

Twelfth Canto

The Age of Deterioration

Śrīmad-Bhāgavatam Canto 12: "The Age of Deterioration"

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1. The Degraded Dynasties of Kali-yuga

The Twelfth Canto of *Śrīmad-Bhāgavatam* begins with Śrīla Śukadeva Gosvāmī predicting the kings of the earth who will appear in the future during the age of Kali. Then he gives a description of the numerous faults of the age, after which the presiding goddess of the earth sarcastically berates the foolish members of the kingly order who perpetually try to conquer her. Next Śukadeva Gosvāmī explains the four varieties of material annihilation, and then he gives his final advice to Mahārāja Parīkṣit. Thereafter King Parīkṣit is bitten by the snake-bird Takṣaka and leaves this world. Sūta Gosvāmī concludes his narration of *Śrīmad-Bhāgavatam* to the sages at Naimiṣāraṇya forest by enumerating the teachers of the various branches of the *Vedas* and *Purāṇas*, relating the pious history of Mārkaṇḍeya Ṛṣi, glorifying the Supreme Lord in His universal form and in His expansion as the sun-god, summarizing the topics discussed in this literature, and offering final benedictions and prayers.

The first chapter of this canto briefly describes the future kings of the dynasty of Magadha and how they become degraded because of the influence of the age of Kali. There were twenty kings who ruled in the family of Pūru, in the dynasty of the sun-god, counting from Uparicara Vasu to Purañjaya. After

Purañjaya, the lineage of this dynasty will become corrupted. Following Purañjaya there will be five kings known as the Pradyotanas, who are then followed by the Śiśunāgas, the Mauryas, the Śuṅgas, the Kāṇvas, thirty kings of the Andhra nation, seven Ābhīras, ten Gardabhīs, sixteen Kaṅkas, eight Yavanas, fourteen Turuṣkas, ten Guruṇḍas, eleven Maulas, five Kilakilā monarchs and thirteen Bāhlikas. After this, different regions will be ruled over at the same time by seven Andhra kings, seven Kauśalas, the kings of Vidūra, and the Niṣadhas. Then the power of rulership in the countries of Magadha and so forth will fall to kings who are no better than *śūdras* and *mlecchas* and are totally absorbed in irreligion.

TEXTS 1-2

श्रीशुक उवाच
योऽन्त्यः पुरञ्जयो नाम
भविष्यो बारहद्रथः
तस्यामात्यस्तु शुनको
हत्वा स्वामिनमात्मजम्

प्रद्योतसंज्ञं राजानं
कर्ता यत्पालकः सुतः
विशाखयूपस्तत्पुत्रो
भविता राजकस्ततः

śrī-śuka uvāca
yo 'ntyah purañjayo nāma
bhaviṣyo bārahadrathaḥ
tasyāmātyas tu śunako

*hatvā svāminam ātma-jam
pradyota-samjñam rājānam
kartā yat-pālakaḥ sutaḥ
viśākhayūpas tat-putro
bhavitā rājakaḥ tataḥ*

SYNONYMS

śrī śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *yaḥ*—who; *antyaḥ*—the final member (of the lineage described in the Ninth Canto); *purañjayaḥ*—Purañjaya (Ripuñjaya); *nāma*—named; *bhaviṣyaḥ*—will live in the future; *bārahadrathaḥ*—the descendant of Bṛhadratha; *tasya*—his; *amātyaḥ*—minister; *tu*—but; *śunakaḥ*—Śunaka; *hatvā*—killing; *svāminam*—his master; *ātma-jam*—his own son; *pradyota-samjñam*—named Pradyota; *rājānam*—the king; *kartā*—will make; *yat*—whose; *pālakaḥ*—named Pālaka; *sutaḥ*—the son; *viśākhayūpaḥ*—Viśākhayūpa; *tat-putraḥ*—the son of Pālaka; *bhavitā*—will be; *rājakaḥ*—Rājaka; *tataḥ*—then (coming as the son of Viśākhayūpa).

TRANSLATION

Śukadeva Gosvāmī said: The last king mentioned in our previous enumeration of the future rulers of the Māgadha dynasty was Purañjaya, who will take birth as the descendant of Bṛhadratha. Purañjaya's minister Śunaka will assassinate the king and install his own son, Pradyota, on the throne. The son of Pradyota will be Pālaka, his son will be Viśākhayūpa, and his son will be Rājaka.

PURPORT

The vicious political intrigue described here is symptomatic of the age of Kali. In the Ninth Canto of this work, Śukadeva Gosvāmī describes how the

great rulers of men descended from two royal dynasties, that of the sun and that of the moon. The Ninth Canto's description of Lord Rāmacandra, a most famous incarnation of God, occurs in this genealogical narration, and at the end of the Ninth Canto Śukadeva describes the forefathers of Lord Kṛṣṇa and Lord Balarāma. Finally, the appearance of Lord Kṛṣṇa and that of Lord Balarāma are mentioned within the context of the narration of the moon dynasty.

The Tenth Canto is devoted exclusively to a description of Lord Kṛṣṇa's childhood pastimes in Vṛndāvana, His teenage activities in Mathurā and His adult activities in Dvārakā. The famous epic *Mahābhārata* also describes the events of this period, focusing upon the five Pāṇḍava brothers and their activities in relation with Lord Kṛṣṇa and other leading historical figures, such as Bhīṣma, Dhṛtarāṣṭra, Droṇācārya and Vidura. Within the *Mahābhārata* is *Bhagavad-gītā*, in which Lord Kṛṣṇa is declared to be the Absolute Truth, the Supreme Personality of Godhead. *Śrīmad-Bhāgavatam*, of which we are presently translating the twelfth and final canto, is considered a more advanced literature than the *Mahābhārata* because throughout the entire work Lord Śrī Kṛṣṇa, the Absolute Truth and supreme source of all existence, is directly, centrally and irrefutably revealed. In fact, the First Canto of the *Bhāgavatam* describes how Śrī Vyāsadeva composed this great work because he was dissatisfied with his rather sporadic glorification of Lord Kṛṣṇa in the *Mahābhārata*.

Although *Śrīmad-Bhāgavatam* narrates the histories of many royal dynasties and the lives of innumerable kings, not until the description of the present age, the age of Kali, do we find a minister assassinating his own king and installing his son on the throne. This incident resembles Dhṛtarāṣṭra's attempt to assassinate the Pāṇḍavas and crown his son Duryodhana king. As the *Mahābhārata* describes, Lord Kṛṣṇa thwarted this attempt, but with the departure of the Lord for the spiritual sky, the age of Kali became fully manifested, ushering in political assassination within one's own house as a standard technique.

TEXT 3

नन्दिवर्धनस्तत्पुत्रः
पञ्च प्रद्योतना इमे
अष्टत्रिंशोत्तरशतं
भोक्ष्यन्ति पृथिवीं नृपाः

*nandivardhanas tat-putraḥ
pañca pradyotanā ime
aṣṭa-trimśottara-śataṁ
bhokṣyanti pṛthivīm nṛpāḥ*

SYNONYMS

nandivardhanaḥ—Nandivardhana; *tat-putraḥ*—his son; *pañca*—five; *pradyotanāḥ*—Pradyotanas; *ime*—these; *aṣṭa-trimśa*—thirty-eight; *uttara*—increased by; *śataṁ*—one hundred; *bhokṣyanti*—they will enjoy; *pṛthivīm*—the earth; *nṛpāḥ*—these kings.

TRANSLATION

The son of Rājaka will be Nandivardhana, and thus in the Pradyotana dynasty there will be five kings, who will enjoy the earth for 138 years.

TEXT 4

शिशुनागस्ततो भाव्यः
काकवर्णस्तु तत्सुतः

क्षेमधर्मा तस्य सुतः
क्षेत्रज्ञः क्षेमधर्मजः

*śiśunāgas tato bhāvyaḥ
kākavarṇas tu tat-sutaḥ
kṣemadharmā tasya sutaḥ
kṣetrajñaḥ kṣemadharmajaḥ*

SYNONYMS

śiśunāgaḥ—Śiśunāga; *tataḥ*—then; *bhāvyaḥ*—will take birth;
kākavarṇaḥ—Kākavarṇa; *tu*—and; *tat-sutaḥ*—his son;
kṣemadharmā—Kṣemadharmā; *tasya*—of Kākavarṇa; *sutaḥ*—the son;
kṣetrajñaḥ—Kṣetrajña; *kṣemadharmajaḥ*—born to Kṣemadharmā.

TRANSLATION

Nandivardhana will have a son named Śiśunāga, and his son will be known as Kākavarṇa. The son of Kākavarṇa will be Kṣemadharmā, and the son of Kṣemadharmā will be Kṣetrajña.

TEXT 5

विधिसारः सुतस्तस्या-
जातशत्रुर्भविष्यति
दर्भकस्तत्सुतो भावी
दर्भकस्याजयः स्मृतः

*vidhisāraḥ sutas tasyā-
jātaśatrur bhaviṣyati*

darbhakas tat-suto bhāvī
darbhakasyājayaḥ smṛtaḥ

SYNONYMS

vidhisāraḥ—Vidhisāra; *sutaḥ*—the son; *tasya*—of Kṣetrajña; *ajātaśatruḥ*—Ajātaśatru; *bhaviṣyati*—will be; *darbhakaḥ*—Darbhaka; *tat-sutaḥ*—the son of Ajātaśatru; *bhāvī*—will take birth; *darbhakasya*—of Darbhaka; *ajayaḥ*—Ajaya; *smṛtaḥ*—is remembered.

TRANSLATION

The son of Kṣetrajña will be Vidhisāra, and his son will be Ajātaśatru. Ajātaśatru will have a son named Darbhaka, and his son will be Ajaya.

TEXTS 6-8

नन्दिवर्धन आजेयो
महानन्दिः सुतस्ततः
शिशुनागा दशैवैते
सष्ट्युत्तरशतत्रयम्

समा भोक्ष्यन्ति पृथिवीं
कुरुश्रेष्ठ कलौ नृपाः
महानन्दिसुतो राजन्
शूद्रागर्भोद्भवो बली

महापद्मपतिः कश्चिन्

नन्दः क्षत्रविनाशवृत्
ततो नृपा भविष्यन्ति
शूद्रप्रायास्त्वधार्मिकाः

*nandivardhana ājeyo
mahānandiḥ sutaḥ tataḥ
śīśunāgā daśaivaite
saṣṭy-uttara-śata-trayam
samā bhokṣyanti pṛthivīm
kuru-śreṣṭha kalau nṛpāḥ
mahānandi-suto rājan
śūdrā-garbhodbhavo balī
mahāpadma-patiḥ kaścīn
nandaḥ kṣatra-vināśa-kṛt
tato nṛpā bhaviṣyanti
śūdra-prāyās tv adhārmikāḥ*

SYNONYMS

nandivardhanaḥ—Nandivardhana; *ājeyaḥ*—the son of Ajaya; *mahā-nandiḥ*—Mahānandi; *sutaḥ*—the son; *tataḥ*—then (following Nandivardhana); *śīśunāgāḥ*—the Śīśunāgas; *daśa*—ten; *eva*—indeed; *ete*—these; *saṣṭi*—sixty; *uttara*—increased by; *śata-trayam*—three hundred; *samāḥ*—years; *bhokṣyanti*—they will rule; *pṛthivīm*—the earth; *kuruśreṣṭha*—O best of the Kurus; *kalau*—in this age of Kali; *nṛpāḥ*—the kings; *mahānandi-sutaḥ*—the son of Mahānandi; *rājan*—O King Parīkṣit; *śūdrā-garbha*—in the womb of a *śūdra* woman; *udbhavaḥ*—taking birth; *balī*—powerful; *mahā-padma*—of an army, or wealth, measured in the millions; *patiḥ*—the master; *kaścīn*—a certain; *nandaḥ*—Nanda; *kṣatra*—of the royal class; *vināśa-kṛt*—the destroyer; *tataḥ*—then; *nṛpāḥ*—the kings;

bhaviṣyanti—will become; *sūdra-prāyāḥ*—no better than *sūdras*; *tu*—and; *adhārmikāḥ*—irreligious.

TRANSLATION

Ajaya will father a second Nandivardhana, whose son will be Mahānandi. O best of the Kurus, these ten kings of the Śiśunāga dynasty will rule the earth for a total of 360 years during the age of Kali. My dear Parīkṣit, King Mahānandi will father a very powerful son in the womb of a *çūdra* woman. He will be known as Nanda and will be the master of millions of soldiers and fabulous wealth. He will wreak havoc among the *kṛatriyas*, and from that time onward virtually all kings will be irreligious *çūdras*.

PURPORT

Here is a description of how authentic political authority degenerated and disintegrated throughout the world. There is a Supreme Godhead, and there are saintly, powerful men who have taken the role of government leaders and represented that Godhead on earth. With the advent of the age of Kali, however, this transcendental system of government collapsed, and unauthorized, uncivilized men gradually took the reins of power.

TEXT 9

स एकच्छत्रां पृथिवीम्
अनुल्लङ्घितशासनः
शासिष्यति महापद्मो
द्वितीय इव भार्गवः

sa eka-cchatrām pṛthivīm

*anullaṅghita-śāsanah
śāsiṣyati mahāpadmo
dvitīya iva bhārgavaḥ*

SYNONYMS

saḥ—he (Nanda); *eka-chatrām*—under a single leadership; *pṛthivīm*—the entire earth; *anullaṅghita*—undefied; *śāsanah*—his rulership; *śāsiṣyati*—he will have sovereignty over; *mahāpadmaḥ*—the lord of Mahāpadma; *dvitīyaḥ*—a second; *iva*—as if; *bhārgavaḥ*—Paraśurāma.

TRANSLATION

That lord of Mahāpadma, King Nanda, will rule over the entire earth just like a second Paraśurāma, and no one will challenge his authority.

PURPORT

In the eighth verse of this chapter it was mentioned that King Nanda would destroy the remnants of the *kṣatriya* order. Therefore he is here compared to Lord Paraśurāma, who annihilated the *kṣatriya* class twenty-one times in a previous age.

TEXT 10

तस्य चाष्टौ भविष्यन्ति
सुमाल्यप्रमुखाः सुताः
य इमां भोक्ष्यन्ति महीं
राजानश्च शतं समाः

tasya cāṣṭau bhaviṣyanti

*sumālya-pramukhāḥ sutāḥ
ya imām bhokṣyanti mahīm
rājānaś ca śatam samāḥ*

SYNONYMS

tasya—of him (Nanda); *ca*—and; *aṣṭau*—eight; *bhaviṣyanti*—will take birth; *sumālya-pramukhāḥ*—headed by Sumālya; *sutāḥ*—sons; *ye*—who; *imām*—this; *bhokṣyanti*—will enjoy; *mahīm*—the earth; *rājānaḥ*—kings; *ca*—and; *śatam*—one hundred; *samāḥ*—years.

TRANSLATION

He will have eight sons, headed by Sumālya, who will control the earth as powerful kings for one hundred years.

TEXT 11

नव नन्दान्द्विजः कश्चित्
प्रपन्नानुद्धरिष्यति
तेषां अभावे जगतीं
मौर्या भोक्ष्यन्ति वै कलौ

*nava nandān dvijaḥ kaścit
prapannān uddhariṣyati
teṣāṃ abhāve jagatīm
mauryā bhokṣyanti vai kalau*

SYNONYMS

nava—nine; *nandān*—the Nandas (King Nanda and his eight sons);

dvijaḥ—*brāhmaṇa*; *kaścit*—a certain; *praṇannān*—trusting; *uddhariṣyati*—will uproot; *teṣām*—of them; *abhāve*—in the absence; *jagatīm*—the earth; *mauryāḥ*—the Maurya dynasty; *bhokṣyanti*—will rule over; *vai*—indeed; *kalau*—in this age, Kali-yuga.

TRANSLATION

A certain *brāhmaëa* [Cāṇakya] will betray the trust of King Nanda and his eight sons and will destroy their dynasty. In their absence the Mauryas will rule the world as the age of Kali continues.

PURPORT

Śrīdhara Svāmī and Viśvanātha Cakravartī Ṭhākura both confirm that the *brāhmaṇa* mentioned here is Cāṇakya, also known as Kauṭilya or Vātsyāyana. The great historical narration *Śrīmad-Bhāgavatam*, which began with the events prior to the cosmic manifestation, now reaches into the realm of modern recorded history. Modern historians recognize both the Maurya dynasty and Candragupta, the king mentioned in the following verse.

TEXT 12

स एव चन्द्रगुप्तं वै
द्विजो राज्येऽभिषेक्ष्यति
तत्सुतो वारिसारस्तु
ततश्चाशोकवर्धनः

*sa eva candraguptam vai
dvijo rājye 'bhiṣekṣyati
tat-suto vārisāras tu*

tataś cāśokavardhanaḥ

SYNONYMS

saḥ—he (Cāṇakya); *eva*—indeed; *candraguptam*—Prince Candragupta; *vai*—indeed; *dvijaḥ*—the *brāhmaṇa*; *rājye*—in the role of king; *abhiṣekṣyati*—will install; *tat*—of Candragupta; *sutaḥ*—the son; *vārisāraḥ*—Vārisāra; *tu*—and; *tataḥ*—following Vārisāra; *ca*—and; *aśokavardhanaḥ*—Aśokavardhana.

TRANSLATION

This *brāhmaëa* will enthrone Candragupta, whose son will be named Vārisāra. The son of Vārisāra will be Aśokavardhana.

TEXT 13

सुयशा भविता तस्य
सङ्गतः सुयशःसुतः
शालिशूकस्ततस्तस्य
सोमशर्मा भविष्यति
शतधन्वा ततस्तस्य
भविता तद्बृहद्रथः

suyaśā bhavitā tasya
saṅgataḥ suyaśaḥ-sutaḥ
śāliśūkas tatas tasya
somaśarmā bhaviṣyati
śatadhanvā tatas tasya
bhavitā tad-bṛhadrathaḥ

SYNONYMS

suyaśāḥ—Suyaśā; *bhavitā*—will be born; *tasya*—of him (Aśokavardhana); *saṅgataḥ*—Saṅgata; *suyaśaḥ-sutaḥ*—the son of Suyaśā; *śāliśūkaḥ*—Śāliśūka; *tataḥ*—next; *tasya*—of him (Śāliśūka); *somaśarmā*—Somaśarmā; *bhaviṣyati*—will be; *śatadhanvā*—Śatadhanvā; *tataḥ*—next; *tasya*—of him (Somaśarmā); *bhavitā*—will be; *tat*—of him (Śatadhanvā); *bṛhadrathaḥ*—Bṛhadratha.

TRANSLATION

Aśokavardhana will be followed by Suyaśā, whose son will be Saṅgata. His son will be Śāliśūka, Śāliśūka's son will be Somaśarmā, and Somaśarmā's son will be Śatadhanvā. His son will be known as Bṛhadratha.

