by *Śrī Kṛishṇa*. There they made offerings of water to *pitris*, *devas* and *rishis* and gave many presents. (v. 24 to 26.) Then with *Śrī Kṛishṇa's* permission, they ate and drank; being intoxicated by the liquor, they abused one another. This led to quarrels and they killed one another, as the sun was setting, as a cluster of bamboos is burnt by the fire kindled by the rubbing of one bamboo against another." (Ch. IV, v. 1 and 2.)

7. *Uddhava* continued: "After completing the work of destruction in this manner, *Śrī Kṛishṇa* bathed

in the *Sarasvatī* and sat at the foot of a peepul tree with His right foot on His left thigh. I had been instructed by *Bhagavān* to go to *Badarī*; yet I followed Him, being unable to bear separation from His lovely feet. I found Him seated under the tree alone." (Ch. IV, v. 3 to 6.) There by accident *Maitreya*, the friend and comrade of *Dvaipāyan* had arrived. In his hearing *Śrī Kṛishṇa* spoke to me with a smile "I know what is in your mind; formerly at a sacrifice made by the *Prajāpatis* and *Vasus* you worshipped me in order to come to me. I granted your wish, though it is difficult of attainment by others. This will be the last of your births; so is My will; for by pure service you have seen Me when I am alone and about to leave this world of men. Formerly I imparted knowledge (at the beginning of creation) to *Brahmā* seated in the lotus flower that grew from My navel. This knowledge shows My greatness and wise men call it *Bhāgavatam*. (v. 11 to 13.) I thanked Him and requested Him to impart that knowledge to me, if He considered me worthy of it. (v. 18.) He complied with my request and imparted the knowledge to me. I then took leave of Him and arrived here (the bank of the *Jumna*) on the way to *Badarī*." (v. 20 and 21.)

8. *Vidura* requested *Uddhava* to impart that knowledge to him, if he had no objection. (Ch. IV, v. 25.) *Uddhava* replied "*Maitreya* has been instructed by *Śrī Kṛishṇa* to perform this task." (v. 26.) He and *Vidura* spent the night in conversation on a sand bank in the *Jumna* and the whole time passed like a minute.

Next morning, he departed for *Badari*. (v. 27.) After some time *Vidura* went to *Haridwar* where *Maitreya* resided, and requested him to teach him as instructed by *Śrī Kṛishṇa*. (v. 36.) *Vidura*'s questions to *Maitreya* are stated in Ch. V, verses 1 to 16. *Maitreya* praised him and the questions in v. 17 to 21. The remainder of Sk. III and Sk. IV contain the instruction imparted by *Maitreya* to *Vidura*.

9. *Parikshit* inquired why *Uddhava* alone was spared, while all the other *Yādhavas* had perished. *Śuka* stated *Bhagavān*'s intention in this matter. "When I depart from this world, *Uddhava* alone deserves to receive knowledge of Myself; for he is the foremost among those that know the *ātmā* and Myself, as we are. *Uddhava* is in no way inferior to me; he is not affected by the qualities of matter and he has his mind and senses under control. Hence let him remain here teaching My knowledge to the world." (Ch. IV, v. 28 to 31.)

APPENDIX V

Statement of the contents of Śrī Bhāgavatam and of the places in this book where particular chapters of the original may be found.

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GLOSSARY

OF SANSKRIT TERMS OF FREQUENT OCCURRENCE IN THIS BOOK

Achyuta—a Being, that does not abandon one seeking His help. A name of *Bhagavān Nārāyaṇa*, to whom this description applies fully.

Adhokshaja—one below whom is the knowledge obtained by the outer senses (*i.e.*) a Being who cannot be perceived by the outer senses. A name of *Bhagavān Nārāyaṇa*.

Ahamkāra—(i) the name of a product of matter formed from *maḥat*. In this the disturbance in the qualities of matter—*satva*, *rajas* and *tamas*—is so pronounced that it appears in three forms: (1) *sātvika*, in which *satva* predominates; (2) *Taijāsa*, in which *rajas* predominates, and (3) *Tāmasa*, in which *tamas* predominates. From the first variety the mind and the ten senses have evolved; from the last the five *bhūtas* have been formed; the second co-operated with the others in the formation of these products.

(ii) the misconception that the body is the *ātmā*, though the two are entirely different substances.

(iii) conceit or pride springing from this misconception.

Aja, Ajana—one not liable to birth under the influence of *karma*. This description fully applies to *Bhagavān Nārāyaṇa*. His birth as a *deva*, man, or a beast is brought about by His own will.