TEXT 14

मौर्या ह्येते दश नृपाः
सप्तत्रिंशच्छतोत्तरम्
समा भोक्ष्यन्ति पृथिवीं
कलौ कुरुकुलोद्वह

mauryā hy ete daśa nṛpāḥ
saṅgata-triṃśac-chatottaram
samā bhokṣyanti pṛthivīm
kalau kuru-kulodvaha

SYNONYMS

mauryāḥ—the Mauryas; *hi*—indeed; *ete*—these; *daśa*—ten; *nṛpāḥ*—kings;

sapta-trimśat—thirty-seven; *śata*—one hundred; *uttaram*—more than; *samāḥ*—years; *bhokṣyanti*—they will rule; *pṛthivīm*—the earth; *kalau*—in Kali-yuga; *kuru-kula*—of the Kuru dynasty; *udvaha*—O most eminent hero.

TRANSLATION

O best of the Kurus, these ten Maurya kings will rule the earth for 137 years of the Kali-yuga.

PURPORT

Although nine kings are mentioned by name, Daśaratha appeared after Sujeṣṭha, before the rule of Saṅgata, and thus there are ten Maurya kings.

TEXTS 15-17

अग्निमित्रस्ततस्तस्मात्
सुज्येष्ठो भविता ततः
वसुमित्रो भद्रकश्च
पुलिन्दो भविता सुतः

ततो घोषः सुतस्तस्माद्
वज्रमित्रो भविष्यति
ततो भागवतस्तस्माद्
देवभूतिः कुरुद्वह

शुङ्गा दशैते भोक्ष्यन्ति
भूमिं वर्षशताधिकम्

ततः काण्वानियं भूमिर्
यास्यत्यल्पगुणानृप

*agnimitras tatas tasmāt
sujyeṣṭho bhavitā tataḥ
vasumitro bhadraś ca
pulindo bhavitā sutaḥ*

*tato ghoṣaḥ sutas tasmād
vajramitro bhaviṣyati
tato bhāgavatas tasmād
devabhūtiḥ kurūdvaha*

*śuṅgā daśaite bhokṣyanti
bhūmiṃ varṣa-śatādhikam
tataḥ kāṇvān iyam bhūmiḥ
yāsyaty alpa-guṇān nṛpa*

SYNONYMS

agnimitraḥ—Agnimitra; *tataḥ*—from Puṣpamitra, the general who will murder Bṛhadratha; *tasmāt*—from him (Agnimitra); *sujyeṣṭhaḥ*—Sujyeṣṭha; *bhavitā*—will be; *tataḥ*—from him; *vasumitraḥ*—Vasumitra; *bhadraś*—Bhadra; *ca*—and; *pulindaḥ*—Pulinda; *bhavitā*—will be; *sutaḥ*—the son; *tataḥ*—from him (Pulinda); *ghoṣaḥ*—Ghoṣa; *sutaḥ*—the son; *tasmāt*—from him; *vajramitraḥ*—Vajramitra; *bhaviṣyati*—will be; *tataḥ*—from him; *bhāgavataḥ*—Bhāgavata; *tasmāt*—from him; *devabhūti*—Devabhūti; *kuru-udvaha*—O most eminent of the Kurus; *śuṅgāḥ*—the Śuṅgas; *daśa*—ten; *ete*—these; *bhokṣyanti*—will enjoy; *bhūmiḥ*—the earth; *varṣa*—years; *śata*—one hundred; *adhikam*—more than; *tataḥ*—then; *kāṇvān*—the Kāṇva dynasty; *iyam*—this; *bhūmiḥ*—the earth; *yāsyati*—will come under the domain; *alpa-guṇān*—of few good qualities; *nṛpa*—O King Parīkṣit.

TRANSLATION

My dear King Parīkṣit, Agnimitra will follow as king, and then Sujyeṣṭha. Sujyeṣṭha will be followed by Vasumitra, Bhadraka, and the son of Bhadraka, Pulinda. Then the son of Pulinda, named Ghoṣa, will rule, followed by Vajramitra, Bhāgavata and Devabhūti. In this way, O most eminent of the Kuru heroes, ten Śuṅga kings will rule over the earth for more than one hundred years. Then the earth will come under the subjugation of the kings of the Kāṇva dynasty, who will manifest very few good qualities.

PURPORT

According to Śrīla Śrīdhara Svāmī, the Śuṅga dynasty began when General Puṣpamitra killed his king, Bṛhadratha, and assumed power. After Puṣpamitra came Agnimitra and the rest of the Śuṅga dynasty, which lasted for 112 years.

TEXT 18

शुङ्गं हत्वा देवभूतिं
काण्वोऽमात्यस्तु कामिनम्
स्वयं करिष्यते राज्यं
वसुदेवो महामतिः

*śuṅgaṁ hatvā devabhūtiṁ
kāṇvo 'mātyas tu kāminam
svayaṁ kariṣyate rājyaṁ
vasudevo mahā-matiḥ*

SYNONYMS

śuṅgam—the Śuṅga king; *hatvā*—killing; *devabhūtim*—Devabhūti; *kāṇvaḥ*—the member of the Kāṇva family; *amātyaḥ*—his minister; *tu*—but; *kāminam*—lusty; *svayam*—himself; *kariṣyate*—will execute; *rājyam*—the rulership; *vasudevaḥ*—named Vasudeva; *mahā-matiḥ*—very intelligent.

TRANSLATION

Vasudeva, an intelligent minister coming from the Kāṇva family, will kill the last of the Śuṅga kings, a lusty debauchee named Devabhūti, and assume rulership himself.

PURPORT

Apparently, because King Devabhūti was lusty after the wives of other men, his minister killed him, assuming leadership and thus beginning the Kāṇva dynasty.

TEXT 19

तस्य पुत्रस्तु भूमित्रस
तस्य नारायणः सुतः
काण्वायना इमे भूमिं
चत्वारिंशच्च पञ्च च
शतानि त्रीणि भोक्ष्यन्ति
वर्षाणां च कलौ युगे

tasya putras tu bhūmitras
tasya nārāyaṇaḥ sutaḥ
kāṇvāyanā ime bhūmiṃ
catvāriṃśac ca pañca ca

*śatāni trīṇi bhokṣyanti
varṣāṇām ca kalau yuge*

SYNONYMS

tasya—of him (Vasudeva); *putraḥ*—the son; *tu*—and; *bhūmitraḥ*—Bhūmitra; *tasya*—his; *nārāyaṇaḥ*—Nārāyaṇa; *sutaḥ*—the son; *kāṇva-ayanāḥ*—kings of the Kāṇva dynasty; *ime*—these; *bhūmim*—the earth; *catvāriṃśat*—forty; *ca*—and; *pañca*—five; *ca*—and; *śatāni*—hundreds; *trīṇi*—three; *bhokṣyanti*—they will rule; *varṣāṇām*—years; *ca*—and; *kalau yuge*—in the Kali-yuga.

TRANSLATION

The son of Vasudeva will be Bhūmitra, and his son will be Nārāyaṇa. These kings of the Kāṇva dynasty will rule the earth for 345 more years of the Kali-yuga.

TEXT 20

हत्वा काण्वं सुशर्मणिं
तद्भृत्यो वृषलो बली
गां भोक्ष्यत्यन्ध्रजातीयः
कश्चित्कालमसत्तमः

*hatvā kāṇvaṁ suśarmāṇaṁ
tad-bhṛtyo vṛṣalo balī
gāṁ bhokṣyaty andhra-jātīyaḥ
kañcit kālam asattamaḥ*

SYNONYMS

hatvā—killing; *kāṇvam*—the Kāṇva king; *suśarmāṇam*—named Suśarmā; *tat-bhṛtyaḥ*—his own servant; *vṛśalaḥ*—a low-class *śūdra*; *balī*—named Balī; *gām*—the earth; *bhokṣyati*—will rule; *andhra-jātīyaḥ*—of the Andhra race; *kañcit*—for some; *kālam*—time; *asattamaḥ*—most degraded.

TRANSLATION

The last of the Kāṇvas, Suśarmā, will be murdered by his own servant, Balī a low-class *śūdra* of the Andhra race. This most degraded Mahārāja Balī will have control over the earth for some time.

PURPORT

Here is a further description of how uncultured men infiltrated government administration. The so-called king named Balī is described as *asattama*, a most impious, uncultured man.

TEXTS 21-26

कृष्णनामाथ तद्भ्राता
भविता पृथिवीपतिः
श्रीशान्तकर्णस्तत्पुत्रः
पौर्णमासस्तु तत्सुतः

लम्बोदरस्तु तत्पुत्रसु
तस्माच्चिबिलको नृपः
मेघस्वातिश्चिबिलकाद्

अटमानस्तु तस्य च

अनिष्टकर्मा हालेयसु
तलकस्तस्य चात्मजः
पुरीषभीरुस्तत्पुत्रसु
ततो राजा सुनन्दनः

चकोरो बहवो यत्र
शिवस्वातिररिन्दमः
तस्यापि गोमती पुत्रः
पुरीमान् भविता ततः

मेदशिराः शिवस्कन्दो
यज्ञश्रीस्तत्सुतस्ततः
विजयस्तत्सुतो भाव्यशु
चन्द्रविज्ञः सलोमधिः

एते त्रिंशन्नृपतयशु
चत्वार्यब्दशतानि च
षट्पञ्चाशच्च पृथिवीं
भोक्ष्यन्ति कुरुनन्दन

*kṛṣṇa-nāmātha tad-bhrātā
bhavitā pṛthivī-patiḥ
śrī-śāntakarnas tat-putraḥ
paurṇamāsas tu tat-sutaḥ*

*lambodaras tu tat-putras
 tasmāc cibilako nṛpaḥ
 meghasvātīś cibilakād
 aṭamānas tu tasya ca

 aniṣṭakarmā hāleyas
 talakas tasya cātma-jaḥ
 purīṣabhīrus tat-putras
 tato rājā sunandanaḥ

 cakoro bahavo yatra
 śivasvātīr arin-damaḥ
 tasyāpi gomatī putraḥ
 purīmān bhavitā tataḥ

 medaśīrāḥ śivaskando
 yajñāśrīs tat-sutas tataḥ
 vijayas tat-suto bhāvyaś
 candravijñāḥ sa-lomadhiḥ

 ete trimśan nṛpatayaś
 catvāry abda-śatāni ca
 ṣaṭ-pañcāśac ca pṛthivīm
 bhokṣyanti kuru-nandana*

SYNONYMS

kṛṣṇa-nāma—named Kṛṣṇa; *atha*—then; *tat*—of him (Balī); *bhrātā*—the brother; *bhavitā*—will become; *pṛthivī-patiḥ*—the master of the earth; *śrī-śāntakarṇaḥ*—Śrī Śāntakarṇa; *tat*—of Kṛṣṇa; *putraḥ*—the son; *ṇamāsaḥ*—Paurṇamāsa; *tu*—and; *tat-sutaḥ*—his son; *lambodaraḥ*—Lambodara; *tu*—and; *tat-putraḥ*—his son; *tasmāt*—from him (Lambodara); *cibilakaḥ*—Cibilaka; *nṛpaḥ*—the king; *meghasvātīḥ*—Meghasvātī; *cibilakāt*—from Cibilaka; *aṭamānaḥ*—Aṭamāna;

tu—and; *tasya*—of him (Meghasvāti); *ca*—and; *aniṣṭakarmā*—Aniṣṭakarmā; *hāleyaḥ*—Hāleya; *talakaḥ*—Talaka; *tasya*—of him (Hāleya); *ca*—and; *ātma-jah*—the son; *purīṣabhīruḥ*—Purīṣabhīru; *tat*—of Talaka; *putraḥ*—the son; *tataḥ*—then; *rājā*—the king; *sunandanaḥ*—Sunandana; *cakoraḥ*—Cakora; *bahavaḥ*—the Bahu; *yatra*—among whom; *śivasvātiḥ*—Śivasvāti; *arimdamaḥ*—the subduer of enemies; *tasya*—of him; *api*—also; *gomatī*—Gomatī; *putraḥ*—the son; *purīmān*—Purīmān; *bhavitā*—will be; *tataḥ*—from him (Gomatī); *medaśirāḥ*—Medaśirā; *śivaskandaḥ*—Śivaskanda; *yajñaśrīḥ*—Yajñaśrī; *tat*—of Śivaskanda; *sutaḥ*—the son; *tataḥ*—then; *vijayaḥ*—Vijaya; *tat-sutaḥ*—his son; *bhāvyaḥ*—will be; *candravijñāḥ*—Candravijñā; *sa-lomadhiḥ*—along with Lomadhi; *ete*—these; *triṃśat*—thirty; *nṛ-patayaḥ*—kings; *catvāri*—four; *abda-śatāni*—centuries; *ca*—and; *ṣaṭ-pañcāśat*—fifty-six; *ca*—and; *pṛthivīm*—the world; *bhokṣyanti*—will rule; *kuru-nandana*—O favorite son of the Kurus.

TRANSLATION

The brother of Balī, named Kṛṣṇa, will become the next ruler of the earth. His son will be Śāntakarṇa, and his son will be Paurṇamāsa. The son of Paurṇamāsa will be Lambodara, who will father Mahārāja Cibilaka. From Cibilaka will come Meghasvāti, whose son will be Aṭamāna. The son of Aṭamāna will be Aniṣṭakarmā. His son will be Hāleya, and his son will be Talaka. The son of Talaka will be Purīṣabhīru, and following him Sunandana will become king. Sunandana will be followed by Cakora and the eight Bahu, among whom Śivasvāti will be a great subduer of enemies. The son of Śivasvāti will be Gomatī. His son will be Purīmān, whose son will be Medaśirā. His son will be Śivaskanda, and his son will be Yajñaśrī. The son of Yajñaśrī will be Vijaya, who will have two sons, Candravijñā and Lomadhi. These thirty kings will enjoy sovereignty over the earth for a total of 456 years, O favorite son of the Kurus.

TEXT 27

सप्ताभीरा आवभृत्या
दश गर्दभिनो नृपाः
कङ्काः षोडश भूपाला
भविष्यन्त्यतिलोलुपाः

*saptābhīrā āvabhṛtyā
daśa gardabhino nṛpāḥ
kaṅkāḥ ṣoḍaśa bhū-pālā
bhaviṣyanty ati-lolupāḥ*

SYNONYMS

sapta—seven; *ābhīrāḥ*—Ābhīras; *āvabhṛtyāḥ*—of the city of Avabhṛti; *daśa*—ten; *gardabhinaḥ*—Gardabhīs; *nṛpāḥ*—kings; *kaṅkāḥ*—Kaṅkas; *ṣoḍaśa*—sixteen; *bhū-pālāḥ*—rulers of the earth; *bhaviṣyanti*—will be; *ati-lolupāḥ*—very greedy.

TRANSLATION

Then will follow seven kings of the Ābhīra race from the city of Avabhṛti, and then ten Gardabhīs. After them, sixteen kings of the Kaṅkas will rule and will be known for their excessive greed.

TEXT 28

ततोऽष्टौ यवना भाव्याश्च
चतुर्दश तुरुष्ककाः
भूयो दश गुरुण्डाश्च

मौला एकादशैव तु

*tato 'ṣṭau yavanā bhāvyāś
caturdaśa turuṣkakāḥ
bhūyo daśa guruṇḍāś ca
maulā ekādaśaiva tu*

SYNONYMS

tataḥ—then; *aṣṭau*—eight; *yavanāḥ*—Yavanas; *bhāvyāḥ*—will be;
catuḥ-daśa—fourteen; *turuṣkakāḥ*—Turuṣkas; *bhūyaḥ*—furthermore;
daśa—ten; *guruṇḍāḥ*—Guruṇḍas; *ca*—and; *maulāḥ*—Maulas;
ekādaśa—eleven; *eva*—indeed; *tu*—and.

TRANSLATION

Eight Yavanas will then take power, followed by fourteen Turuṣkas, ten Guruṇḍas and eleven kings of the Maula dynasty.

TEXTS 29-31

एते भोक्ष्यन्ति पृथिवीं
दश वर्षशतानि च
नवाधिकां च नवतिं
मौला एकादश क्षितिम्

भोक्ष्यन्त्यब्दशतान्यङ्ग
त्रीणि तैः संस्थिते ततः
किलकिलायां नृपतयो

भूतनन्दोऽथ वङ्गिरिः

शिशुनन्दिश्च तद्भ्राता
यशोनन्दिः प्रवीरकः
इत्येते वै वर्षशतं
भविष्यन्त्यधिकानि षट्

*ete bhokṣyanti pṛthivīm
daśa varṣa-śatāni ca
navādhikām ca navatim
maulā ekādaśa kṣitim*

*bhokṣyanty abda-śatāny aṅga
trīṇi taiḥ samsthite tataḥ
kilakilāyām nṛpatayo
bhūtanando 'tha vaṅgiriḥ*

*śiśunandiś ca tad-bhrātā
yaśonandiḥ pravīrakaḥ
ity ete vai varṣa-śataṁ
bhaviṣyanty adhikāni ṣaṭ*

SYNONYMS

ete—these; *bhokṣyanti*—will rule; *pṛthivīm*—the earth; *daśa*—ten; *varṣa-śatāni*—centuries; *ca*—and; *nava-adhikām*—plus nine; *ca*—and; *navatim*—ninety; *maulāḥ*—the Maulas; *ekādaśa*—eleven; *kṣitim*—the world; *bhokṣyanti*—will rule; *abda-śatāni*—centuries; *aṅga*—my dear Parīkṣit; *trīṇi*—three; *taiḥ*—they; *samsthite*—when they are all dead; *tataḥ*—then; *kilakilāyām*—in the city Kilakilā; *nṛ-patayaḥ*—kings; *bhūtanandaḥ*—Bhūtananda; *atha*—and then; *vaṅgiriḥ*—Vaṅgiri;

śiśunandiḥ—Śiśunandi; *ca*—and; *tat*—his; *bhrātā*—brother;
yaśonandiḥ—Yaśonandi; *pravīrakaḥ*—Pravīraka; *iti*—thus; *ete*—these;
vai—indeed; *varṣa-śatam*—one hundred years; *bhaviṣyanti*—will be;
adhikāni—plus; *ṣaṭ*—six.

TRANSLATION

These Ābhīras, Gardabhīs and Kaṅkas will enjoy the earth for 1,099 years, and the Maulas will rule for 300 years. When all of them have died off there will appear in the city of Kilakilā a dynasty of kings consisting of Bhūtananda, Vaṅgiri, Śiśunandi, Śiśunandi's brother Yaśonandi, and Pravīraka. These kings of Kilakilā will hold sway for a total of 106 years.

TEXTS 32-33

तेषां त्रयोदश सुता
भवितारश्च बाह्लिकाः
पुष्पमित्रोऽथ राजन्यो
दुर्मित्रोऽस्य तथैव च

एककाला इमे भूपाः
सप्तान्ध्राः सप्त कौशलाः
विदूरपतयो भाव्या
निषधास्तत एव हि

teṣāṃ trayodaśa sutā
bhavitāraś ca bāhlikāḥ
puṣpamitro 'tha rājanyo
durmitro 'sya tathaiva ca

*eka-kālā ime bhū-pāḥ
saptāndhrāḥ sapta kauśalāḥ
vidūra-patayo bhāvyā
niṣadhās tata eva hi*

SYNONYMS

teṣām—of them (Bhūtananda and the other kings of the Kilakilā dynasty); *trayodaśa*—thirteen; *sutāḥ*—sons; *bhavitāraḥ*—will be; *ca*—and; *bāhlikāḥ*—called the Bāhlikas; *puṣpamitraḥ*—Puṣpamitra; *atha*—then; *rājanyaḥ*—the king; *durmitraḥ*—Durmitra; *asya*—his (son); *tathā*—also; *eva*—indeed; *ca*—and; *eka-kālāḥ*—ruling at the same time; *ime*—these; *bhū-pāḥ*—kings; *sapta*—seven; *andhrāḥ*—Andhras; *sapta*—seven; *kauśalāḥ*—kings of Kauśala-deśa; *vidūra-patayaḥ*—rulers of Vidūra; *bhāvyāḥ*—will be; *niṣadhāḥ*—Niṣadhas; *tataḥ*—then (after the Bāhlikas); *eva hi*—indeed.

TRANSLATION

The Kilakilās will be followed by their thirteen sons, the Bāhlikas, and after them King Puṣpamitra, his son Durmitra, seven Andhras, seven Kauśalas and also kings of the Vidūra and Niṣadha provinces will separately rule in different parts of the world.

TEXT 34

मागधानां तु भविता
विश्वस्फूर्जिः पुरञ्जयः
करिष्यत्यपरो वर्णान्

पुलिन्दयदुमद्रकान्

*māgadhānām tu bhavitā
viśvasphūrjīḥ purañjayaḥ
kariṣyaty aṅgāro varṇān
pulinda-yadu-madrakān*

SYNONYMS

māgadhānām—of the Magadha province; *tu*—and; *bhavitā*—there will be; *viśvasphūrjīḥ*—Viśvasphūrji; *purañjayaḥ*—King Purañjaya; *kariṣyati*—he will make; *aṅgāraḥ*—being the replica of; *varṇān*—all the civilized classes of men; *pulinda-yadu-madrakān*—into outcastes such as the Pulindas, Yadus and Madrakas.

TRANSLATION

There will then appear a king of the Māgadhas named Viśvasphūrji, who will be like another Purañjaya. He will turn all the civilized classes into low-class, uncivilized men in the same category as the Pulindas, Yadus and Madrakas.

TEXT 35

प्रजाश्चाब्रह्मभूयिष्ठाः
स्थापयिष्यति दुर्मतिः
वीर्यवान् क्षत्रमुत्साद्य
पद्मवत्यां स वै पुरि
अनुगङ्गमाप्रयागं

गुप्तां भोक्ष्यति मेदिनीम्

*prajāś cābrahma-bhūyiṣṭhāḥ
sthāpayiṣyati durmatih
vīryavān kṣatram utsādya
padmavatyām sa vai puri
anu-gaṅgam ā-prayāgam
guptām bhokṣyati medinīm*

SYNONYMS

prajāḥ—the citizens; *ca*—and; *abrahma*—unbrahminical; *bhūyiṣṭhāḥ*—predominantly; *sthāpayiṣyati*—he will make; *durmatih*—the unintelligent (Viśvasphūrji); *vīrya-van*—powerful; *kṣatram*—the *kṣatriya* class; *utsādya*—destroying; *padmavatyām*—in Padmavati; *saḥ*—he; *vai*—indeed; *puri*—in the city; *anu-gaṅgam*—from Gaṅgādvārā (Hardwar); *ā-prayāgam*—to Prayāga; *guptām*—protected; *bhokṣyati*—he will rule; *medinīm*—the earth.

TRANSLATION

Foolish King Viśvasphūrji will maintain all the citizens in ungodliness and will use his power to completely disrupt the *kṣatriya* order. From his capital of Padmavati he will rule that part of the earth extending from the source of the Gaṅgā to Prayāga.

TEXT 36

सौराष्ट्रावन्त्याभीराश्च
शूरा अर्बुदमालवाः
ब्रात्या द्विजा भविष्यन्ति

शूद्रप्राया जनाधिपाः

*saurāṣṭrāvanty-ābhīrās ca
śūrā arbuda-mālavāḥ
vrātyā dvijā bhaviṣyanti
śūdra-prāyā janādhipāḥ*

SYNONYMS

śaurāṣṭra—residing in Śaurāṣṭra; *avantī*—in Avantī; *ābhīrāḥ*—and in Ābhīra; *ca*—and; *śūrāḥ*—residing in the Śūra province; *arbuda-mālavāḥ*—residing in Arbuda and Mālava; *vrātyāḥ*—deviated from all purificatory rituals; *dvijāḥ*—the *brāhmaṇas*; *bhaviṣyanti*—will become; *śūdra-prāyāḥ*—no better than *śūdras*; *jana-adhipāḥ*—the kings.

TRANSLATION

At that time the *brāhmaṇas* of such provinces as Śaurāṣṭra, Avantī, Ābhīra, Śūra, Arbuda and Mālava will forget all their regulative principles, and the members of the royal order in these places will become no better than *śūdras*.

TEXT 37

सिन्धोस्तटं चन्द्रभागां
कौन्तीं काश्मीरमण्डलम्
भोक्ष्यन्ति शूद्रा व्रात्याद्या
म्लेच्छाश्चाब्रह्मवर्चसः

*sindhos taṭam candrabhāgām
kauntīm kāśmīra-maṇḍalam*

bhokṣyanti śūdrā vrātyādyā
mlecchāś cābrahma-varcasaḥ

SYNONYMS

sindhoḥ—of the River Sindhu; *taṭam*—the land on the shore; *candrabhāgām*—Candrabhāgā; *kauntīm*—Kauntī; *kāśmīra-maṇḍalam*—the region of Kāśmīra; *bhokṣyanti*—will rule; *śūdrāḥ*—*śūdras*; *vrātya-ādyāḥ*—*brāhmaṇas* who have fallen from the brahminical standard, and other disqualified men; *mlecchāḥ*—meat-eaters; *ca*—and; *abrahma-varcasaḥ*—lacking spiritual potency.

TRANSLATION

The land along the Sindhu River, as well as the districts of Candrabhāgā, Kauntī and Kāśmīra, will be ruled by *śūdras*, fallen *brāhmaṇas* and meat-eaters. Having given up the path of Vedic civilization, they will have lost all spiritual strength.

TEXT 38

तुल्यकाला इमे राजन्
म्लेच्छप्रायाश्च भूभृतः
एतेऽधर्मानृतपराः
फल्गुदास्तीव्रमन्यवः

tulya-kālā ime rājan
mleccha-prāyāś ca bhū-bhṛtaḥ
ete 'dharmānṛta-parāḥ
phalgu-dās tīvra-manyavaḥ

SYNONYMS

tulya-kālāḥ—ruling at the same time; *ime*—these; *rājan*—O King Parīkṣit; *mleccha-prāyāḥ*—mostly outcastes; *ca*—and; *bhū-bhṛtaḥ*—kings; *ete*—these; *adharmā*—to irreligion; *anṛta*—and untruthfulness; *parāḥ*—dedicated; *phalgu-dāḥ*—giving little benefit to their subjects; *tīvra*—fierce; *manyavaḥ*—their anger.

TRANSLATION

There will be many such uncivilized kings ruling at the same time, O King Parīkṣit, and they will all be uncharitable, possessed of fierce tempers, and great devotees of irreligion and falsity.

TEXTS 39-40

स्त्रीबालगोद्विजघ्नाश्च
परदारधनादृताः
उदितास्तमितप्राया
अल्पसत्त्वाल्पकायुषः

असंस्कृताः क्रियाहीना
रजसा तमसावृताः
प्रजास्ते भक्षयिष्यन्ति
म्लेच्छा राजन्यरूपिणः

strī-bāla-go-dvija-ghnāś ca
para-dāra-dhanādṛtāḥ

*uditāsta-mita-prāyā
alpa-sattvālpakāyusaḥ
asaṁskṛtāḥ kriyā-hīnā
rajasā tamasāvṛtāḥ
prajāś te bhakṣayiṣyanti
mlecchā rājanya-rūpiṇaḥ*

SYNONYMS

strī—of women; *bāla*—children; *go*—cows; *dvija*—and *brāhmaṇas*; *ghnāḥ*—the murderers; *ca*—and; *para*—of other men; *dāra*—the wives; *dhana*—and money; *ādṛtāḥ*—showing interest in; *udita-asta-mita*—switching their moods from elated to depressed and then to moderate; *prāyāḥ*—for the most part; *alpa-sattva*—having little strength; *alpaka-āyusaḥ*—and short life spans; *asaṁskṛtāḥ*—not purified by Vedic rituals; *kriyā-hīnāḥ*—devoid of regulative principles; *rajasā*—by the mode of passion; *tamasā*—and by the mode of ignorance; *āvṛtāḥ*—covered over; *prajāḥ*—the citizens; *te*—they; *bhakṣayiṣyanti*—will virtually devour; *mlecchāḥ*—outcastes; *rājanya-rūpiṇaḥ*—appearing as kings.

TRANSLATION

These barbarians in the guise of kings will devour the citizenry, murdering innocent women, children, cows and *brāhmaëas* and coveting the wives and property of other men. They will be erratic in their moods, have little strength of character and be very short-lived. Indeed, not purified by any Vedic rituals and lacking in the practice of regulative principles, they will be completely covered by the modes of passion and ignorance.

PURPORT

These verses give a concise, accurate description of the fallen leaders of this

age.

TEXT 41

तन्नाथास्ते जनपदासु
तच्छीलाचारवादिनः
अन्योन्यतो राजभिश्च
क्षयं यास्यन्ति पीडिताः

*tan-nāthās te janapadās
tac-chīlācāra-vādinah
anyonyato rājabhiś ca
kṣayam yāsyanti pīditāḥ*

SYNONYMS

tat-nāthāḥ—the subjects having these kings as rulers; *te*—they; *jana-padāḥ*—the residents of the cities; *tat*—of these kings; *śīla*—(imitating) the character; *ācāra*—behavior; *vādinah*—and speech; *anyonyataḥ*—one another; *rājabhiḥ*—by the kings; *ca*—and; *kṣayam yāsyanti*—they will become ruined; *pīditāḥ*—tormented.

TRANSLATION

The citizens governed by these low-class kings will imitate the character, behavior and speech of their rulers. Harassed by their leaders and by each other, they will all suffer ruination.

PURPORT

At the end of the Ninth Canto of *Śrīmad-Bhāgavatam*, it is stated that

Ripuñjaya, or Purañjaya, the first king mentioned in this chapter, ended his rule about one thousand years after the time of Lord Kṛṣṇa. Since Lord Kṛṣṇa appeared approximately five thousand years ago, Purañjaya must have appeared about four thousand years ago. That would mean that Viśvasphūrji, the last king mentioned, would have appeared approximately in the twelfth century of the Christian era.

Modern Western scholars have made the false accusation that Indian religious literature has no sense of chronological history. But the elaborate historical chronology described in this chapter certainly refutes that naive assessment.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Twelfth Canto, First Chapter, of the Śrīmad-Bhāgavatam, entitled "The Degraded Dynasties of Kali-yuga."

2. The Symptoms of Kali-yuga

This chapter relates that, when the bad qualities of the age of Kali will increase to an intolerable level, the Supreme Personality of Godhead will descend as Kalki to destroy those who are fixed in irreligion. After that, a new Satya-yuga will begin.

As the age of Kali progresses, all good qualities of men diminish and all impure qualities increase. Atheistic systems of so-called religion become predominant, replacing the codes of Vedic law. The kings become just like highway bandits, the people in general become dedicated to low occupations, and all the social classes become just like *śūdras*. All cows become like goats, all

spiritual hermitages become like materialistic homes, and family ties extend no further than the immediate relationship of marriage.

When the age of Kali has almost ended, the Supreme Personality of Godhead will incarnate. He will appear in the village Śambhala, in the home of the exalted *brāhmaṇa* Viṣṇuyaśā, and will take the name Kalki. He will mount His horse Devadatta and, taking His sword in hand, will roam about the earth killing millions of bandits in the guise of kings. Then the signs of the next Satya-yuga will begin to appear. When the moon, sun and the planet Bṛhaspati enter simultaneously into one constellation and conjoin in the lunar mansion Puṣyā, Satya-yuga will begin. In the order of Satya, Tretā, Dvāpara and Kali, the cycle of four ages rotates in the society of living entities in this universe.

The chapter ends with a brief description of the future dynasties of the sun and moon coming from Vaivasvata Manu in the next Satya-yuga. Even now two saintly *kṣatriyas* are living who at the end of this Kali-yuga will reinitiate the pious dynasties of the sun-god, Vivasvān, and the moon-god, Candra. One of these kings is Devāpi, a brother of Mahārāja Śantanu, and the other is Maru, a descendant of Ikṣvāku. They are biding their time incognito in a village named Kalāpa.

TEXT 1

श्रीशुक उवाच
ततश्चानुदिनं धर्मः
सत्यं शौचं क्षमा दया
कालेन बलिना राजन्
नङ्घयत्यायुर्बलं स्मृतिः

śrī-śuka uvāca

tataś cānu-dinaṁ dharmāḥ
satyaṁ śaucam kṣamā dayā
kālena balinā rājan
nañkṣyaty āyur balaṁ smṛtiḥ

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; tataḥ—then; ca—and; anudinam—day after day; dharmāḥ—religion; satyam—truth; śaucam—cleanliness; kṣamā—tolerance; dayā—mercy; kālena—by the force of time; balinā—strong; rājan—O King Parīkṣit; nañkṣyati—will become ruined; āyuh—duration of life; balaṁ—strength; smṛtiḥ—memory.

TRANSLATION

Śukadeva Gosvāmī said: Then, O King, religion, truthfulness, cleanliness, tolerance, mercy, duration of life, physical strength and memory will all diminish day by day because of the powerful influence of the age of Kali.

PURPORT

During the present age, Kali-yuga, practically all desirable qualities will gradually diminish, as described in this verse. For example, *dharmā*, which indicates a respect for higher authority that leads one to obey religious principles, will diminish.

In the Western world, theologians have been unable to scientifically present the laws of God or, indeed, God Himself, and thus in Western intellectual history a rigid dichotomy has arisen between theology and science. In an attempt to resolve this conflict, some theologians have agreed to modify their doctrines so that they conform not only to proven scientific facts but even to pseudoscientific speculations and hypotheses, which, though unproven, are hypocritically included within the realm of "science." On the

other hand, some fanatical theologians disregard the scientific method altogether and insist on the veracity of their antiquated, sectarian dogmas.

Thus bereft of systematic Vedic theology, material science has moved into the destructive realm of gross materialism, while speculative Western philosophy has drifted into the superficiality of relativistic ethics and inconclusive linguistic analysis. With so many of the best Western minds dedicated to materialistic analysis, naturally much of Western religious life, separated from the intellectual mainstream, is dominated by irrational fanaticism and unauthorized mystic and mystery cults. People have become so ignorant of the science of God that they often lump the Kṛṣṇa consciousness movement in with this odd assortment of fanciful attempts at theology and religion. Thus *dharma*, or true religion, which is strict and conscious obedience to God's law, is diminishing.

Satyam, truthfulness, is also diminishing, simply because people do not know what the truth is. Without knowing the Absolute Truth, one cannot clearly understand the real significance or purpose of life merely by amassing huge quantities of relative or hypothetical truths.

Kṣamā, tolerance or forgiveness, is diminishing as well, because there is no practical method by which people can purify themselves and thus become free of envy. Unless one is purified by chanting the holy names of the Lord in an authorized program of spiritual improvement, the mind will be overwhelmed by anger, envy and all sorts of small-mindedness. Thus *dayā*, mercy, is also decreasing. All living beings are eternally connected by their common participation in the divine existence of God. When this existential oneness is obscured through atheism and agnosticism, people are not inclined to be merciful to one another; they cannot recognize their self-interest in promoting the welfare of other living beings. In fact, people are no longer even merciful to themselves: they systematically destroy themselves through liquor, drugs, tobacco, meat-eating, sexual promiscuity and whatever other cheap gratificatory processes are available to them.

Because of all these self-destructive practices and the powerful influence of

time, the average life span (*āyur*) is decreasing. Modern scientists, seeking to gain credibility among the mass of people, often publish statistics supposedly showing that science has increased the average duration of life. But these statistics do not take into account the number of people killed through the cruel practice of abortion. When we figure aborted children into the life expectancy of the total population, we find that the average duration of life has not at all increased in the age of Kali but is rather decreasing drastically.

Balam, bodily strength, is also decreasing. The Vedic literature states that five thousand years ago, in the previous age, human beings—and even animals and plants—were larger and stronger. With the progress of the age of Kali, physical stature and strength will gradually diminish.

Certainly *smṛti*, memory, is weakening. In former ages human beings possessed superior memory, and they also did not encumber themselves with a terrible bureaucratic and technical society, as we have done. Thus essential information and abiding wisdom were preserved without recourse to writing. Of course, in the age of Kali things are dramatically different.

TEXT 2

वित्तमेव कलौ नृणां
जन्माचारगुणोदयः
धर्मन्यायव्यवस्थायां
कारणं बलमेव हि

vittam eva kalau nṛṇām
janmācāra-guṇodayaḥ
dharma-nyāya-vyavasthāyām
kāraṇam balam eva hi

SYNONYMS

vittam—wealth; *eva*—alone; *kalau*—in the age of Kali; *nṛṇām*—among men; *janma*—of good birth; *ācāra*—good behavior; *guṇa*—and good qualities; *udayaḥ*—the cause of manifestation; *dharma*—of religious duty; *nyāya*—and reason; *vyavasthāyām*—in the establishment; *kāraṇam*—the cause; *balam*—strength; *eva*—only; *hi*—indeed.

TRANSLATION

In Kali-yuga, wealth alone will be considered the sign of a man's good birth, proper behavior and fine qualities. And law and justice will be applied only on the basis of one's power.

PURPORT

In the age of Kali, a man is considered high class, middle class or low class merely according to his financial status, regardless of his knowledge, culture and behavior. In this age there are many great industrial and commercial cities with luxurious neighborhoods reserved for the wealthy. On beautiful tree-lined roads, within apparently aristocratic homes, it is not unusual to find many perverted, dishonest and sinful activities taking place. According to Vedic criteria, a man is considered high class if his behavior is enlightened, and his behavior is considered enlightened if his activities are dedicated to promoting the happiness of all creatures. Every living being is originally happy, because in all living bodies there is an eternal spiritual spark that partakes of the divine conscious nature of God. When our original spiritual awareness is revived, we become naturally blissful and satisfied in knowledge and peace. An enlightened, or educated, man should endeavor to revive his own spiritual understanding, and he should help others experience the same sublime consciousness.