Ajita—one that has not been overcome by any one. This description applies to *Bhagavān* fully. It is therefore one of His names.

Ajnāna—absence of knowledge—especially absence of the knowledge of the real nature of the *ātmā*. While he is entirely distinct from the body, the senses and the mind, he is regarded as the body and that he is independent of *Bhagavān*. This misconception is *Ajnāna*.

Akshauhīṇī—The smallest unit of an army is known as *Patti* consisting of a chariot, an elephant, three horses and five footsoldiers. 21,870 times the *patti* is an *akshauhīṇī*.

Amrita—a substance which restores dead persons to life and which gives freedom from death.

Ananta—(i) one without any limitation. Limitations are of three kinds—limitation in place, limitation in time and limitation in *vastu* (substance). A Being that is everywhere, exists at all times and can be identified with everything, is *Ananta*. This description applies fully to *Bhagavān Nārāyaṇa*, who is omnipresent and eternal, and who being in every object is identified with it following worldly usage.

(ii) the name of the thousand hooded serpent who serves *Bhagavān* as bed, seat and canopy.

Apavarga—See under *Dharma*.

Avatāra—The coming down of *Bhagavān* in a visible form for the protection of good men and the destruction of the wicked.

Avidyā—This is synonymous with *ajñāna*, which see. It also means *karma* which prevents the springing of *vidyā* or meditation on *Bhagavān*.

Āgama—an authoritative teaching explaining the *veda*. It is also known as *tantra*. Reference is often made to the *tantra* known as *pāncharātra*, which was taught by *Bhagavān Nārāyaṇa* Himself and elucidates the teaching contained in the *veda*.

Āśrama—one of the four stages into which the life of a twice born person (*dvija*) in the Hindu community is divided. The stages are : (1) that of the student of the *veda*, *brahmachārin*, (2) that of the house-holder, *grihastha*, (3) that of the person who departs for the forest in order to kill out his attachment to his body, *vāna-prastha* : and (4) that of the person that renounces his attachments to sons, wealth and the world, *yati*. For the duties of these *āśramas* see Section XII (i).

Āsana—one of the seven *angas* or adjuncts of *yoga* or *samādhi*. It means sitting on a firm seat in such a manner that meditation on *Bhagavān* may not be disturbed.

Ātatāyin—one that administers poison, sets fire to a building, comes forward with a weapon in his hand with intent to kill, or robs one of his money, land or wife.

Ātmā—an intelligent being that supports and controls an object for his own purpose. The object that is

supported and controlled by an intelligent being for his purpose is his *śarīra* or body. This definition applies to *jīvas*, sentient beings who animate material products and to *Bhagavān* who animates both *jīvas* and material products. In order to distinguish *Bhagavān* from other *ātmās*, He is referred to as *parama* (highest) *ātmā*. The term has also other meanings: (1) the mind; (2) the body; (3) the substance of a thing as in the expression *mrid-ātmakaḥ ghataḥ* (a jar made of the substance earth).

Bhaga—*Bhagavān*—the name for the six qualities *Jñāna*, *Bala*, *Aiśvarya*, *Virya*, *Śakti*, and *Tejas*. Of these *Jñāna* is the power to see all things at the same time by direct perception; *Bala* is the power to support all things; *Aiśvarya* is the power to control all; *Virya* is freedom from fatigue by knowing, supporting and controlling in the manner stated; *Śakti* is the power to do anything; and *Tejas* is the power to burn up all opposition. These six qualities being found in the highest degree in *Bhagavān Nārāyaṇa*, He is known as *Bhagavān*. The term is sometimes applied in a secondary sense to others who possess a small degree of these qualities.

Bhakti—love. It is used particularly to indicate continuous, vivid and loving meditation on *Bhagavān*. By the term continuous is meant that no dissimilar thought should intervene in the meditation; and by vivid that it should be as vivid as sense perception is. This is known also as *yoga*, *bhakti yoga*, and *para bhakti*. The last term distinguishes this meditation from *bhakti* (love) for *Bhagavān* which makes one seek instruction

about Him and *parama*-(highest) *bhakti* in which the love is so intense that the meditator cannot remain even for a single instant without going to *Bhagavān*. This degree of *bhakti* is often referred to by the term *rati*.

Bhava—the cycle of births and deaths to which an *ātmā* is subjected by his *karma*. This is also known as *samsāra*.

Bhāgavata—one that loves *Bhagavān*, the love being so intense that everything else is rejected; and *Bhagavān* is regarded as father, mother, guru, or any other relation.