The great Western philosopher Socrates stated that if a man is enlightened he will automatically act virtuously, and Śrīla Prabhupāda confirmed this fact. But in the Kali-yuga this obvious truth is disregarded, and the search for knowledge and virtue has been replaced by a vicious, animalistic competition for money. Those who prevail become the "top dogs" of modern society, and their consumer power grants them a reputation as most respectable, aristocratic and well educated.

This verse also states that in the age of Kali brute strength (*balam eva*) will determine law and "justice." We should keep in mind that in the progressive, Vedic culture, there was no artificial dichotomy between the spiritual and the public realms. All civilized people took it for granted that God is everywhere and that His laws are binding upon all creatures. The Sanskrit word *dharma*, therefore, indicates one's social, or public, obligation as well as one's religious duty. Thus responsibly caring for one's family is *dharma*, and engaging in the loving service of God is also *dharma*. This verse indicates, however, that in the age of Kali the principle of "might makes right" will hold sway.

In the first chapter of this canto we observed how this principle infiltrated India's past. Similarly, as the Western world achieved political, economic and technological hegemony over Asian lands, bogus propaganda was disseminated to the effect that Indian, and in general all non-Western, religion, theology and philosophy are somehow primitive and unscientific—mere mythology and superstition. Fortunately this arrogant, irrational view is now dissipating, and people all over the world are beginning to appreciate the staggering wealth of spiritual philosophy and science available in the Sanskrit literature of India. In other words, many intelligent people no longer consider traditional Western religion or empirical science, which has virtually superseded religion as the official Western dogma, necessarily authoritative merely because the West has politically and economically subdued other geographic and ethnic configurations of humanity. Thus there is now hope that spiritual issues can be contested and resolved on a philosophical level and not merely by a crude test of arms.

Next this verse points out that the rule of law will be applied unequally to the powerful and the powerless. Already in many nations justice is available only to those who can pay and fight for it. In a civilized state, every man, woman and child must have equal and rapid access to a fair system of laws. In modern times we sometimes refer to this as human rights. Certainly human rights are one of the more obvious casualties of the age of Kali.

TEXT 3

दाम्पत्येऽभिरुचिर्हेतुर्
मायैव व्यावहारिके
स्त्रीत्वे पुंस्त्वे च हि रतिर्
विप्रत्वे सूत्रमेव हि

*dāmpatyē 'bhirucir hetur
māyaiva vyāvahārike
strītvē puṁstve ca hi ratir
vipratve sūtram eva hi*

SYNONYMS

dām-patyē—in the relationship of husband and wife; *abhiruciḥ*—superficial attraction; *hetuḥ*—the reason; *māyā*—deceit; *eva*—indeed; *vyāvahārike*—in business; *strītvē*—in being a woman; *puṁstve*—in being a man; *ca*—and; *hi*—indeed; *ratih*—sex; *vipratve*—in being a *brāhmaṇa*; *sūtram*—the sacred thread; *eva*—only; *hi*—indeed.

TRANSLATION

Men and women will live together merely because of superficial attraction,

and success in business will depend on deceit. Womanliness and manliness will be judged according to one's expertise in sex, and a man will be known as a *brāhmaëa* just by his wearing a thread.

PURPORT

Just as human life as a whole has a great and serious purpose—namely spiritual liberation—fundamental human institutions such as marriage and child-rearing should also be dedicated to that great objective. Unfortunately, in the present age the satisfaction of the sex impulse has become the overriding, if not the exclusive, reason for marriage.

The sexual impulse, which induces the male and female of almost every species to combine physically, and in higher species also emotionally, is ultimately not a natural urge, because it is based on the unnatural identification of the self with the body. Life itself is a spiritual phenomenon. It is the soul that lives and gives apparent life to the biological machine called the body. Consciousness is the soul's manifest energy, and thus consciousness, awareness itself, is originally an entirely spiritual event. When life, or consciousness, is confined within a biological machine and falsely mistakes itself to be that machine, material existence occurs and sex desire arises.

God intends human life to be an opportunity for us to rectify this illusory mode of existence and return to the vast satisfaction of pure, godly existence. But because our identification with the material body is a long historical affair, it is difficult for most people to immediately break free from the demands of the materially molded mind. Therefore the Vedic scriptures prescribe sacred marriage, in which a so-called man and a so-called woman may combine in a regulated, spiritual marriage sheltered by overarching religious injunctions. In this way the candidate for self-realization who has selected family life can derive adequate satisfaction for his senses and simultaneously please the Lord within his heart by obeying religious injunctions. The Lord then purifies him of material desire.

In Kali-yuga this deep understanding has been almost lost, and, as stated in this verse, men and women combine like animals, solely on the basis of mutual attraction to bodies made of flesh, bone, membrane, blood and so on. In other words, in our modern, godless society the weak, superficial intelligence of humanity rarely penetrates beyond the gross physical covering of the eternal soul, and thus family life has in most cases lost its highest purpose and value.

A corollary point established in this verse is that in the age of Kali a woman is considered "a good woman" if she is sexually attractive and, indeed, sexually efficient. Similarly, a sexually attractive man is "a good man." The best example of this superficiality is the incredible attention twentieth-century people give to materialistic movie stars, music stars and other prominent figures in the entertainment industry. In fact, pursuing sexual experiences with various types of bodies is similar to drinking old wine from new bottles. But few people in the Kali-yuga can understand this.

Finally, this verse states that in the age of Kali a man will become known as a priest, or *brāhmaṇa*, merely by wearing ceremonial dress. In India, *brāhmaṇas* wear a sacred thread, and in other parts of world members of the priestly class have other ornaments and symbols. But in the age of Kali the symbols alone will suffice to establish a person as a religious leader, despite his ignorance of God.

TEXT 4

लिङ्गमेवाश्रमख्याताव्
अन्योन्यापत्तिकारणम्
अवृत्त्या न्यायदौर्बल्यं
पाण्डित्ये चापलं वचः

liṅgam evāśrama-khyātāv

anyonyāpatti-kāraṇam
avṛttyā nyāya-daurbalyam
pāṇḍitye cāpalam vacaḥ

SYNONYMS

liṅgam—the external symbol; *eva*—merely; *āśrama-khyātau*—in knowing a person's spiritual order; *anyonya*—mutual; *āpatti*—of exchange; *kāraṇam*—the cause; *avṛttyā*—by lack of livelihood; *nyāya*—in credibility; *daurbalyam*—the weakness; *pāṇḍitye*—in scholarship; *cāpalam*—tricky; *vacaḥ*—words.

TRANSLATION

A person's spiritual position will be ascertained merely according to external symbols, and on that same basis people will change from one spiritual order to the next. A person's propriety will be seriously questioned if he does not earn a good living. And one who is very clever at juggling words will be considered a learned scholar.

PURPORT

The previous verse stated that in the age of Kali the priestly class will be recognized by external symbols alone, and this verse extends the same principle to the other orders of society, namely the political or military class, the business or productive class, and finally the laborer or artisan class.

Modern sociologists have demonstrated that in those societies chiefly governed by the Protestant ethic, poverty is considered a sign of indolence, dirtiness, stupidity, immorality and worthlessness. In a God-conscious society, however, many persons voluntarily decide to dedicate their lives not to material acquisition but rather to the pursuit of knowledge and spirituality. Thus a preference for the simple and the austere may indicate intelligence, self-control and sensitivity to the higher purpose of life. Of course, in itself

poverty does not establish these virtues, but it may sometimes be the result of them. In the Kali-yuga, however, this possibility is often forgotten.

Intellectuality is another casualty of the bewildering age of Kali. Modern so-called philosophers and scientists have created a technical, esoteric terminology for each branch of learning, and when they give lectures people consider them learned simply because of their ability to speak that which no one else can understand. In Western culture, the Greek Sophists were among the first to systematically argue for rhetoric and "efficiency" above wisdom and purity, and sophistry certainly flourishes in the twentieth century. Modern universities have very little wisdom, though they do possess a virtual infinity of technical data. Although many modern thinkers are fundamentally ignorant of the higher, spiritual reality, they are, so to speak, "good talkers," and most people simply don't notice their ignorance.

TEXT 5

अनाढ्यतैवासाधुत्वे
साधुत्वे दम्भ एव तु
स्वीकार एव चोद्वाहे
स्नानमेव प्रसाधनम्

*anāḍhyataivāsādhutve
sādhutve dambha eva tu
svīkāra eva codvāhe
snānam eva prasāadhanam*

SYNONYMS

anāḍhyatā—poverty; *eva*—simply; *asādhutve*—in one's being unholy; *sādhutve*—in virtue, or success; *dambhaḥ*—hypocrisy; *eva*—alone; *tu*—and;

svī-kārah—verbal acceptance; *eva*—alone; *ca*—and; *udvāhe*—in marriage; *snānam*—bathing with water; *eva*—alone; *prasāadhanam*—cleaning and decorating of the body.

TRANSLATION

A person will be judged unholy if he does not have money, and hypocrisy will be accepted as virtue. Marriage will be arranged simply by verbal agreement, and a person will think he is fit to appear in public if he has merely taken a bath.

PURPORT

The word *dambha* indicates a self-righteous hypocrite—someone not so much concerned with *being* saintly as with *appearing* saintly. In the age of Kali there is a rather large number of self-righteous, hypocritical religious fanatics claiming to have the only way, the only truth and the only light. In many Muslim countries this mentality has resulted in brutal repression of religious freedom and thus destroyed the opportunity for enlightened spiritual dialectic. Fortunately, in much of the Western world there is a system of free religious expression. Even in the West, however, self-righteous hypocrites consider sincere and saintly followers of other disciplines to be heathens and devils.

Western religious fanatics are usually addicted to many bad habits, such as smoking, drinking, sex, gambling and animal slaughter. Although the followers of the Kṛṣṇa consciousness movement strictly avoid illicit sex, intoxication, gambling and animal-killing, and although they dedicate their lives to the constant glorification of God, self-righteous hypocrites claim that such strict austerity and devotion to God are "tricks of the devil." Thus the sinful are promoted as religious, and the saintly are decried as demonic. This pathetic incapacity to grasp the most rudimentary criteria of spirituality is a prominent symptom of Kali-yuga.

In this age, the institution of marriage will degenerate. Indeed, already a marriage certificate is sometimes cynically rejected as "a mere piece of paper." Forgetting the spiritual purpose of marriage and misunderstanding sex to be the goal of family life, lusty men and women directly engage in sexual affairs without the troublesome formalities and responsibilities of a legal relationship. Such foolish people argue that "sex is natural." But if sex is natural, pregnancy and childbirth are equally natural. And for the child it is certainly natural to be raised by a loving father and mother and in fact to have the same father and mother throughout his life. Psychological studies confirm that a child needs to be cared for by both his father and his mother, and thus it is obviously natural for sex to be accompanied by a permanent marriage arrangement. Hypocritical people justify unrestricted sex by saying "it is natural" but to avoid the natural consequence of sex-pregnancy—they use contraceptives, which certainly do not grow on trees. Indeed, contraceptives are not at all natural. Thus hypocrisy and foolishness abound in the age of Kali.

The verse concludes by saying that people will neglect to ornament their bodies properly in the present age. A human being should decorate his body with various religious ornaments. Vaiṣṇavas mark their bodies with *tilaka* blessed with the holy name of God. But in the age of Kali, religious and even material formalities are thoughtlessly discarded.

TEXT 6

दूरे वार्ययनं तीर्थं
लावण्यं केशधारणम्
उदरंभरता स्वार्थः
सत्यत्वे धाष्ट्यमेव हि
दाक्ष्यं कुटुम्बभरणं

यशोऽर्थे धर्मसेवनम्

*dūre vāry-ayanam tīrtham
lāvaṇyam keśa-dhāraṇam
udaram-bharatā svārthaḥ
satyatve dhārṣṭyam eva hi
dākṣyam kuṭumba-bharaṇam
yaśo 'rthe dharma-sevanam*

SYNONYMS

dūre—situated far away; *vāri*—of water; *ayanam*—a reservoir; *tīrtham*—holy place; *lāvaṇyam*—beauty; *keśa*—hair; *dhāraṇam*—carrying; *udaram-bharatā*—filling the belly; *sva-arthaḥ*—the goal of life; *satyatve*—in so-called truth; *dhārṣṭyam*—audacity; *eva*—simply; *hi*—indeed; *dākṣyam*—expertise; *kuṭumba-bharaṇam*—maintaining a family; *yaśaḥ*—fame; *arthe*—for the sake of; *dharma-sevanam*—observance of religious principles.

TRANSLATION

A sacred place will be taken to consist of no more than a reservoir of water located at a distance, and beauty will be thought to depend on one's hairstyle. Filling the belly will become the goal of life, and one who is audacious will be accepted as truthful. He who can maintain a family will be regarded as an expert man, and the principles of religion will be observed only for the sake of reputation.

PURPORT

In India there are many sacred places through which holy rivers flow. Foolish persons eagerly seek redemption from their sins by bathing in these rivers but do not take instruction from learned devotees of the Lord who reside

in such places. One should go to a holy place seeking spiritual enlightenment and not just for ritualistic bathing.

In this age, people tirelessly arrange their hair in different styles, trying to enhance their facial beauty and sexuality. They do not know that actual beauty comes from within the heart, from the soul, and that only a person who is pure is truly attractive. As the difficulties of this age increase, filling one's belly will be the mark of success, and one who can maintain his own family will be considered brilliant in economic affairs. Religion will be practiced, if at all, only for the sake of reputation and without any essential understanding of the Supreme Personality of Godhead.

TEXT 7

एवं प्रजाभिर्दुष्टाभिर्
आकीर्णे क्षितिमण्डले
ब्रह्मविट्क्षत्रशूद्राणां
यो बली भविता नृपः

*evam prajābhir duṣṭābhir
ākīrṇe kṣiti-maṇḍale
brahma-viṭ-kṣatra-śūdrāṇām
yo balī bhavitā nṛpaḥ*

SYNONYMS

evam—in this way; *prajābhiḥ*—with populace; *duṣṭābhiḥ*—corrupted; *ākīrṇe*—being crowded; *kṣiti-maṇḍale*—the earth globe; *brahma*—among the *brāhmaṇas*; *viṭ*—*vaiśyas*; *kṣatra*—*kṣatriyas*; *śūdrāṇām*—and *śūdras*; *yaḥ*—whoever; *balī*—the strongest; *bhavitā*—he will become; *nṛpaḥ*—the king.

TRANSLATION

As the earth thus becomes crowded with a corrupt population, whoever among any of the social classes shows himself to be the strongest will gain political power.

TEXT 8

प्रजा हि लुब्धै राजन्यैर्
निर्घृणैर्दस्युधर्मभिः
आच्छिन्नदारद्रविणा
यास्यन्ति गिरिकाननम्

*prajā hi lubdhai rājanyair
nirghṛṇair dasyu-dharmabhiḥ
ācchinna-dāra-draviṇā
yāsyanti giri-kānanam*

SYNONYMS

prajāḥ—the citizens; *hi*—indeed; *lubdhaiḥ*—avaricious; *rājanyaiḥ*—by the royal order; *nirghṛṇaiḥ*—merciless; *dasyu*—of ordinary thieves; *dharmabhiḥ*—acting according to the nature; *ācchinna*—taken away; *dāra*—their wives; *draviṇāḥ*—and property; *yāsyanti*—they will go; *giri*—to the mountains; *kānanam*—and forests.

TRANSLATION

Losing their wives and properties to such avaricious and merciless rulers, who will behave no better than ordinary thieves, the citizens will flee to the

mountains and forests.

TEXT 9

शाकमूलामिषक्षौद्र-
फलपुष्पाष्टिभोजनाः
अनावृष्ट्या विनङ्क्ष्यन्ति
दुर्भिक्षकरपीडिताः

*śāka-mūlāmiṣa-kṣaudra-
phala-puṣpāṣṭi-bhojanāḥ
anāvṛṣṭyā vinaṅkṣyanti
durbhikṣa-kara-pīditāḥ*

SYNONYMS

śāka—leaves; *mūla*—roots; *āmiṣa*—meat; *kṣaudra*—wild honey; *phala*—fruits; *puṣpa*—flowers; *aṣṭi*—and seeds; *bhojanāḥ*—eating; *anāvṛṣṭyā*—because of drought; *vinaṅkṣyanti*—they will become ruined; *durbhikṣa*—by famine; *kara*—and taxation; *pīditāḥ*—tormented.

TRANSLATION

Harassed by famine and excessive taxes, people will resort to eating leaves, roots, flesh, wild honey, fruits, flowers and seeds. Struck by drought, they will become completely ruined.

PURPORT

Śrīmad-Bhāgavatam authoritatively describes the future of our planet. Just as a leaf disconnected from a plant or tree dries up, withers and disintegrates,

when human society is disconnected from the Supreme Lord it withers up and disintegrates in violence and chaos. Despite our computers and rockets, if the Supreme Lord does not send rain we shall all starve.

TEXT 10

शीतवातातपप्रावृड्-
हिमैरन्योन्यतः प्रजाः
क्षुत्तृङ्ग्यां व्याधिभिश्चैव
सन्तप्स्यन्ते च चिन्तया

*śīta-vātātapa-prāvṛḍ-
himair anyonyataḥ prajāḥ
kṣut-tṛṅgbhyām vyādhībhiś caiva
santapsyante ca cintayā*

SYNONYMS

śīta—by cold; *vāta*—wind; *ātapa*—the heat of the sun; *prāvṛt*—torrential rain; *himaiḥ*—and snow; *anyonyataḥ*—by quarrel; *prajāḥ*—the citizens; *kṣut*—by hunger; *tṛṅgbhyām*—and thirst; *vyādhībhiḥ*—by diseases; *ca*—also; *eva*—indeed; *santapsyante*—they will suffer great distress; *ca*—and; *cintayā*—by anxiety.

TRANSLATION

The citizens will suffer greatly from cold, wind, heat, rain and snow. They will be further tormented by quarrels, hunger, thirst, disease and severe anxiety.

TEXT 11

त्रिंशद्विंशति वर्षाणि
परमायुः कलौ नृणाम्

trimśad vimśati varṣāṇi
paramāyuh kalau nṛṇām

SYNONYMS

trimśat—thirty; *vimśati*—plus twenty; *varṣāṇi*—years; *parama-āyuh*—the maximum duration of life; *kalau*—in Kali-yuga; *nṛṇām*—of men.

TRANSLATION

The maximum duration of life for human beings in Kali-yuga will become fifty years.