Bhūta—(1) The products of matter formed successively from the *tāmasa* variety of *ahamkāra*. They are *Akāśa* (ether), *Vāyu* (air), *Tejas* (fire), *Ap* (water), and *Prithvī* (earth). In this sense the term *bhūta* is preceded by the word great or five. Thus the great *bhūtas*, or the five *bhūtas*; (2) any being, movable or immovable.

Brahma—(1) A thing that is great in its substance or in its qualities. When the term is used by itself it indicates a Being who is great, in the highest degree. It is therefore a name of *Bhagavān Nārāyaṇa*. The term is also applied to refer to an *ātmā*, whose *jñāna* becomes infinite when he is released from the bondage of *karma*, (2) the *veda* which is endless, (3) *prakṛiti* or matter which is infinite in extent, except where it meets the shining substance with *satva* as its only quality. In all these senses the term is neuter. When it is masculine it refers to the *ātmā* who is entrusted by *Bhagavān* with the work of creation. The word is then spelt "*brahmā*".

Brahma-aṇḍa—the name for the universe in charge of *Bhagavān's* agent *Brahmā*. Being oval in size like an egg, it is known by this term.

Brāhmaṇa—the name given to one of the divisions of the Hindu community. The divisions are *brāhmaṇa*, whose duty is to learn the *veda* himself and teach it to others; *kshattriya*, who has to protect the country from internal trouble and foreign invasion; *vaiśya*, who has to earn wealth for the community by cattle breeding, agriculture and trade; and *śūdra*, who has to serve the other three classes and obtain his livelihood. The term *brāhmaṇa* is used in *Śrī Bhāgavatam* to refer not only to one that is a *brāhmaṇa* by birth but also to a *brāhmaṇa* by His knowledge and feeling. In other words a *brāhmaṇa* is one that realises his distinction from his body, keeps his mind and senses under control, bears pleasure and pain with equanimity, looks upon all alike, and loves *Bhagavān* intensely. For *Prithu's* description of a true *brāhmaṇa* see para 67. The four divisions are spoken of as the four *varṇas*.

Buddhi—the conviction of a person which influences his mind in all its activities.

Chakra—the name of a weapon of *Bhagavān Nārāyaṇa*. It is in the form of a circle with sharp edge. Other weapons of *Bhagavān* that are generally referred to are (1) *Śankhā* (conch); (2) *Gada* (club); (3) *Śarṅga* (bow); and (4) *Khadga* (sword).

Daivam—*Bhagavān* who controls all beings and gives them what is their due.

Dama—control of the outer senses.

Deva—there are four classes of living beings, *devas*, men, beasts and vegetables. In the first class there are several sub-divisions; of whom the *devas* form one sub-division. The other sub-divisions are *Pitris*, *Gandharvas*, *Apsaras*, *Kinnaras*, *Kimpurushas*, *Vidyā-dharas*, *Siddhas*, *Chāraṇas*, *Asuras*, *Rākshasas* and *Bhūtas*, *Pretas* and *Piṣāchas*. The term *deva* is also applied to *Bhagavān*, who creates the universe for mere amusement.

Devatā—a *deva* who receives the worship of men and gives them what they desire. The term is also applied to *Bhagavān Nārāyaṇa*, who receives the worship of all and gives them what they seek. He is known as the highest *devatā*.

Dharma—a *karma* that is pointed out by the *veda* as being acceptable to *Bhagavān Nārāyaṇa*. It is of three kinds: (1) *Nitya* (i.e.) what is compulsory, the non-observance of which entails punishment; (2) *Naimittika*—a *karma* that should be done, when an uncertain event happens, as the offering to be made to *pitris* on the occurrence of an eclipse; (3) *Kāmya* (i.e.) a *karma* pointed out by the *veda* as yielding a particular fruit. *Dharmas* of this kind need not be done, if their fruits are not desired. When the word *dharma* is used along with the terms *artha* (wealth) and *kāma* (enjoyment) the term means *kāmya karma*. These three, *dharma*, *artha* and *kāma* are known as *trivarga*, as opposed to *apavarga* or release from the bondage of *karma*. All the four are known as *Purusha-artha*, i.e., ends desired by intelligent beings.

Dhāraṇā—one of the seven *angas* (adjuncts) of *samādhi* (meditation). It consists in fixing the mind on a particular object.

Dhyānā—one of the *angas* (adjuncts) of *samādhi* (meditation). When the mind is fixed on an object by *dhāraṇā* and no dissimilar thought intervenes, it becomes *dhyāna* or continuous meditation. It should be continuous like a stream of oil poured from a cup.

Dishtam—the name given to that which intervenes between a *karma* done and its fruit. As a *karma* disappears, as soon as it is done, and the fruit will come at a future time, something to connect the two is needed. Some regard this something as being a capacity in the doer of the *karma* and call it *adṛiṣṭa* or *apūrvā*. The *vedāntin* regards it as the pleasure or displeasure of *Bhagavān* created by the *karma* and His resolve to give the appropriate fruit at the proper time.

Dviija—a twice born person. The first birth is from the mother's womb; and the second comes from the *upanayana* ceremony in which the *mantra* known as *Gāyatrī* is taught to him. This term applies to *brāhmaṇas*, *kṣhatṛīyas* and *vaiśyas* for whom alone the *upanayana* is prescribed.

Dvīpa—an island. The term is applied to the divisions of earth surrounded by the seven oceans.

Guṇa—a quality of a substance. The term is often used with reference to the three qualities of *prakṛiti* or matter known as *satva*, *rajas* and *tamas*. These cannot be perceived like other qualities of matter; but must be inferred from the effects which they produce. All the

three qualities exist in matter ; but one or another predominates over the others ; when *satva* predominates, one has clear vision and feels pleasure. When *rajas* predominates, he is full of activity and feels desire, hate and the like ; when *tamas* predominates he is inclined to be inattentive, to put off the doing of things and goes to sleep. When the term *nir-guṇa* is used with reference to *Bhagavān*, *guṇa* means a bad quality. *Nir-guṇa* therefore means one without any imperfection.

Guru—one who removes darkness from one's mind. The term is specially applied to one that gives instruction about the nature of the *ātmā*, and of *Bhagavān*, and as to the means by which the *ātmā* may reach Him.

Hari—a Being who destroys the evil deeds of those that take refuge in Him. It is a name of *Bhagavān Nārāyaṇa*.

Indriya—a sense. *Indriyas* consist of two groups (1) the senses of perception, and (2) the senses concerned with action. Both classes are different from the organs of the body in which they are located ; for they are products of *ahamkāra*, while the organs of the body are products of the five *bhūtas*.

Itihāsa—a book describing the life and adventures of a hero. The term is applied to *Rāmāyaṇa* and *Mahābhārata*. The hero of the former is *Śrī Rama*, the son of *Dāśaratha*, and of the latter, the five *Pāṇḍavas*.

Īśa—*Īṣvara*—a ruler. The term is applied to *Bhagavān* who is the ruler of all and both the terms apply to Him fully.

Japa—repetition of a *mantra* a number of times, thinking of its meaning as it is recited.

Jñāna—an inseparable attribute of an intelligent being. It is a substance which is eternal, but which is capable of contraction and expansion. When an *ātma* is bound it contracts, the degree of contraction being regulated by his *karma*. When he is released it fully expands and becomes infinite. Thereafter it never undergoes contraction. When *jñāna* contacts an object, the *ātma* becomes aware of its existence. *Bhagavān's* *jñāna* has never suffered contraction. Both the intelligent being and his attribute *jñāna* are self proved (*i.e.*) they reveal their existence without any extraneous help. It is for this reason that they are known as *jñāna*; which term means what is self revealed. To distinguish the attribute from its owner the term *dharma-bhūta* is prefixed to the term. The expression is *dharma-bhūta jñāna (i.e.) jñāna* which is an attribute, *dharma* being an attribute. The term also means knowledge in general. Perceptions, feelings, thoughts and resolutions are all particular conditions of the attribute *jñāna*.

Jñāna-yoga—as a means of attaining release the term means thinking on the true nature of the *ātma* as taught by the *guru*.

Kalpa—a day of *Brahmā*. 360 human years make one divine year; 1,200 divine years make a *chatur-yuga*; 1,000 *chatur-yugas* make a *kalpa*. A night of *Brahmā* is of the same duration; 360 days and nights of this duration make a year of *Brahmā*

and he lives for hundred such years. His life is known as *para*, being of a longer duration than the life of any other being ; and a half of it is *para-ardha*. *Brahmā* has completed the first *para-ardha* and he is in the first day of the second *para-ardha*. This day or *kalpa* is known *ṣveta-varāha-kalpa*.