TEXTS 12-16

क्षीयमाणेषु देहेषु
देहिनां कलिदोषतः
वर्णाश्रमवतां धर्मे
नष्टे वेदपथे नृणाम्

पाषण्डप्रचुरे धर्मे
दस्युप्रायेषु राजसु
चौर्यान्तवृथाहिंसा-
नानावृत्तिषु वै नृषु

शूद्रप्रायेषु वर्णेषु
च्छागप्रायासु धेनुषु
गृहप्रायेष्वाश्रमेषु
यौनप्रायेषु बन्धुषु

अणुप्रायास्वोषधीषु
शमीप्रायेषु स्थासुषु
विद्युत्प्रायेषु मेघेषु
शून्यप्रायेषु सद्मसु

इत्थं कलौ गतप्राये
जनेषु खरधर्मिषु
धर्मत्राणाय सत्त्वेन
भगवानवतरिष्यति

*kṣīyamāṇeṣu deheṣu
dehinām kali-doṣataḥ
varṇāśramavatām dharme
naṣṭe veda-ṭathe nṛṇām
pāṣaṇḍa-pracure dharme
dasyu-prāyeṣu rājasu
cauryānṛta-vṛthā-himsā-
nānā-vṛttiṣu vai nṛṣu
śūdra-prāyeṣu varṇeṣu
cchāga-prāyāsu dhenuṣu
gṛha-prāyeṣv āśrameṣu*

yauna-prāyeṣu bandhuṣu

*aṇu-prāyāsv oṣadhīṣu
śamī-prāyeṣu sthāsnuṣu
vidyut-prāyeṣu megheṣu
śūnya-prāyeṣu sadmasu*

*ittham kalau gata-prāye
janeṣu khara-dharmiṣu
dharma-trāṇāya sattvena
bhagavān avatariṣyati*

SYNONYMS

kṣīyamāṇeṣu—having become smaller; *deheṣu*—the bodies; *dehinām*—of all living entities; *kali-doṣataḥ*—by the contamination of the age of Kali; *varṇa-āśrama-vatām*—of the members of *varṇāśrama* society; *dharme*—when their religious principles; *naṣṭe*—have been destroyed; *veda-pathe*—the path of the Vedas; *nṛṇām*—for all men; *pāṣaṇḍa-pracure*—mostly atheism; *dharme*—religion; *dasyu-prāyeṣu*—mostly thieves; *rājasu*—the kings; *caurya*—banditry; *anṛta*—lying; *vṛthā-himsā*—useless slaughter; *nānā*—various; *vṛttiṣu*—their occupations; *vai*—indeed; *nṛṣu*—when men; *śūdra-prāyeṣu*—mostly low-class *śūdras*; *varṇeṣu*—the so-called social orders; *chāga-prāyāsu*—no better than goats; *dhenuṣu*—the cows; *gṛha-prāyeṣu*—just like materialistic homes; *āśrameṣu*—the spiritual hermitages; *yauna-prāyeṣu*—extending no further than marriage; *bandhuṣu*—family ties; *aṇu-prāyāsu*—mostly very small; *oṣadhīṣu*—plants and herbs; *śamī-prāyeṣu*—just like *śamī* trees; *sthāsnuṣu*—all the trees; *vidyut-prāyeṣu*—always manifesting lightning; *megheṣu*—the clouds; *śūnya-prāyeṣu*—devoid of religious life; *sadmasu*—the homes; *ittham*—thus; *kalau*—when the age of Kali; *gata-prāye*—is almost finished; *janeṣu*—the people; *khara-dharmiṣu*—when they have assumed the characteristics of asses; *dharma-trāṇāya*—for the deliverance of religion; *sattvena*—in the pure mode

of goodness; *bhagavān*—the Supreme Personality of Godhead; *avatariṣyati*—will descend.

TRANSLATION

By the time the age of Kali ends, the bodies of all creatures will be greatly reduced in size, and the religious principles of followers of *varëāçrama* will be ruined. The path of the *Vedas* will be completely forgotten in human society, and so-called religion will be mostly atheistic. The kings will mostly be thieves, the occupations of men will be stealing, lying and needless violence, and all the social classes will be reduced to the lowest level of *çüdras*. Cows will be like goats, spiritual hermitages will be no different from mundane houses, and family ties will extend no further than the immediate bonds of marriage. Most plants and herbs will be tiny, and all trees will appear like dwarf *çamë* trees. Clouds will be full of lightning, homes will be devoid of piety, and all human beings will have become like asses. At that time, the Supreme Personality of Godhead will appear on the earth. Acting with the power of pure spiritual goodness, He will rescue eternal religion.

PURPORT

Significantly, these verses point out that most so-called religions in this age will be atheistic (*pāsaṇḍa-pracure dharme*). In confirmation of the *Bhāgavatam*'s prediction, the United States Supreme Court has recently ruled that to be considered a religion a system of belief need not recognize a supreme being. Also, many atheistic, voidistic belief systems, often imported from the Orient, have attracted the attention of modern atheistic scientists, who expound on the similarities between Eastern and Western voidism in fashionable, esoteric books.

These verses vividly describe many unsavory symptoms of the age of Kali. Ultimately, at the end of this age, Lord Kṛṣṇa will descend as Kalki and

remove the thoroughly demonic persons from the face of the earth.

TEXT 17

चराचरगुरोर्विष्णोर्
ईश्वरस्याखिलात्मनः
धर्मत्राणाय साधूनां
जन्म कर्मापनुत्तये

*carācara-guror viṣṇor
īśvarasyākhilātmanaḥ
dharma-trāṇāya sādḥūnām
janma karmāpanuttaye*

SYNONYMS

cara-acara—of all moving and nonmoving living beings; *guroḥ*—of the spiritual master; *viṣṇoḥ*—the Supreme Lord, Viṣṇu; *īśvarasya*—the Supreme Personality of Godhead; *akhila*—of all; *ātmanaḥ*—of the Supreme Soul; *dharma-trāṇāya*—for the protection of religion; *sādḥūnām*—of saintly men; *janma*—the birth; *karma*—of their fruitive activities; *apanuttaye*—for the cessation.

TRANSLATION

Lord Viṣṇu—the Supreme Personality of Godhead, the spiritual master of all moving and nonmoving living beings, and the Supreme Soul of all—takes birth to protect the principles of religion and to relieve His saintly devotees from the reactions of material work.

TEXT 18

शम्भलग्राममुख्यस्य
ब्राह्मणस्य महात्मनः
भवने विष्णुयशसः
कल्किः प्रादुर्भविष्यति

*śambhala-grāma-mukhyasya
brāhmaṇasya mahātmanaḥ
bhavane viṣṇuyaśasaḥ
kalkiḥ prādurbhaviṣyati*

SYNONYMS

śambhala-grāma—in the village Śambhala; *mukhyasya*—of the chief citizen; *brāhmaṇasya*—of the *brāhmaṇa*; *mahā-ātmanaḥ*—the great soul; *bhavane*—in the home; *viṣṇuyaśasaḥ*—of Viṣṇuyaśā; *kalkiḥ*—Lord Kalki; *prādurbhaviṣyati*—will appear.

TRANSLATION

Lord Kalki will appear in the home of the most eminent *brāhmaëa* of Śambhala village, the great soul Viṣṇuyaśā.

TEXTS 19-20

अश्वमाशुगमारुह्य
देवदत्तं जगत्पतिः
असिनासाधुदमनम्

अष्टैश्वर्यगुणान्वितः

विचरन्नाशुना क्षौण्यां
हयेनाप्रतिमद्युतिः
नृपलिङ्गच्छदो दस्यून्
कोटिशो निहनिष्यति

*aśvam āśu-gam āruhya
devadattam jagat-patiḥ
asināsādhu-damanam
aṣṭaiśvarya-guṇānvitaḥ*

*vicarann āśunā kṣauṇyām
hayenāpratima-dyutiḥ
nṛpa-liṅga-cchado dasyūn
koṭiśo nihaniṣyati*

SYNONYMS

aśvam—His horse; *āśu-gam*—swift-traveling; *āruhya*—mounting; *devadattam*—named Devadatta; *jagat-patiḥ*—the Lord of the universe; *asinā*—with His sword; *asādhu-damanam*—(the horse who) subdues the unholy; *aṣṭa*—with eight; *aiśvarya*—mystic opulences; *guṇa*—and transcendental qualities of the Personality of Godhead; *anvitaḥ*—endowed; *vicaran*—traveling about; *āśunā*—swift; *kṣauṇyām*—upon the earth; *hayena*—by His horse; *āpratima*—unrivaled; *dyutiḥ*—whose effulgence; *nṛpa-liṅga*—with the dress of kings; *chadaḥ*—disguising themselves; *dasyūn*—thieves; *koṭiśaḥ*—by the millions; *nihaniṣyati*—He will slaughter.

TRANSLATION

Lord Kalki, the Lord of the universe, will mount His swift horse Devadatta and, sword in hand, travel over the earth exhibiting His eight mystic opulences and eight special qualities of Godhead. Displaying His unequalled effulgence and riding with great speed, He will kill by the millions those thieves who have dared dress as kings.

PURPORT

These verses describe the thrilling pastimes of Lord Kalki. Anyone would be attracted by the sight of a powerful, beautiful man riding on a wonderful horse at lightning speed, chastising and devastating cruel, demonic people with the sword in His hand.

Of course, fanatical materialists may argue that this picture of Lord Kalki is a mere anthropomorphic creation of the human mind—a mythological deity created by people who need to believe in some superior being. But this argument is not logical, nor does it prove anything. It is merely the opinion of certain people. We need water, but that does not mean man creates water. We also need food, oxygen and many other things that we do not create. Since our general experience is that our needs correspond to available objects existing in the external world, that we appear to need a Supreme Lord would tend to indicate that in fact there is a Supreme Lord. In other words, nature endows us with a sense of need for things that actually exist and that are in fact necessary for our well-being. Similarly, we experience a need for God because we are in fact part of God and cannot live without Him. At the end of Kali-yuga this same God will appear as the mighty Kalki *avatāra* and beat the pollution out of the demons.

TEXT 21

अथ तेषां भविष्यन्ति
मनांसि विशदानि वै

वासुदेवाङ्गरागाति-
पुण्यगन्धानिलस्पृशाम्
पौरजानपदानां वै
हतेष्वखिलदस्युषु

*atha teṣām bhaviṣyanti
manāmsi viśadāni vai
vāsudevāṅga-rāgāti-
puṇya-gandhānila-spr̥śām
paura-jānapadānām vai
hateṣv akhila-dasyuṣu*

SYNONYMS

atha—then; *teṣām*—of them; *bhaviṣyanti*—will become; *manāmsi*—the minds; *viśadāni*—clear; *vai*—indeed; *vāsudeva*—of Lord Vāsudeva; *aṅga*—of the body; *rāga*—from the cosmetic decorations; *ati-puṇya*—most sacred; *gandha*—having the fragrance; *anila*—by the wind; *spr̥śām*—of those who have been touched; *paura*—of the city-dwellers; *jana-padānām*—and the residents of the smaller towns and villages; *vai*—indeed; *hateṣu*—when they have been killed; *akhila*—all; *dasyuṣu*—the rascal kings.

TRANSLATION

After all the impostor kings have been killed, the residents of the cities and towns will feel the breezes carrying the most sacred fragrance of the sandalwood paste and other decorations of Lord Vāsudeva, and their minds will thereby become transcendently pure.

PURPORT

Nothing can surpass the sublime experience of being dramatically rescued by a great hero who happens to be the Supreme Lord. The death of the demons at the end of Kali-yuga is accompanied by fragrant spiritual breezes, and thus the atmosphere becomes most enchanting.

TEXT 22

तेषां प्रजाविसर्गश्च
स्थविष्ठः सम्भविष्यति
वासुदेवे भगवति
सत्त्वमूर्तौ हृदि स्थिते

*teṣāṃ prajā-visargaś ca
sthaviṣṭhaḥ sambhaviṣyati
vāsudeve bhagavati
sattva-mūrtau hṛdi sthite*

SYNONYMS

teṣāṃ—of them; *prajā*—of progeny; *visargaḥ*—the creation; *ca*—and; *sthaviṣṭhaḥ*—abundant; *sambhaviṣyati*—will be; *vāsudeve*—Lord Vāsudeva; *bhagavati*—the Supreme Personality of Godhead; *sattva-mūrtau*—in His transcendental form of pure goodness; *hṛdi*—in their hearts; *sthite*—when He is situated.

TRANSLATION

When Lord Vāsudeva, the Supreme Personality of Godhead, appears in their hearts in His transcendental form of goodness, the remaining citizens will abundantly repopulate the earth.

TEXT 23

यदावतीर्णो भगवान्
कल्किर्धर्मपतिर्हरिः
कृतं भविष्यति तदा
प्रजासूतिश्च सात्त्विकी

*yadāvatīrṇo bhagavān
kalkir dharma-patir hariḥ
kṛtam bhaviṣyati tadā
prajā-sūtiś ca sāttvikī*

SYNONYMS

yadā—when; *avatīrṇaḥ*—incarnates; *bhagavān*—the Supreme Lord; *kalkiḥ*—Kalki; *dharma-patiḥ*—the master of religion; *hariḥ*—the Supreme Personality of Godhead; *kṛtam*—Satya-yuga; *bhaviṣyati*—will begin; *tadā*—then; *prajā-sūtiḥ*—the creation of progeny; *ca*—and; *sāttvikī*—in the mode of goodness.

TRANSLATION

When the Supreme Lord has appeared on earth as Kalki, the maintainer of religion, Satya-yuga will begin, and human society will bring forth progeny in the mode of goodness.

TEXT 24

यदा चन्द्रश्च सूर्यश्च

तथा तिष्यबृहस्पती
एकराशौ समेष्यन्ति
भविष्यति तदा कृतम्

*yadā candraś ca sūryaś ca
tathā tiṣya-br̥haspatī
eka-rāśau sameṣyanti
bhaviṣyati tadā kṛtam*

SYNONYMS

yadā—when; *candraḥ*—the moon; *ca*—and; *sūryaḥ*—the sun; *ca*—and; *tathā*—also; *tiṣya*—the asterism Tiṣyā (more commonly known as Puṣyā, extending from 3° 20′ to 16° 40′ Cancer); *br̥haspatī*—and the planet Jupiter; *eka-rāśau*—in the same constellation (Cancer); *sameṣyanti*—will enter simultaneously; *bhaviṣyati*—will be; *tadā*—then; *kṛtam*—Satya-yuga.

TRANSLATION

When the moon, the sun and Br̥haspatī are together in the constellation Karkāṭa, and all three enter simultaneously into the lunar mansion Puṣyā—at that exact moment the age of Satya, or Kṛta, will begin.

TEXT 25

येऽतीता वर्तमाना ये
भविष्यन्ति च पार्थिवाः
ते त उद्देशतः प्रोक्ता

वंशीयाः सोमसूर्ययोः

ye 'tītā vartamānā ye
bhaviṣyanti ca pāṛthivāḥ
te ta uddeśataḥ proktā
vaṁśīyāḥ soma-sūryayoḥ

SYNONYMS

ye—those who; atītāḥ—past; vartamānāḥ—present; ye—who; bhaviṣyanti—will be in the future; ca—and; pāṛthivāḥ—kings of the earth; te—all of them; uddeśataḥ—by brief mention; proktāḥ—described; vaṁśīyāḥ—the members of the dynasties; soma-sūryayoḥ—of the sun-god and the moon-god.

TRANSLATION

Thus I have described all the kings—past, present and future—who belong to the dynasties of the sun and the moon.

TEXT 26

आरभ्य भवतो जन्म
यावन्नन्दाभिषेचनम्
एतद्वर्षसहस्रं तु
शतं पञ्चदशोत्तरम्

ārabhya bhavato janma
yāvan nandābhiṣecanam
etad varṣa-sahasraṁ tu

śatam pañcadaśottaram

SYNONYMS

ārabhya—beginning from; *bhavataḥ*—of your good self (Parikṣit); *janma*—the birth; *yāvat*—up until; *nanda*—of King Nanda, the son of Mahānandi; *abhiṣecanam*—the coronation; *etat*—this; *varṣa*—years; *sahasram*—one thousand; *tu*—and; *śatam*—one hundred; *pañca-daśa-uttaram*—plus fifty.

TRANSLATION

From your birth up to the coronation of King Nanda, 1,150 years will pass.

PURPORT

Although Śukadeva Gosvāmī previously described approximately fifteen hundred years of royal dynasties, it is understood that some overlapping occurred between kings. Therefore the present chronological calculation should be taken as authoritative.

TEXTS 27-28

सप्तर्षीणां तु यौ पूर्वौ
दृश्येते उदितौ दिवि
तयोस्तु मध्ये नक्षत्रं
दृश्यते यत्समं निशि

तेनैव ऋषयो युक्तास्
तिष्ठन्त्यब्दशतं नृणाम्
ते त्वदीये द्विजाः काल

अधुना चाश्रिता मघाः

saptarṣīṇām tu yau pūrvau
dṛśyete uditau divi
tayos tu madhye nakṣatram
dṛśyate yat samam niśi

tenaiva ṛṣayo yuktās
tiṣṭhanty abda-śataṁ nṛṇām
te tvadīye dvijāḥ kāla
adhunā cāśritā maghāḥ

SYNONYMS

sapta-ṛṣīṇām—of the constellation of the seven sages (the constellation known to Westerners as *Ursa Major*); *tu*—and; *yau*—which two stars; *pūrvau*—first; *dṛśyete*—are seen; *uditau*—risen; *divi*—in the sky; *tayoḥ*—of the two (named Pulaha and Kratu); *tu*—and; *madhye*—between; *nakṣatram*—the lunar mansion; *dṛśyate*—is seen; *yat*—which; *samam*—on the same line of celestial longitude, as their midpoint; *niśi*—in the night sky; *tena*—with that lunar mansion; *eva*—indeed; *ṛṣayaḥ*—the seven sages; *yuktāḥ*—are connected; *tiṣṭhanti*—they remain; *abda-śatam*—one hundred years; *nṛṇām*—of human beings; *te*—these seven sages; *tvadīye*—in your; *dvijāḥ*—the elevated *brāhmaṇas*; *kāle*—in the time; *adhunā*—now; *ca*—and; *āśritāḥ*—are situated; *maghāḥ*—in the asterism Maghā.

TRANSLATION

Of the seven stars forming the constellation of the seven sages, Pulaha and Kratu are the first to rise in the night sky. If a line running north and south were drawn through their midpoint, whichever of the lunar mansions this line passes through is said to be the ruling asterism of the constellation for that time.

The Seven Sages will remain connected with that particular lunar mansion for one hundred human years. Currently, during your lifetime, they are situated in the nakṣatra called Maghā.

TEXT 29

विष्णोर्भगवतो भानुः
कृष्णाख्योऽसौ दिवं गतः
तदाविशत्कलिर्लोकं
पापे यद्रमते जनः

*viṣṇor bhagavato bhānuḥ
kṛṣṇākhyo 'sau divam gataḥ
tadāviśat kalir lokam
pāpe yad ramate janah*

SYNONYMS

viṣṇoḥ—of Viṣṇu; *bhagavataḥ*—the Supreme Personality of Godhead; *bhānuḥ*—the sun; *kṛṣṇa-ākhyah*—known as Kṛṣṇa; *asau*—He; *divam*—to the spiritual sky; *gataḥ*—having returned; *tadā*—then; *aviśat*—entered; *kaliḥ*—the age of Kali; *lokam*—this world; *pāpe*—in sin; *yad*—in which age; *ramate*—take pleasure; *janah*—the people.

TRANSLATION

The Supreme Lord, Viṣṇu, is brilliant like the sun and is known as Kṛṣṇa. When He returned to the spiritual sky, Kali entered this world, and people then began to take pleasure in sinful activities.

TEXT 30

यावत्स पादपद्माभ्यां
स्पृशनास्ते रमापतिः
तावत्कलिर्वै पृथिवीं
पराक्रन्तुं न चाशक्त

*yāvat sa pāda-padmaḥbyāṃ
spṛśan āste ramā-patiḥ
tāvat kalir vai pṛthivīm
parākrantum na cāśakat*

SYNONYMS

yāvat—as long as; *saḥ*—He, Lord Śrī Kṛṣṇa; *pāda-padmaḥbyāṃ*—with His lotus feet; *spṛśan*—touching; *āste*—remained; *ramā-patiḥ*—the husband of the goddess of fortune; *tāvat*—for that long; *kalir*—the age of Kali; *vai*—indeed; *pṛthivīm*—the earth; *parākrantum*—to overcome; *na*—not; *ca*—and; *aśakat*—was able.

TRANSLATION

As long as Lord Śrī Kṛṣṇa, the husband of the goddess of fortune, touched the earth with His lotus feet, Kali was powerless to subdue this planet.

PURPORT

Although even during the time of Lord Kṛṣṇa's presence on earth Kali had entered the earth to a slight extent through the impious activities of Duryodhana and his allies, Lord Kṛṣṇa consistently suppressed Kali's influence. Kali could not flourish until Lord Kṛṣṇa had left the earth.

TEXT 31

यदा देवर्षयः सप्त
मघासु विचरन्ति हि
तदा प्रवृत्तस्तु कलिर्
द्वादशाब्दशतात्मकः

*yadā devarṣayaḥ sapta
maghāsu vicaranti hi
tadā pravṛttas tu kalir
dvādaśābda-śatātmakaḥ*

SYNONYMS

yadā—when; *deva-ṛṣayaḥ sapta*—the seven sages among the demigods; *maghāsu*—in the lunar mansion Maghā; *vicaranti*—are traveling; *hi*—indeed; *tadā*—then; *pravṛttaḥ*—begins; *tu*—and; *kalir*—the age of Kali; *dvādaśa*—twelve; *abda-śata*—centuries [These twelve hundred years of the demigods equal 432,000 earth years]; *ātmakeḥ*—consisting of.

TRANSLATION

When the constellation of the seven sages is passing through the lunar mansion Maghā, the age of Kali begins. It comprises twelve hundred years of the demigods.

TEXT 32

यदा मघाभ्यो यास्यन्ति

पूर्वाषाढां महर्षयः
तदा नन्दात्प्रभृत्येष
कलिर्वृद्धिं गमिष्यति

*yadā maghābhyo yāsyanti
pūrvāṣāḍhām maharṣayaḥ
tadā nandāt prabhṛty eṣa
kalir vṛddhim gamiṣyati*

SYNONYMS

yadā—when; *maghābhyah*—from Maghā; *yāsyanti*—they will go; *pūrvā-āṣāḍhām*—to the next lunar mansion, Pūrvāṣāḍhā; *mahā-ṛṣayaḥ*—the seven great sages; *tadā*—then; *nandāt*—beginning from Nanda; *prabhṛti*—and his descendants; *eṣaḥ*—this; *kalih*—age of Kali; *vṛddhim*—maturity; *gamiṣyati*—will attain.

TRANSLATION

When the great sages of the Saptarṣi constellation pass from Maghā to Pūrvāṣāḍhā, Kali will have his full strength, beginning from King Nanda and his dynasty.

TEXT 33

यस्मिन् कृष्णो दिवं यातस्
तस्मिन्नेव तदाहनि
प्रतिपन्नं कलियुगम्

इति प्राहुः पुराविदः

*yasmin kṛṣṇo divaṁ yātas
tasminn eva tadāhani
pratipannaṁ kali-yugam
iti prāhuḥ purā-vidaḥ*

SYNONYMS

yasmin—on which; *kṛṣṇaḥ*—Lord Śrī Kṛṣṇa; *divaṁ*—to the spiritual world; *yātaḥ*—gone; *tasmin*—on that; *eva*—same; *tadā*—then; *ahani*—day; *pratipannaṁ*—obtained; *kali-yugam*—the age of Kali; *iti*—thus; *prāhuḥ*—they say; *purā*—of the past; *vidaḥ*—the experts.

TRANSLATION

Those who scientifically understand the past declare that on the very day that Lord Śrī Kṛṣṇa departed for the spiritual world, the influence of the age of Kali began.

PURPORT

Although technically Kali-yuga was to begin during the time of Lord Kṛṣṇa's presence on earth, this fallen age had to wait meekly for the departure of the Supreme Personality of Godhead.

TEXT 34

दिव्याब्दानां सहस्रान्ते
चतुर्थे तु पुनः कृतम्
भविष्यति तदा नृणां

मन आत्मप्रकाशकम्

*divyābdānām sahasrānte
caturthe tu punaḥ kṛtam
bhaviṣyati tadā nṛṇām
mana ātma-prakāśakam*

SYNONYMS

divya—of the demigods; *abdānām*—years; *sahasra*—of one thousand; *ante*—at the end; *caturthe*—in the fourth age, Kali; *tu*—and; *punaḥ*—again; *kṛtam*—the Satya-yuga; *bhaviṣyati*—will be; *tadā*—then; *nṛṇām*—of men; *manaḥ*—the minds; *ātma-prakāśakam*—self-luminous.

TRANSLATION

After the one thousand celestial years of Kali-yuga, the Satya-yuga will manifest again. At that time the minds of all men will become self-effulgent.

TEXT 35

इत्येष मानवो वंशो
यथा सङ्ख्यायते भुवि
तथा विट्शूद्रविप्राणां
तास्ता ज्ञेया युगे युगे

*ity eṣa mānavo vaṁśo
yathā saṅkhyāyate bhuvi
tathā viṭ-śūdra-viprāṇām
tās tā jñeyā yuge yuge*

SYNONYMS

iti—thus (in the cantos of this *Śrīmad-Bhāgavatam*); *eṣaḥ*—this; *mānavaḥ*—descending from Vaivasvata Manu; *vaṁśaḥ*—the dynasty; *yathā*—as; *saṅkhyāyate*—it is enumerated; *bhuvi*—upon the earth; *tathā*—in the same way; *viṭ*—of the *vaiśyas*; *śūdra*—*śūdras*; *viprāṇām*—and *brāhmaṇas*; *tāḥ tāḥ*—the situations of each; *jñeyāḥ*—are to be understood; *yuge yuge*—in each age.

TRANSLATION

Thus I have described the royal dynasty of Manu, as it is known on this earth. One can similarly study the history of the *vaiśyas*, *śūdras* and *brāhmaṇas* living in the various ages.

PURPORT

Just as the dynasty of kings includes exalted and insignificant, virtuous and wicked monarchs, varieties of human character are found in the intellectual, commercial and laboring orders of society.

TEXT 36

एतेषां नामलिङ्गानां
पुरुषाणां महात्मनाम्
कथामात्रावशिष्टानां
कीर्तिरेव स्थिता भुवि

eteṣāṁ nāma-liṅgānām
puruṣāṇām mahātmanām

*kathā-mātrāvaśiṣṭānām
kīrtir eva sthitā bhuvī*

SYNONYMS

eteṣām—of these; *nāma*—their names; *liṅgānām*—which are the only means of remembering them; *puruṣāṅām*—of the personalities; *mahā-ātmanām*—who were great souls; *kathā*—the stories; *mātra*—merely; *avaśiṣṭānām*—whose remaining portion; *kīrtiḥ*—the glories; *eva*—only; *sthitā*—are present; *bhuvī*—on the earth.

TRANSLATION

These personalities, who were great souls, are now known only by their names. They exist only in accounts from the past, and only their fame remains on the earth.

PURPORT

Although one may consider oneself to be a great, powerful leader, he will ultimately end up as a name in a long list of names. In other words, it is useless to be attached to power and position in the material world.

TEXT 37

देवापिः शान्तनोभ्रता
मरुश्चेक्वाकुवंशजः
कलापग्राम आसाते
महायोगबलान्वितौ

devāpiḥ śāntanor bhrātā

maruś cekṣvāku-vaṁśa-jah
kalāpa-grāma āsāte
mahā-yoga-balānvitau

SYNONYMS

devāpiḥ—Devāpi; *śāntanoḥ*—of Mahārāja Śāntanu; *bhrātā*—the brother; *maruḥ*—Maru; *ca*—and; *ikṣvāku-vaṁśa-jah*—born in the dynasty of Ikṣvāku; *kalāpa-grāme*—in the village Kalāpa; *āsāte*—the two of them are living; *mahā*—great; *yoga-bala*—with mystic power; *anvitau*—endowed.

TRANSLATION

Devāpi, the brother of Mahārāja Śāntanu, and Maru, the descendant of Ikṣvāku, both possess great mystic strength and are living even now in the village of Kalāpa.

TEXT 38

ताविहैत्य कलेरन्ते
वासुदेवानुशिक्षितौ
वर्णाश्रमयुतं धर्मं
पूर्ववत्प्रथयिष्यतः

tāv ihaitya kaler ante
vāsudevānuśikṣitau
varṇāśrama-yutaṁ dharmam
pūrva-vat prathayiṣyataḥ

SYNONYMS

tau—they (Maru and Devāpi); *iha*—to human society; *etya*—returning; *kaleḥ*—of the age of Kali; *ante*—at the end; *vāsudeva*—by the Supreme Personality of Godhead, Vāsudeva; *anuśikṣitau*—instructed; *varṇa-āśrama*—the divine system of occupational and spiritual orders of society; *yutam*—comprising; *dharmam*—the code of eternal religion; *pūrva-vat*—just as previously; *prathayiṣyataḥ*—they will promulgate.

TRANSLATION

At the end of the age of Kali, these two kings, having received instruction directly from the Supreme Personality of Godhead, Vāsudeva, will return to human society and reestablish the eternal religion of man, characterized by the divisions of *varṇa* and *āśrama*, just as it was before.

PURPORT

According to this and the previous verse, the two great kings who will reestablish human culture after the end of Kali-yuga have already descended to the earth, where they are patiently waiting to render their devotional service to Lord Viṣṇu.

TEXT 39

कृतं त्रेता द्वापरं च
कलिश्चेति चतुर्युगम्
अनेन क्रमयोगेन
भुवि प्राणिषु वर्तते

*kṛtaṁ tretā dvāparaṁ ca
kaliś ceti catur-yugam*

*anena krama-yogena
bhuvi prāṇiṣu vartate*

SYNONYMS

kṛtam—Satya-yuga; *tretā*—Tretā-yuga; *dvāparam*—Dvāpara-yuga; *ca*—and; *kalih*—Kali-yuga; *ca*—and; *iti*—thus; *catuḥ-yugam*—the cycle of four ages; *anena*—by this; *krama*—sequential; *yogena*—pattern; *bhuvi*—in this world; *prāṇiṣu*—among living beings; *vartate*—goes on continuously.

TRANSLATION

The cycle of four ages—Satya, Tretā, Dvāpara and Kali—continues perpetually among living beings on this earth, repeating the same general sequence of events.

TEXT 40

राजन्नेते मया प्रोक्ता
नरदेवास्तथापरे
भूमौ ममत्वं कृत्वान्ते
हित्वेमां निधनं गताः

*rājann ete mayā proktā
nara-devās tathāpare
bhūmau mamatvaṁ kṛtvānte
hitvemāṁ nidhanaṁ gatāḥ*

SYNONYMS

rājan—O King Parikṣit; *ete*—these; *mayā*—by me; *proktāḥ*—described;

nara-devāḥ—kings; *tathā*—and; *apare*—other human beings; *bhūmau*—upon the earth; *mamatvam*—possessiveness; *kṛtvā*—exerting; *ante*—in the end; *hitvā*—giving up; *imām*—this world; *nidhanam*—destruction; *gatāḥ*—met.

TRANSLATION

My dear King Parīkṣit, all these kings I have described, as well as all other human beings, come to this earth and stake their claims, but ultimately they all must give up this world and meet their destruction.

TEXT 41

कृमिविद्भस्मसंज्ञान्ते
राजनाम्नोऽपि यस्य च
भूतध्रुक्तकृते स्वार्थं
किं वेद निरयो यतः

kṛmi-vid-bhasma-samjñānte
rāja-nāmno 'pi yasya ca
bhūta-dhruk tat-kṛte svārtham
kim veda nirayo yataḥ

SYNONYMS

kṛmi—of worms; *viṭ*—stool; *bhasma*—and ashes; *samjñā*—the designation; *ante*—in the end; *rāja-nāmnaḥ*—going by the name "king"; *api*—even though; *yasya*—of which (body); *ca*—and; *bhūta*—of living beings; *dhruk*—an enemy; *tat-kṛte*—for the sake of that body; *sva-artham*—his own best interest; *kim*—what; *veda*—does he know; *nirayaḥ*—punishment in hell; *yataḥ*—because of which.

TRANSLATION

Even though a person's body may now have the designation "king," in the end its name will be "worms," "stool" or "ashes." What can a person who injures other living beings for the sake of his body know about his own self-interest, since his activities are simply leading him to hell?

PURPORT

After death, the body may be buried and eaten by worms, or it may be thrown in the street or forest to be eaten by animals who will pass out its remnants as stool, or it may be burned and converted into ashes. Therefore one should not pave his way to hell by using his temporary body to injure the bodies of other living beings. In this verse the word *bhūta* includes nonhuman life forms, who are also creatures of God. One should give up all envious violence and learn to see God in everything by the process of Kṛṣṇa consciousness.

TEXT 42

कथं सेयमखण्डा भूः
पूर्वैर्मे पुरुषैर्धृता
मत्पुत्रस्य च पौत्रस्य
मत्पूर्वा वंशजस्य वा

*katham seyam akhaṇḍā bhūḥ
pūrvair me puruṣair dhṛtā
mat-putrasya ca pautrasya
mat-pūrvā vaṁśa-jasya vā*

SYNONYMS

katham—how; *sā iyam*—this same; *akhaṇḍā*—unbounded; *bhūḥ*—earth; *pūrvaiḥ*—by the predecessors; *me*—my; *puruṣaiḥ*—by the personalities; *dhṛtā*—held in control; *mat-putrasya*—of my son; *ca*—and; *pautrasya*—of the grandson; *mat-pūrvā*—now under my sway; *vaṁśa-jasya*—of the descendant; *vā*—or.

TRANSLATION

[The materialistic king thinks:] "This unbounded earth was held by my predecessors and is now under my sovereignty. How can I arrange for it to remain in the hands of my sons, grandsons and other descendants?"

PURPORT

This is an example of foolish possessiveness.

TEXT 43

तेजोऽबन्नमयं कायं
गृहीत्वात्मतयाबुधाः
महीं ममतया चोभौ
हित्वान्तेऽदर्शनं गताः

tejo-'b-anna-mayaṁ kāyaṁ
gṛhītvātmatayābudhāḥ
mahīṁ mamatayā cobhau
hitvānte 'darśanaṁ gatāḥ

SYNONYMS

tejah—fire; *ap*—water; *anna*—and earth; *mayam*—composed of; *kāyam*—this body; *grhītvā*—accepting; *ātmatayā*—with the sense of "I"; *abudhāḥ*—the unintelligent; *mahīm*—this earth; *mamatayā*—with the sense of "my"; *ca*—and; *ubhau*—both; *hitvā*—giving up; *ante*—ultimately; *adarśanam*—disappearance; *gatāḥ*—they have obtained.

TRANSLATION

Although the foolish accept the body made of earth, water and fire as "me" and this earth as "mine," in every case they have ultimately abandoned both their body and the earth and passed away into oblivion.

PURPORT

Although the soul is eternal, our so-called family tradition and earthly fame will certainly pass into oblivion.

TEXT 44

ये ये भूपतयो राजन्
भुञ्जते भुवमोजसा
कालेन ते कृताः सर्वे
कथामात्राः कथासु च

ye ye bhū-patayo rājan
bhuñjate bhuvam ojasā
kālena te kṛtāḥ sarve
kathā-mātrāḥ kathāsu ca

SYNONYMS

ye ye—whatever; bhū-ṣatayaḥ—kings; rājan—O King Parīkṣit; bhujate—enjoy; bhuvam—the world; ojasā—with their power; kālena—by the force of time; te—they; kṛtāḥ—have been made; sarve—all; kathā-mātrāḥ—mere accounts; kathāsu—in various histories; ca—and.

TRANSLATION

My dear King Parīkṣit, all these kings who tried to enjoy the earth by their strength were reduced by the force of time to nothing more than historical accounts.

PURPORT

The word *rājan*, "O King," is significant in this verse. Parīkṣit Mahārāja was preparing to give up his body and go back home, back to Godhead, and Śukadeva Gosvāmī, his most merciful spiritual master, devastated any possible attachment that he might have to the position of king by showing the ultimate insignificance of such a position. By the causeless mercy of the spiritual master one is prepared to go back home, back to Godhead. The spiritual master teaches one to relax one's strong grip on material illusion and leave the kingdom of *māyā* behind. Although Śukadeva Gosvāmī speaks very bluntly within this chapter about the so-called glory of the material world, he is exhibiting the causeless mercy of the spiritual master, who takes his surrendered disciple back to the kingdom of Godhead, Vaikuṅṭha.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Twelfth Canto, Second Chapter, of the Śrīmad-Bhāgavatam, entitled "The Symptoms of Kali-yuga."

3. The Bhūmi-gītā

This chapter describes how the earth took note of the foolishness of the many kings bent on conquering her. It also describes how even though the age of Kali is full of faults, the glorification of the name of Lord Hari destroys them all.

Great kings, who are actually just playthings of death, desire to subdue their six internal enemies-the five senses and the mind-and afterward they imagine they will go on to conquer the earth and all its oceans. Seeing their false hopes, the earth simply laughs, for eventually they all must leave this planet and go elsewhere, as have all the great kings and monarchs of the past. Moreover, after usurping the earth or some part of it-which is actually unconquerable and must in every case be given up-fathers, sons, brothers, friends and relatives quarrel over it.