Karma—action. The term is specially applied to the good and evil deeds of an *ātmā*, which yield their fruits, and which for that purpose connect him with one body after another. This connection of an *ātmā* with material bodies constitutes the bondage of *karma*. Good deeds are known as *sukṛita* or *punya* ; evil deeds as *dushkṛita* or *pāpa*. From the point of view of one seeking release even good deeds are covered by the term *pāpa*, as they keep him in *samsāra* for experiencing their fruits. Good deeds are divided also into *pravṛitti* and *nivṛitti karmas*, the former being done to procure fruits and the latter being done without a desire for them and as merely the worship of *Bhagavān*. When a good deed is done by a person without his knowing that it is being done and without his intending it, it is known as *yādrichhika sukṛita*, e.g., the watering of a *tulasi* plant by a person in a plot of vegetables without his knowing of its existence and without the intention to water it. If he knows of its existence, but does not intend that it should receive irrigation, the good deed is known *prāsaṅgika*. If a person does a worldly action as a principal thing and a good deed as being subordinate to it the good deed is known as *ānushaṅgika*. *Bhagavān* from His

infinite love and mercy to us, looks for these deeds in order that He might find an excuse for interfering in individual cases. Being a ruler of the world He has to be impartial and He therefore seeks an excuse. When one's *karma* has begun to yield fruits it is known as *prārabdha*, other *karma* is known as *sanchita*. In the case of one that does *bhakti yoga*, *sanchita karma* is annulled when his meditation becomes continuous and vivid ; but he has to experience *prārabdha karma*. In the case of one that does *prapatti* for release, even *prārabdha karma* is cancelled in accordance with his desire. If he wishes it, all of it will be cancelled and he will throw up his *karma*-made body at once, but most persons are willing to experience so much of *prārabdha* as will yield fruit before death. In their case the remainder is cancelled.

Karma yoga—As a means of attaining release, it is the doing of one's duties without a longing for any fruit and as the worship of *Bhagavān*. One of these duties is taken as the direct means to release ; and is done every day without a break. The other duties are helps to it. As these actions are done, the person thinks of the real nature of the *ātmā* by considering that he is not the doer and that what does the action is one of the senses or a *guṇa* of the body.

Kaustubha—an emerald worn by *Bhagavān Nārāyaṇa* on His neck.

Kāma—desire. Sometimes it is used to indicate intense desire as opposed to *sanga* or mere attachment. The term is also used to indicate (1) a desirable object,

(2) enjoyment in general, and (3) enjoyment brought about by the sex organ.

Kratu—a sacrifice in which many offerings are made to *devatās*. It is also known as *yajna* or *yajna-kratu*. A single offering to a *devatā* is known as *yāga*.

Mahat—the first product formed from matter in evolution.

Mamakāra—the thought “this is mine” in the body and in things connected with it as wife, children, relations, friends, home, wealth and the like.

Manas—the mind. It performs four functions and receives four names, *chitta*, *buddhi*, *ahamkāra* and *manas*. See note 3 on page 323.

Mantra—a word or a string of words to be recited before a prescribed act is done. By this means what has to be done is known and done properly. When an offering has to be made to a *devatā*, a *vedic* text is recited; its meaning is thought of and then the offering is made in accordance with the mode taught by the text. This text is a *mantra*.

Manu—an officer employed by *Bhagavān* for governing the earth and increasing the population by his sons and grandsons. In a *kalpa* there are fourteen *manus*, so that the duration of each *manu*'s rule is seventy-one *chaturyugas* and odd. This period is known as *manu-antara*. For the duties of the *manu* see para 20.

Moksha—release. The term is particularly applied to the release from the bondage of *karma*.

Muhūrta—a period of time equivalent to 48 minutes of English time.

Mukti—same as *moksha*.

Māyā—(1) a thing that produces a wonderful effect. The term is applied particularly to *prakṛiti* or matter, from which this wonderful universe has come forth; (2) thought in the form of will. When reference is made to *Bhagavān's māyā*, the term means either *prakṛiti* or His will.

Nārāyaṇa—is a proper name of *Bhagavān*. The term by its etymology means a Being that supports all things, that is reached by them and that helps them to do so. When the compound *Nāra+ayaṇa* is understood as a *bahuvrīhi* compound, the term means one who pervades all things.

Niyama—an *anga* or adjunct of *sāmadhi*. See para 225 on page 332.

Parama—the highest. This term is often used with reference to *Bhagavān*.

Parama-vyoman—the highest heaven, known also as *vaikuṇṭha*. This consists of matter of a superior kind of which *satva* is the only quality. It is therefore known as *śuddha-satva*. The term *parama vyoman* is applied to the world, the country tracts, the city and the palace of *Bhagavān*. The term *parama* or highest is added to distinguish it from *svarga* or heaven world presided over by *Indra*.

Parārdha—see under *kalpa*.

Pitṛi—a division of the *deva* order of beings. See under *deva*. *Pitṛis* are divided into three groups: (1) *Vasus*, eight in number, (2) *Rudras*, eleven in number, and (3) *Ādityas*, twelve in number—total being

thirty-three. The offerings made to them on prescribed occasions are known as *śrāddhas*.

Prakṛiti—matter with three *guṇas*—*satva*, *rajas* and *tamas*. In its subtlest form it is known as *tamas*. In this condition its three qualities are in equipoise ; when it is disturbed, evolution begins. The condition of matter from which *mahat* is formed is known as *avyakta*. The term *prakṛiti* is used to denote either condition, *tamas* or *avyakta*.

Pralaya—dissolution of the universe. It is of two kinds, *prakṛita* or *naimittika*. See para 21.

Prapatti—an appeal made to a capable and willing personage by a person who strongly desires a thing but is helpless to attain it and feels his helplessness. The object desired may be anything as the regaining of lost prosperity as when *Aditi* made *prapatti* to *Bhagavān* or release from the bondage of *karma*.

Pratyāhāra—an *anga* or adjunct of *samādhi*. It consists in drawing away the outer senses from their objects and reducing them to inactivity.

Prāṇa—a product of *vāyu* or air which is subtle, which by its fivefold activity supports the body and the senses. In regulating breathing it is known as *prāṇa* ; in the throwing of waste products of the body it is *apāna* ; in carrying on the circulation of the blood it is *vyāna* ; in digestion it is *samāna* ; and when it carries the *ātmā* out of the body in death it is called *udāna*. *Prāṇa* accompanies the *ātmā* in his wanderings from one body to another, and from one world to another. It leaves him only when he is released from the bondage of *karma*.

Prāṇa-āyāma—control of the breath. It consists of three operations: *rechaka*, by which the lungs are emptied; *pūraka* by which they are filled and *kumbhaka* when neither operation takes place. Meditation on *Bhagavān* should be done in the *kumbhaka* condition.

Purāṇa—a treatise that describes the creation, sustenance, and dissolution of the world; the *avatāras* of *Bhagavān* for the second purpose and kindred matters. See para 5 for the contents of a *purāṇa*. *Śrī Bhāgavatam* is a *purāṇa*.

Purusha—a Being that lies in the heart of a being. The term is applied to *Bhagavān*. The description applies also to *ātmās* who abide in the hearts of their bodies. To distinguish *Bhagavān* from them, He is known as *parama* (highest) *purusha* or *purushottama* (the best of *purushas*).

Rishi—a seer; (*i.e.*), one that can see more than ordinary persons.

Ritvik—a helper in a sacrifice. In a *soma yāga* there are sixteen helpers of whom *adhvaryu* prepares the materials for offering to *devātās* and does all the manual work. *Hotā* recites *mantras* when offerings are made; *Udgātā* sings *vedic* hymns before certain offerings are made, and *Brahmā* who supervises all the operations and sees that they are properly done.

Śakti—an inseparable attribute of an object, which is used for doing some work. This term is often applied to matter, *ātmās*, and time, all of which are inseparable from *Bhagavān Nārāyaṇa* and which are used by

Him in the creation, sustenance and destruction of the universe.

Śama—control of the mind.

Śarīra—see under *ātmā*.

Śrivatsa—a mark on the chest of *Bhagavān Nārāyaṇa*.

Samādhi—continuous, vivid and loving meditation on an object. When the meditation becomes so intense that the meditator forgets his body and himself, it is known as *Samādhi* or *Yoga*.

Samsāra—see under *bhava*.

Samskāra—a ceremony by which one obtains a fitness for doing some work. By the *upanayana* ceremony, a twice-born person becomes fit to learn the *veda*. It is therefore a *samskāra*.

Saṅga—attachment to anything.

Sadhu—a person who realises the distinction between himself (*ātmā*) and his body, who looks upon all alike, who loves *Bhagavān* intensely for Himself, and who does not desire anything.

Siddhi—the attainment of certain abnormal powers by *yoga* or meditation like *aṇimā*, *garimā*, and so on. *Aṇimā* means becoming a minute thing; *garimā* means becoming heavy.

Smṛiti—a treatise giving directions for the regulation of human conduct by a *rishi*, who knew the *veda* and its meaning fully. It collects the instructions given in the *veda* in various places, arranges them, and puts them into a form convenient for guidance.

Svarga—a place of unalloyed enjoyment. The term is particularly applied to the *sva*r world, of which *Indra* is the lord. Occasionally in the case of one that loves *Bhagavān* for Himself it refers to the highest heaven.