Thus the study of history naturally leads to the conclusion that all worldly achievements are temporary, and this conclusion should give rise to a sense of renunciation. Ultimately, the highest goal of life for any living entity is pure devotion to Lord Kṛṣṇa, which annihilates all inauspiciousness. In the age of Satya, religion was complete, still possessing its four legs of truth, mercy, austerity and charity. With the coming of each succeeding age, starting with Tretā, these religious qualities each diminish by one quarter. In Kali-yuga the legs of religion retain only one fourth of their power, and even that will be lost with the progress of the age. The mode of goodness is predominant during Satya-yuga, and the mode of passion is predominant during the Tretā-yuga. The mixed modes of passion and ignorance are predominant during Dvāpara-yuga, and in the age of Kali the mode of ignorance is predominant.

Atheism, the smallness and inferiority of all things, and devotion to the genitals and belly are very much evident in the age of Kali. Living entities contaminated by the influence of Kali do not worship the Supreme Lord, Śrī Hari, even though they can be freed from all bondage and easily achieve the supreme destination simply by chanting the glories of His name and taking shelter of Him. But if somehow or other the Supreme Personality of Godhead becomes manifest within the hearts of the conditioned souls in Kali-yuga, then all faults of place, time and personality inherent in the age will be destroyed. Kali-yuga is an ocean of faults, but it possesses one great quality: simply by the chanting of the name of Kṛṣṇa, one can be delivered from material association and attain the Absolute Truth. All that was accomplished in the age of Satya by meditation, in the age of Tretā by sacrificial performances and in the age of Dvāpara by temple worship is easily gained during the Kali-yuga by the simple process of *hari-kīrtana*.

TEXT 1

श्रीशुक उवाच
दृष्ट्वात्मनि जये व्यग्रान्
नृपान् हसति भूरियम्
अहो मा विजिगीषन्ति
मृत्योः क्रीडनका नृपाः

śrī-śuka uvāca
dṛṣṭvātmani jaye vyagrān
nṛpān hasati bhūr iyam
aho mā vijigīṣanti
mṛtyoḥ krīḍanakā nṛpāḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *dṛṣṭvā*—observing; *ātmani*—of herself; *jaye*—in conquest; *vyagrān*—busily engaged; *nṛpān*—the kings; *hasati*—she laughs; *bhūḥ*—the earth; *iyam*—this; *aho*—ah; *mā*—me; *vijigīṣanti*—they are desiring to conquer; *mṛtyoḥ*—of death; *krīḍanakāḥ*—playthings; *nṛpāḥ*—the kings.

TRANSLATION

Śukadeva Gosvāmī said: Seeing the kings of this earth busy trying to conquer her, the earth herself laughed. She said: "Just see how these kings, who are actually playthings in the hands of death, are desiring to conquer me.

TEXT 2

काम एष नरेन्द्राणां
मोघः स्याद्विदुषामपि
येन फेनोपमे पिण्डे
येऽतिविश्रम्भिता नृपाः

kāma eṣa narendrāṇām
moghaḥ syād viduṣām api
yena phenopame piṇḍe
ye 'ti-viśrambhita nṛpāḥ

SYNONYMS

kāmaḥ—lust; *eṣaḥ*—this; *nara-indrāṇām*—of the rulers of men; *moghaḥ*—the failure; *syāt*—becomes; *viduṣām*—who are wise; *api*—even; *yena*—by which

(lust); *phena-upame*—comparable to ephemeral bubbles; *piṇḍe*—in this lump; *ye*—who; *ati-viśrambhitāḥ*—perfectly trusting; *nṛpaḥ*—the kings.

TRANSLATION

"Great rulers of men, even those who are learned, meet frustration and failure because of material lust. Driven by lust, these kings place great hope and faith in the dead lump of flesh called the body, even though the material frame is as fleeting as bubbles of foam on water.

TEXTS 3-4

पूर्वं निर्जित्य षड्वर्गं
जेष्यामो राजमन्त्रिणः
ततः सचिवपौराप्त-
करीन्द्रानस्य कण्टकान्

एवं क्रमेण जेष्यामः
पृथ्वीं सागरमेखलाम्
इत्याशाबद्धहृदया
न पश्यन्त्यन्तिकेऽन्तकम्

*pūrvam nirjitya ṣaḍ-vargaṁ
jeṣyāmo rāja-mantriṇaḥ
tataḥ saciva-ṭaurāpta-
karīndrān asya kaṇṭakān
evam krameṇa jeṣyāmaḥ
pṛthvīm sāgara-mekhalām*

*ity āśā-baddha-hṛdayā
na paśyanty antike 'ntakam*

SYNONYMS

pūrvam—first of all; *nirjitya*—conquering; *ṣaṭ-vargam*—the five senses and the mind; *jeṣyāmaḥ*—we will conquer; *rāja-mantriṇaḥ*—the royal ministers; *tataḥ*—then; *saciva*—the personal secretaries; *paura*—the citizens of the capital; *āpta*—the friends; *kari-indrān*—the elephant keepers; *asya*—ridding ourselves of; *kaṇṭakān*—the thorns; *evam*—in this way; *krameṇa*—gradually; *jeṣyāmaḥ*—we shall conquer; *pṛthvīm*—the earth; *sāgara*—the ocean; *mekhalām*—whose girdle; *iti*—thus thinking; *āśā*—by hopes; *baddha*—bound up; *hṛdayāḥ*—their hearts; *na paśyanti*—they do not see; *antike*—nearby; *antakam*—their own end.

TRANSLATION

"Kings and politicians imagine: 'First I will conquer my senses and mind; then I will subdue my chief ministers and rid myself of the thorn-pricks of my advisors, citizens, friends and relatives, as well as the keepers of my elephants. In this way I will gradually conquer the entire earth.' Because the hearts of these leaders are bound by great expectations, they fail to see death waiting nearby.

PURPORT

To satisfy their greed for power, determined politicians, dictators and military leaders undergo severe austerities and sacrifice, with much self-discipline. Then they lead their great nations in a struggle to control the sea, land, air and space. Although the politicians and their followers will soon be dead—since birth and death are all inevitable in this world—they persist in their frenetic struggle for ephemeral glory.

TEXT 5

समुद्रावरणां जित्वा
मां विशन्त्यब्धिमोजसा
कियदात्मजयस्यैतन्
मुक्तिरात्मजये फलम्

*samudrāvaraṇām jitvā
mām viśanty abdhim ojasā
kiyat ātma-jayasyaitan
muktir ātma-jaye phalam*

SYNONYMS

samudra-āvaraṇām—bounded by the ocean; *jitvā*—having conquered; *mām*—me; *viśanti*—they enter; *abdhim*—the ocean; *ojasā*—by their strength; *kiyat*—how much; *ātma-jayasya*—of victory over the self; *etat*—this; *muktiḥ*—liberation; *ātma-jaye*—of victory over the self; *phalam*—the fruit.

TRANSLATION

"After conquering all the land on my surface, these proud kings forcibly enter the ocean to conquer the sea itself. What is the use of their self-control, which is aimed at political exploitation? The actual goal of self-control is spiritual liberation."

TEXT 6

यां विसृज्यैव मनवस्

तत्सुताश्च कुरुद्वह
गता यथागतं युद्धे
तां मां जेष्यन्त्यबुद्धयः

*yām viṣṛjyaiva manavas
tat-sutāś ca kurūdvaha
gatā yathāgatam yuddhe
tām mām jeṣyantya abuddhayaḥ*

SYNONYMS

yām—whom; *viṣṛjya*—giving up; *eva*—indeed; *manavaḥ*—human beings; *tat-sutāḥ*—their sons; *ca*—also; *kuru-udvaha*—O best of the Kurus; *gatāḥ*—gone away; *yathā-āgatam*—just as they had originally come; *yuddhe*—in battle; *tām*—that; *mām*—me, the earth; *jeṣyanti*—they try to conquer; *abuddhayaḥ*—unintelligent.

TRANSLATION

O best of the Kurus, the earth continued as follows: "Although in the past great men and their descendants have left me, departing from this world in the same helpless way they came into it, even today foolish men are trying to conquer me.

TEXT 7

मत्कृते पितृपुत्राणां
भ्रातृणां चापि विग्रहः
जायते ह्यसतां राज्ये

ममताबद्धचेतसाम्

*mat-kṛte pitṛ-putrāṇām
bhrātṛṇām cāpi vighrahaḥ
jāyate hy asatām rājye
mamatā-baddha-cetasām*

SYNONYMS

mat-kṛte—for the sake of me; *pitṛ-putrāṇām*—between fathers and sons; *bhrātṛṇām*—among brothers; *ca*—and; *api*—also; *vighrahaḥ*—conflict; *jāyate*—arises; *hi*—indeed; *asatām*—among the materialistic; *rājye*—for political rule; *mamatā*—by the sense of possession; *baddha*—bound up; *cetasām*—whose hearts.

TRANSLATION

"For the sake of conquering me, materialistic persons fight one another. Fathers oppose their sons, and brothers fight one another, because their hearts are bound to possessing political power.

TEXT 8

ममैवेयं मही कृत्स्ना
न ते मूढेति वादिनः
स्पर्धमाना मिथो घ्नन्ति
म्रियन्ते मत्कृते नृपाः

*mamaiveyaṁ mahī kṛtsnā
na te mūḍheti vādinaḥ*

*spardhamānā mitho ghnanti
mriyante mat-kṛte nṛpāḥ*

SYNONYMS

mama—mine; *eva*—indeed; *iyam*—this; *mahī*—land; *kṛtsnā*—entire; *na*—not; *te*—yours; *mūḍha*—you fool; *iti vādinaḥ*—thus speaking; *spardhamānāḥ*—quarreling; *mithaḥ*—each other; *ghnanti*—they kill; *mriyante*—they are killed; *mat-kṛte*—for my sake; *nṛpāḥ*—kings.

TRANSLATION

"Political leaders challenge one another: 'All this land is mine! It's not yours, you fool!' Thus they attack one another and die.

PURPORT

This verse describes with brilliant clarity the mundane political mentality that provokes innumerable conflicts in the world. For example, as we prepare this translation of *Śrīmad-Bhāgavatam*, British and Argentine military forces are bitterly fighting over the tiny Falkland Islands.

The fact is that the Supreme Lord is the proprietor of all land. Of course, even in a God-conscious world political boundaries exist. But in such a God-conscious atmosphere political tensions are greatly eased, and people of all lands welcome each other and respect each other's right to live in peace.

TEXTS 9-13

पृथुः पुरुरवा गाधिर्
नहुषो भरतोऽर्जुनः
मान्धाता सगरो रामः

खद्वाङ्गो धुन्धुहा रघुः

तृणबिन्दुर्ययातिश्च
शर्यातिः शन्तनुर्गयः
भगीरथः कुवलयाश्वः
ककुत्स्थो नैषधो नृगः

हिरण्यकशिपुर्वृत्रो
रावणो लोकरावणः
नमुचिः शम्बरो भौमो
हिरण्याक्षोऽथ तारकः

अन्ये च बहवो दैत्या
राजानो ये महेश्वराः
सर्वे सर्वविदः शूराः
सर्वे सर्वजितोऽजिताः

ममतां मय्यवर्तन्त
कृत्वोच्चैर्मर्त्यधर्मिणः
कथावशेषाः कालेन
ह्यकृतार्थाः कृता विभो

*ṣṛṭhuḥ purūravā gādhir
nahuṣo bharato 'rjunaḥ
māndhātā sagaro rāmaḥ
khaṭvāṅgo dhundhuhā raghuḥ*

*tṛṇabindur yayātiś ca
śaryātiḥ śantanur gayaḥ
bhagīrathaḥ kuvalayāśvaḥ
kakutstho naiṣadho nṛgaḥ*

*hiraṇyakaśīpur vṛtro
rāvaṇo loka-rāvaṇaḥ
namuciḥ śambaro bhaumo
hiraṇyākṣo 'tha tārakaḥ*

*anye ca bahavo daityā
rājāno ye maheśvarāḥ
sarve sarva-vidaḥ śūrāḥ
sarve sarva-jito 'jitāḥ*

*mamatām mayy avartanta
kṛtvocair martya-dharmināḥ
kathāvaśeṣāḥ kālena
hy akṛtārthāḥ kṛtā vibho*

SYNONYMS

ṛṥthuḥ purūravāḥ gādhiḥ—Mahārājas Ṛṥthu, Purūravā and Gādhi; *nahuṣaḥ bharataḥ arjunaḥ*—Nahuṣa, Bharata and Kārtavīrya Arjuna; *māndhātā sagaraḥ rāmaḥ*—Māndhātā, Sagara and Rāma; *khaṭvāṅgaḥ dhundhuhā raghuḥ*—Khaṭvāṅga, Dhundhuhā and Raghu; *tṛṇabinduḥ yayātiḥ ca*—Tṛṇabindu and Yayāti; *śaryātiḥ śantanuḥ gayaḥ*—Śaryāti, Śantanu and Gaya; *bhagīrathaḥ kuvalayāśvaḥ*—Bhagīratha and Kuvalayāśva; *kakutsthaḥ naiṣadhaḥ nṛgaḥ*—Kakutstha, Naiṣadha and Nṛga; *hiraṇyakaśīpuḥ vṛtraḥ*—Hiraṇyakaśīpu and Vṛtrāsura; *rāvaṇaḥ*—Rāvaṇa; *loka-rāvaṇaḥ*—who made the whole world cry; *namuciḥ śambaraḥ bhaumaḥ*—Namuci, Śambara and Bhauma; *hiraṇyākṣaḥ*—Hiraṇyākṣa; *atha*—and; *tārakaḥ*—Tāraka; *anye*—others; *ca*—as well; *bahavaḥ*—many; *daityāḥ*—demons; *rājānaḥ*—kings;

ye—who; *mahā-īśvarāḥ*—great controllers; *sarve*—all of them; *sarva-vidah*—all-knowing; *śūrāḥ*—heroes; *sarve*—all; *sarva-jitah*—all-conquering; *ajitāḥ*—unconquerable; *mamatām*—possessiveness; *mayi*—for me; *avartanta*—they lived; *kṛtvā*—expressing; *uccaiḥ*—to a great degree; *martya-dharmināḥ*—subject to the laws of birth and death; *kathā-avaśeṣāḥ*—remaining merely as historical narrations; *kālena*—by the force of time; *hi*—indeed; *akṛta-arthāḥ*—incomplete in perfecting their desires; *kṛtāḥ*—they have been made; *vibho*—O Lord.

TRANSLATION

"Such kings as Pṛthu, Purūravā, Gādhi, Nahuṣa, Bharata, Kārtavīrya Arjuna, Māndhātā, Sagara, Rāma, Khaṭvāṅga, Dhundhuhā, Raghu, Tṛṇabindu, Yayāti, Śaryāti, Śantanu, Gaya, Bhagīratha, Kuvalayāśva, Kakutstha, Naiṣadha, Nṛga, Hiraṇyakaśipu, Vṛtra, Rāvaṇa, who made the whole world lament, Namuci, Śambara, Bhauma, Hiraṇyākṣa and Tāraka, as well as many other demons and kings who possessed great powers of control over others, were all full of knowledge, heroic, all-conquering and unconquerable. Nevertheless, O almighty Lord, although they lived their lives intensely trying to possess me, these kings were subject to the passage of time, which reduced them all to mere historical accounts. None of them could permanently establish their rule."

PURPORT

According to Śrīla Śrīdhara Svāmī, and as confirmed by Śrīla Viśvanātha Cakravartī Ṭhākura, the King Rāma mentioned here is not the incarnation of Godhead Rāmacandra. Pṛthu Mahārāja is understood to be an incarnation of the Supreme Personality of Godhead who completely exhibited the characteristics of an earthly king, claiming proprietorship over the entire earth. A saintly king like Pṛthu Mahārāja, however, controls the earth on behalf of the Supreme Personality of Godhead, whereas a demon such as

Hiraṇyakaśipu or Rāvaṇa tries to exploit the earth for his personal sense gratification. Nevertheless, both saintly kings and demons must leave the earth. In this way their political supremacy is ultimately neutralized by the force of time.

Modern political leaders cannot even temporarily control the entire earth, nor are their opulences and intelligence unlimited. Possessing hopelessly fragmented power, enjoying a miniscule life span, and lacking deep existential intelligence, modern leaders inevitably are symbols of frustration and misdirected ambition.

TEXT 14

कथा इमास्ते कथिता महीयसां
विताय लोकेषु यशः परेयुषाम्
विज्ञानवैराग्यविवक्षया विभो
वचोविभूतीर्न तु पारमार्थ्यम्

*kathā imās te kathitā mahīyasām
vitāya lokeṣu yaśaḥ pareyuṣām
vijñāna-vairāgya-vivakṣayā vibho
vaco-vibhūtīr na tu pāramārthyam*

SYNONYMS

kathāḥ—the narrations; *imāḥ*—these; *te*—unto you; *kathitāḥ*—have been spoken; *mahīyasām*—of great kings; *vitāya*—spreading; *lokeṣu*—throughout all the worlds; *yaśaḥ*—their fame; *pareyuṣām*—who have departed; *vijñāna*—transcendental knowledge; *vairāgya*—and renunciation; *vivakṣayā*—with the desire for teaching; *vibho*—O mighty Parīkṣit; *vacaḥ*—of words; *vibhūtīḥ*—the decoration; *na*—not; *tu*—but; *pārama-arthyam*—of the

most essential purport.

TRANSLATION

Śukadeva Gosvāmī said: O mighty Parīkṣit, I have related to you the narrations of all these great kings, who spread their fame throughout the world and then departed. My real purpose was to teach transcendental knowledge and renunciation. Stories of kings lend power and opulence to these narrations but do not in themselves constitute the ultimate aspect of knowledge.

PURPORT

Since all the narrations of *Śrīmad-Bhāgavatam* bring the reader to the perfection of transcendental knowledge, they all give supreme spiritual lessons though apparently dealing with kings or other mundane subject matter. In relation with Kṛṣṇa, all ordinary topics become transcendental narrations, with the power to bring the reader to the perfection of life.

TEXT 15

यस्तूत्तमःश्लोकगुणानुवादः
सङ्गीयतेऽभीक्षणममङ्गलघ्नः
तमेव नित्यं शृणुयादभीक्षणं
कृष्णेऽमलां भक्तिमभीप्समानः

*yas tūttamaḥ-śloka-guṇānuvādaḥ
saṅgīyate 'bhīkṣṇam amaṅgala-ghnaḥ
tam eva nityaṁ śṛṇuyād abhīkṣṇaṁ
kṛṣṇe 'malāṁ bhaktim abhīpsamānaḥ*

SYNONYMS

yaḥ—which; *tu*—on the other hand; *uttamaḥ-śloka*—of the Supreme Personality of Godhead, who is praised in transcendental verses; *guṇa*—of the qualities; *anuvādaḥ*—the recounting; *saṅgīyate*—is sung; *abhikṣṇam*—always; *amaṅgala-ghnaḥ*—which destroys everything inauspicious; *tam*—that; *eva*—indeed; *nityam*—regularly; *śṛṇuyāt*—one should hear; *abhikṣṇam*—constantly; *kṛṣṇe*—unto Lord Kṛṣṇa; *amalām*—untainted; *bhaktim*—devotional service; *abhīpsamānaḥ*—he who desires.