Svarūpa—the substance of a thing as opposed to its attributes. A mango fruit has a particular size; it is yellow in colour and has a fine taste and smell. The shape, the colour, the smell and the taste are attributes. That to which the attributes pertain is the *svarūpa* of the fruit.

Tamas—darkness. The term is often applied to matter with the three *guṇas* in its subtlest condition.

Tanmātra—an intermediate stage in the evolution of ether from *ahamkāra* and of the other *bhūtas* from those that immediately precede them.

Tantra—see under *Āgama*.

Tapas—(1) diminution of sense enjoyment as by fasting on prescribed days, abstention from prohibited things and the like.

(2) meditation on *Bhagavān*. Sometimes the two meanings are combined. When *Dhruva* did *tapas* he lived sometimes on mere water or atmospheric air; and stood motionless on one foot; and he meditated on *Bhagavān*. All this is indicated by the word *tapas*.

Tapatraya—sufferings of three kinds: (1) those caused by one's own body (*Ādhyātmika*), (2) those caused by persons around him (*Adhibhautika*); and (3) those caused by *devas* (*Adhidaivika*).

Tejas—the power by which one overcomes all and by which he is not overcome by any.

Titiksha—bearing with equanimity the pairs, heat and cold, pleasure and pain and respectful and disrespectful treatment.

Trivarga—see under *Dharma*.

Upāsana—meditation or *Yoga*.

Ūrmi—an evil. Reference is often made to six evils; they are hunger and thirst, old age and death, grief and delusion or loss of consciousness.

Vaikuntha—see under *Parama Vyoman*.

Vairāgya—absence of desire for any object other than *Bhagavān*.

Vajra—a weapon of *Indra*. It was fashioned out of the bones of a *rishi* named *Dadhichi*.

Varṇa—see under *brāhmaṇa*.

Varsha—a division of *jambū* and other *dvīpas*.

Vāsana—a tendency created in a person by the doing of an action or by enjoyment. It induces the person to repeat the action or to seek a repetition of the enjoyment.

Vāsudeva—the name of *Bhagavān Nārāyaṇa*. Etymologically the term means a *deva* who abides in all things and in whom all things abide.

Veda—the highest authority among the Āryans of India. It is held that this was never written by anyone and it is therefore free from the imperfections to which human productions are subject. When it is forgotten it is reproduced by *rishis* by doing meditation. As the sounds forming the text of the *veda* occur in

the same order and are pronounced in the same manner, it is said to be eternal. It teaches who and what *Bhagavān* is, and how He should be worshipped. *Smṛitis*, *itihāsas*, and *purāṇas* only amplify its teaching.

Vidvān—a knowing person. The term is particularly applied to one that knows the real nature of the *ātmā* as distinct from the body, and shows this knowledge in his daily practice.

Vidyā—meditation on the *ātmā* or on *Bhagavān*. It is synonymous with *yoga*, *upāsana* and *samādhi*.

Virakti—same as *Vairāgya*.

Vishṇu—a name of *Bhagavān Nārāyaṇa*. It means one who pervades; and as *Bhagavān* pervades all objects it is particularly applied to Him.

Vrata—a resolution to do a particular *karma* under strict rules, as to food, sleep, bath and the like.

Vyūha—the name of the three forms in which *Bhagavān Nārāyaṇa* appears, for the creation, sustenance and destruction of the universe. As *Sankarshana* He destroys; as *Pradyumna* He creates; and as *Aniruddha* He sustains. *Bhagavān* appears in five forms. The form in which He appears in the highest heaven for the enjoyment of its residents is known as *Para* and He is then known as *Vāsudeva*. Reference has been made to the *Vyūha* forms. The *avatāra* or *vibhava* forms are those in which He comes down to the universe and appears as a *deva*, a human being or a beast; the *hārda* form is that in which He appears in the heart of every intelligent being capable

of doing meditation. It is of the size of one's thumb and *Bhagavān* in this form is referred to as the *ātmā's* companion. The *archā* form is the form in which He appears in images which have been consecrated. It is of the same size as the image.

Yajamāna—one who does a sacrifice to please the *devas*.

Yagna—see under *Kratu*.

Yama—one of the *angas* (adjuncts) of *samādhi*.
See para 225.

Yojana—a measure of distance said to be equivalent to ten miles.

Yoga—continuous, vivid meditation on an object.

Yogi—one who does *yoga*.

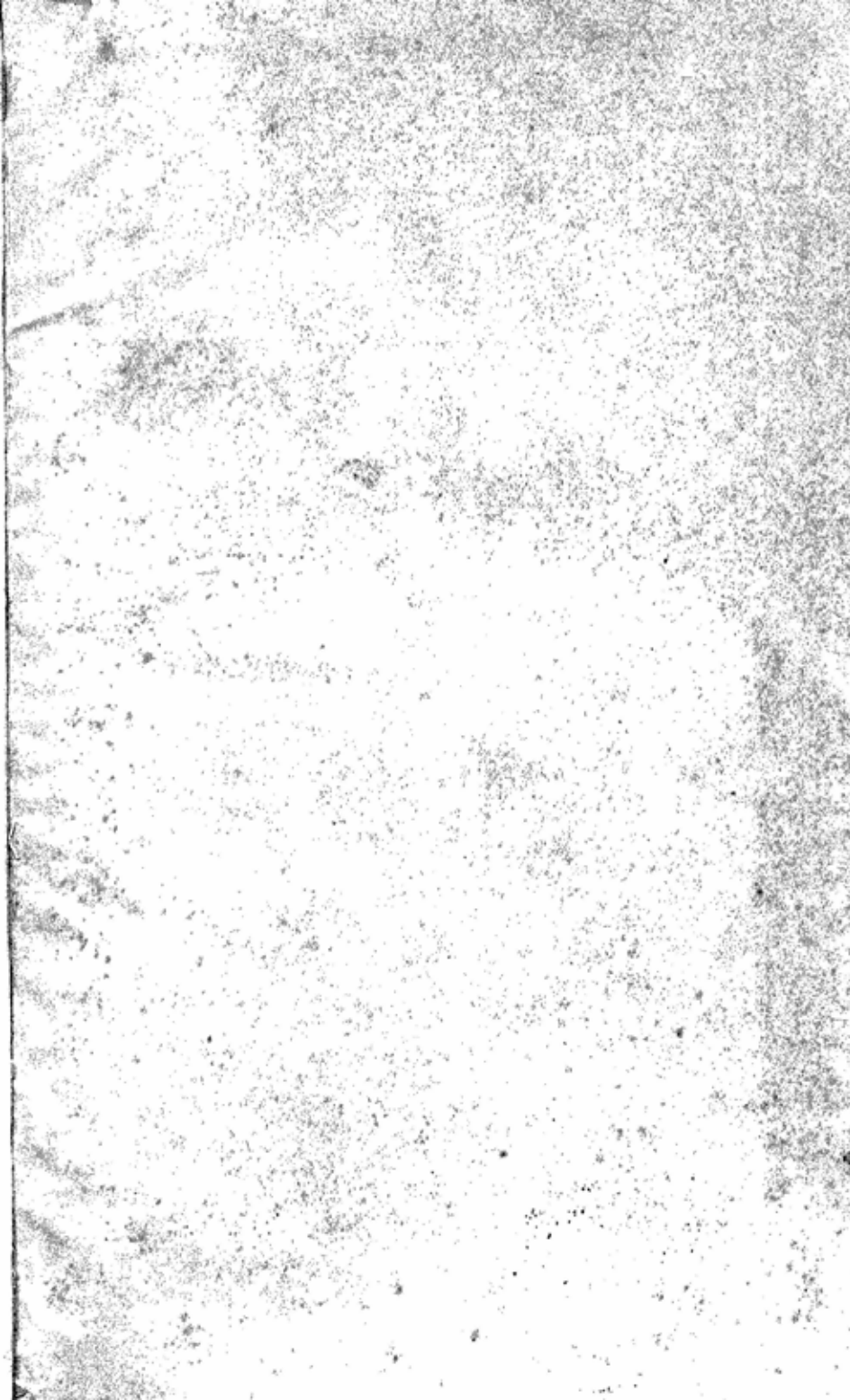
Yuga—one of the divisions of time. There are four *yugas* known as *kṛita*, *tretā*, *dvāpara* and *kali*. All the four are known as *chaturyugas*, the duration of which is twelve thousand divine years, a divine year being equivalent to three hundred and sixty human years. *Kṛita* is four times as long as the *kali* age; *tretā* is three times as long; and *dvāpara* twice as long. Thus *kṛita* consists of 4,800 divine years, *tretā* of 3,600 divine years; *dvāpara* of 2,400 divine years; and *kaliyuga* of 1,200 divine years.

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| Wherever they occur | | Ahankara | Ahamkara |
| | | Yadhavas | Yadavas |





Oct. 17/6/26

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