TRANSLATION

The person who desires pure devotional service to Lord Kṛṣṇa should hear the narrations of Lord Uttamaḥśloka's glorious qualities, the constant chanting of which destroys everything inauspicious. The devotee should engage in such listening in regular daily assemblies and should also continue his hearing throughout the day.

PURPORT

Since any topic related to Lord Kṛṣṇa is auspicious and transcendental, the direct narration of Lord Kṛṣṇa's own activities, political and nonpolitical, is certainly the supreme subject matter for hearing. The word *nityam* here indicates regulated cultivation of the topics of Lord Kṛṣṇa, and *abhikṣṇam* indicates constant remembrance of such regulated spiritual experiences.

TEXT 16

श्रीराजोवाच
केनोपायेन भगवन्

कलेर्दोषान् कलौ जनाः
विधमिष्यन्त्युपचितांसु
तन्मे ब्रूहि यथा मुने

śrī-rājovāca
kenopāyena bhagavan
kaler doṣān kalau janāḥ
vidhamiṣyanty upacitāms
tan me brūhi yathā mune

SYNONYMS

śrī-rājā uvāca—King Parīkṣit said; *kena*—by what; *upāyena*—means; *bhagavan*—my dear lord; *kaleḥ*—of the age of Kali; *doṣān*—the faults; *kalau*—living in Kali-yuga; *janāḥ*—people; *vidhamiṣyanti*—will eradicate; *upacitān*—accumulated; *tat*—that; *me*—to me; *brūhi*—please explain; *yathā*—fittingly; *mune*—O sage.

TRANSLATION

King Parīkṣit said: My lord, how can persons living in the age of Kali rid themselves of the cumulative contamination of this age? O great sages please explain this to me.

PURPORT

King Parīkṣit was a compassionate, saintly ruler. Thus, after hearing of the abominable qualities of the age of Kali, he naturally inquired as to how those born in this age can free themselves of its inherent contamination.

TEXT 17

युगानि युगधर्माश्च
मानं प्रलयकल्पयोः
कालस्येश्वररूपस्य
गतिं विष्णोर्महात्मनः

*yugāni yuga-dharmāṁś ca
mānam pralaya-kalpayoḥ
kālasyeśvara-rūpasya
gatiṁ viṣṇor mahātmanaḥ*

SYNONYMS

yugāni—the ages of the universal history; *yuga-dharmān*—the special qualities of each age; *ca*—and; *mānam*—the measurement; *pralaya*—of annihilation; *kalpayoḥ*—and of universal maintenance; *kālasya*—of time; *īśvara-rūpasya*—the representation of the Personality of Godhead; *gatiṁ*—the movement; *viṣṇoḥ*—of Lord Viṣṇu; *mahā-ātmanaḥ*—the Supreme Soul.

TRANSLATION

Please explain the different ages of universal history, the special qualities of each age, the duration of cosmic maintenance and destruction, and the movement of time, which is the direct representation of the Supreme Soul, the Personality of Godhead, Lord Viṣṇu.

TEXT 18

श्रीशुक उवाच
कृते प्रवर्तते धर्मश्च

चतुष्पात्तञ्जनैर्धृतः
सत्यं दया तपो दानम्
इति पादा विभोर्नृप

śrī-śuka uvāca
kṛte pravartate dharmas
catuṣ-pāt taj-janair dhṛtaḥ
satyaṁ dayā tapo dānam
iti pādā vibhor nṛpa

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *kṛte*—in the Satya-yuga, the age of truth; *pravartate*—exists; *dharmas*—religion; *catuṣ-pāt*—with four legs; *taj*—of that age; *janair*—by the people; *dhṛtaḥ*—maintained; *satyaṁ*—truth; *dayā*—mercy; *tapas*—austerity; *dānam*—charity; *iti*—thus; *pādāḥ*—the legs; *vibhoḥ*—of mighty religion; *nṛpa*—O King.

TRANSLATION

Śukadeva Gosvāmī said: My dear King, in the beginning, during Satya-yuga, the age of truth, religion is present with all four of its legs intact and is carefully maintained by the people of that age. These four legs of powerful religion are truthfulness, mercy, austerity and charity.

PURPORT

Just as there are four seasons, there are four ages of the earth, each lasting hundreds of thousands of years. The first of these is Satya-yuga, when such good qualities as charity are prominent.

Actual charity, here referred to as *dānam*, is to award fearlessness and

freedom to others, not to give them some material means of temporary pleasure or relief. Any material "charitable" arrangement will inevitably be crushed by the onward march of time. Thus only realization of one's eternal existence beyond the reach of time can make one fearless, and only freedom from material desire constitutes real freedom, for it enables one to escape the bondage of the laws of nature. Therefore real charity is to help people revive their eternal, spiritual consciousness.

Religion is here referred to as *vibhu*, "the mighty," because universal religious principles are not different from the Supreme Lord Himself and ultimately lead one to His kingdom. The qualities mentioned here—truthfulness, mercy, austerity and charity—are universal, nonsectarian aspects of pious life.

In the First Canto of *Śrīmad-Bhāgavatam*, the fourth leg of religion is listed as cleanliness. According to Śrīla Viśvanātha Cakravartī Ṭhākura, this is an alternative definition of the word *dānam* in the present context.

TEXT 19

सन्तुष्टाः करुणा मैत्राः
शान्ता दान्तास्तितिक्षवः
आत्मारामाः समदृशः
प्रायशः श्रमणा जनाः

santuṣṭāḥ karuṇā maitrāḥ
śāntā dāntās titikṣavaḥ
ātmārāmāḥ sama-dṛśaḥ
prāyaśaḥ śramaṇā janāḥ

SYNONYMS

santuṣṭāḥ—self-satisfied; *karuṇāḥ*—merciful; *maitrāḥ*—friendly;
śāntāḥ—pacified; *dāntāḥ*—self-controlled; *titikṣavaḥ*—tolerant;
ātma-ārāmāḥ—enthused from within; *sama-dṛśaḥ*—possessed of equal vision;
prāyaśaḥ—for the most part; *śramaṇāḥ*—endeavoring diligently (for
self-realization); *janāḥ*—the people.

TRANSLATION

The people of Satya-yuga are for the most part self-satisfied, merciful, friendly to all, peaceful, sober and tolerant. They take their pleasure from within, see all things equally and always endeavor diligently for spiritual perfection.

PURPORT

Sama-darśana, equal vision, is based on the perception of the Supreme Spirit behind all material variety and within all living entities.

TEXT 20

त्रेतायां धर्मपादानां
तुर्यांशो हीयते शनैः
अधर्मपादैरनृत-
हिंसासन्तोषविग्रहैः

tretāyām dharma-pādānām
turyāmśo hīyate śanaiḥ
adharmā-pādair anṛta-
hiṃśāsantoṣa-vigrahaiḥ

SYNONYMS

tretāyām—in the second age; *dharma-pādānām*—of the legs of religion; *turya*—one fourth; *aṁśaḥ*—part; *hīyate*—is lost; *śanaiḥ*—gradually; *adharmā-pādaiḥ*—by the legs of irreligion; *anṛta*—by falsity; *himsā*—violence; *asantoṣa*—dissatisfaction; *vigrahaiḥ*—and quarrel.

TRANSLATION

In Tretā-yuga each leg of religion is gradually reduced by one quarter by the influence of the four pillars of irreligion—lying, violence, dissatisfaction and quarrel.

PURPORT

By falsity truth is diminished, by violence mercy is diminished, by dissatisfaction austerity is diminished, and by quarrel charity and cleanliness are diminished.

TEXT 21

तदा क्रियातपोनिष्ठा
नातिहिंसा न लम्पटाः
त्रैवर्गिकास्रयीवृद्धा
वर्णा ब्रह्मोत्तरा नृप

tadā kriyā-tapo-niṣṭhā
nāti-himsrā na lampṭāḥ
trai-vargikās trayī-vṛddhā
varṇā brahmottarā nṛpa

SYNONYMS

tadā—then (in the Tretā age); *kriyā*—to ritualistic ceremonies; *tapah*—and to penances; *niṣṭhāḥ*—devoted; *na ati-himsrāḥ*—not excessively violent; *na lampaṭāḥ*—not wantonly desiring sense gratification; *trai-vargikāḥ*—interested in the three principles of religiosity, economic development and sense gratification; *trayī*—by the three *Vedas*; *vṛddhāḥ*—made prosperous; *varṇāḥ*—the four classes of society; *brahma-uttarāḥ*—mostly *brāhmaṇas*; *nṛpa*—O King.

TRANSLATION

In the Tretā age people are devoted to ritual performances and severe austerities. They are not excessively violent or very lusty after sensual pleasure. Their interest lies primarily in religiosity, economic development and regulated sense gratification, and they achieve prosperity by following the prescriptions of the three *Vedas*. Although in this age society evolves into four separate classes, O King, most people are *brāhmaëas*.

TEXT 22

तपःसत्यदयादानेष्व्
अर्धं ह्रस्वति द्वापरे
हिंसातुष्ट्यनृतद्वेषैर्
धर्मस्याधर्मलक्षणैः

tapah-satya-dayā-dāneṣv
ardham hrasvati dvāpare
himsātuṣṭy-anṛta-dveṣair

dharmasyādharma-lakṣaṇaiḥ

SYNONYMS

tapāḥ—of austerity; *satya*—truth; *dayā*—mercy; *dāneṣu*—and charity; *ardham*—one half; *hrasvati*—diminishes; *dvāpare*—in the age of Dvāpara; *himsā*—by violence; *atuṣṭi*—dissatisfaction; *anṛta*—untruth; *dveṣaiḥ*—and hatred; *dharmasya*—of religion; *adharmalakṣaṇaiḥ*—by the qualities of irreligion.

TRANSLATION

In Dvāpara-yuga the religious qualities of austerity, truth, mercy and charity are reduced to one half by their irreligious counterparts—dissatisfaction, untruth, violence and enmity.

TEXT 23

यशस्विनो महाशीलाः
स्वाध्यायाध्ययने रताः
आध्याः कुटुम्बिनो हृष्टा
वर्णाः क्षत्रद्विजोत्तराः

yaśasvino mahā-śilāḥ
svādhyāyādhyayane ratāḥ
ādhyāḥ kuṭumbino hṛṣṭā
varṇāḥ kṣatra-dvijottarāḥ

SYNONYMS

yaśasvinaḥ—eager for glory; *mahā-śilāḥ*—noble; *svādhyāya-adhyayane*—in

study of the Vedic literature; *ratāḥ*—absorbed; *ādhyāḥ*—endowed with opulence; *kuṭumbinaḥ*—having large families; *hr̥ṣṭāḥ*—joyful; *varṇāḥ*—the four classes of society; *kṣatra-dvija-uttarāḥ*—represented mostly by the *kṣatriyas* and *brāhmaṇas*.

TRANSLATION

In the Dvāpara age people are interested in glory and are very noble. They devote themselves to the study of the *Vedas*, possess great opulence, support large families and enjoy life with vigor. Of the four classes, the *kṛātriyas* and *brāhmaēas* are most numerous.

TEXT 24

कलौ तु धर्मपादानां
तुर्यांशोऽधर्महेतुभिः
एधमानैः क्षीयमाणो
ह्यन्ते सोऽपि विनङ्क्ष्यति

kalau tu dharma-pādānām
turyāṁśo 'dharma-hetubhiḥ
edhamānaiḥ kṣīyamāṇo
hy ante so 'pi vinaṅkṣyati

SYNONYMS

kalau—in the age of Kali; *tu*—and; *dharma-pādānām*—of the legs of religion; *turya-aṁśaḥ*—one fourth; *adharmā*—of irreligion; *hetubhiḥ*—by the principles; *edhamānaiḥ*—which are increasing; *kṣīyamāṇaḥ*—decreasing; *hi*—indeed; *ante*—in the end; *saḥ*—that one quarter; *api*—also; *vinaṅkṣyati*—will be

destroyed.

TRANSLATION

In the age of Kali only one fourth of the religious principles remains. That last remnant will continuously be decreased by the ever-increasing principles of irreligion and will finally be destroyed.

TEXT 25

तस्मिन्लुब्धा दुराचारा
निर्दयाः शुष्कवैरिणः
दुर्भगा भूरितर्षाश्च
शूद्रदासोत्तराः प्रजाः

*tasmin lubdhā durācārā
nirdayāḥ śuṣka-vairiṇaḥ
durbhagā bhūri-tarṣāś ca
śūdra-dāsottarāḥ prajāḥ*

SYNONYMS

tasmin—in that age; *lubdhāḥ*—greedy; *durācārāḥ*—ill-behaved; *nirdayāḥ*—merciless; *śuṣka-vairiṇaḥ*—prone to useless quarrel; *durbhagāḥ*—unfortunate; *bhūri-tarṣāḥ*—obsessed by many kinds of hankering; *ca*—and; *śūdra-dāsa-uttarāḥ*—predominantly low-class laborers and barbarians; *prajāḥ*—the people.

TRANSLATION

In the Kali age people tend to be greedy, ill-behaved and merciless, and they fight one another without good reason. Unfortunate and obsessed with material desires, the people of Kali-yuga are almost all *çüdras* and barbarians.

PURPORT

In this age, we can already observe that most people are laborers, clerks, fishermen, artisans or other kinds of workers within the *śüdra* category. Enlightened devotees of God and noble political leaders are extremely scarce, and even independent businessmen and farmers are a vanishing breed as huge business conglomerates increasingly convert them into subservient employees. Vast regions of the earth are already populated by barbarians and semibarbarous peoples, making the entire situation dangerous and bleak. The Kṛṣṇa consciousness movement is empowered to rectify the current dismal state of affairs. It is the only hope for the ghastly age called Kali-yuga.

TEXT 26

सत्त्वं रजस्तम इति
दृश्यन्ते पुरुषे गुणाः
कालसञ्चोदितास्ते वै
परिवर्तन्त आत्मनि

*sattvaṁ rajas tama iti
dṛśyante puruṣe guṇāḥ
kāla-sañcoditās te vai
parivartanta ātmani*

SYNONYMS

sattvam—goodness; *rajaḥ*—passion; *tamaḥ*—ignorance; *iti*—thus;

drśyante—are seen; *puruṣe*—in a person; *guṇāḥ*—the modes of material nature; *kāla-sañcoditāḥ*—impelled by time; *te*—they; *vai*—indeed; *parivartante*—undergo permutation; *ātmani*—within the mind.

TRANSLATION

The material modes—goodness, passion and ignorance—whose permutations are observed within a person's mind, are set into motion by the power of time.

PURPORT

The four ages described in these verses are manifestations of various modes of material nature. The age of truth, Satya-yuga, manifests the predominance of material goodness, and Kali-yuga manifests the predominance of ignorance. According to Śrīla Viśvanātha Cakravartī Ṭhākura, within each age the other three ages occasionally manifest as sub-ages. Thus even within Satya-yuga a demon in the mode of ignorance may appear, and within the age of Kali the highest religious principles may flourish for some time. As described in *Śrīmad-Bhāgavatam*, the three modes of nature are present everywhere and in everything, but the predominant mode, or combination of modes, determines the general character of any material phenomenon. In each age, therefore, the three modes are present in varying proportions. The particular age represented by goodness (Satya), passion (Tretā), passion and ignorance (Dvāpara) or ignorance (Kali) exists within each of the other ages as a subfactor.

TEXT 27

प्रभवन्ति यदा सत्त्वे
मनोबुद्धीन्द्रियाणि च
तदा कृतयुगं विद्याज

ज्ञाने तपसि यद्रुचिः

*prabhavanti yadā sattve
mano-buddhīndriyāṇi ca
tadā kṛta-yugam vidyāj
jñāne tapasi yad ruciḥ*

SYNONYMS

prabhavanti—they are predominantly manifest; *yadā*—when; *sattve*—in the mode of goodness; *manaḥ*—the mind; *buddhi*—intelligence; *indriyāṇi*—senses; *ca*—and; *tadā*—then; *kṛta-yugam*—the age of Kṛta; *vidyāt*—should be understood; *jñāne*—in knowledge; *tapasi*—and austerity; *yad*—when; *ruciḥ*—pleasure.

TRANSLATION

When the mind, intelligence and senses are solidly fixed in the mode of goodness, that time should be understood as Satya-yuga, the age of truth. People then take pleasure in knowledge and austerity.

PURPORT

The word *kṛta* means "performed" or "executed." Thus in the age of truth all religious duties are duly performed, and people take great pleasure in spiritual knowledge and austerity. Even in the Kali-yuga, those who are situated in the mode of goodness take pleasure in the cultivation of spiritual knowledge and the regulated performance of austerity. This sublime state of existence is possible for one who has conquered sex desire.

TEXT 28

यदा कर्मसु काम्येषु
भक्तिर्यशसि देहिनाम्
तदा त्रेता रजोवृत्तिर्
इति जानीहि बुद्धिमन्

*yadā karmasu kāmyeṣu
bhaktir yaśasi dehinām
tadā tretā rajo-vṛttir
iti jānīhi buddhiman*

SYNONYMS

yadā—when; *karmasu*—in duties; *kāmyeṣu*—based on selfish desire; *bhaktiḥ*—devotion; *yaśasi*—in honor; *dehinām*—of the embodied souls; *tadā*—then; *tretā*—the age of Tretā; *rajaḥ-vṛttiḥ*—predominated by activities in the mode of passion; *iti*—thus; *jānīhi*—you should understand; *buddhi-man*—O intelligent King Parīkṣit.

TRANSLATION

O most intelligent one, when the conditioned souls are devoted to their duties but have ulterior motives and seek personal prestige, you should understand such a situation to be the age of Tretā, in which the functions of passion are prominent.

TEXT 29

यदा लोभस्त्वसन्तोषो
मानो दम्भोऽथ मत्सरः

कर्मणां चापि काम्यानां
द्वापरं तद्रजस्तमः

*yadā lobhas tv asantoṣo
māno dambho 'tha matsaraḥ
karmaṇām cāpi kāmyānām
dvāparaṁ tad rajas-tamaḥ*

SYNONYMS

yadā—when; *lobhaḥ*—greed; *tu*—indeed; *asantoṣaḥ*—dissatisfaction; *mānaḥ*—false pride; *dambhaḥ*—hypocrisy; *atha*—and; *matsaraḥ*—envy; *karmaṇām*—of activities; *ca*—and; *api*—also; *kāmyānām*—selfish; *dvāparaṁ*—the age of Dvāpara; *tat*—that; *rajaḥ-tamaḥ*—predominated by a mixture of the modes of passion and ignorance.

TRANSLATION

When greed, dissatisfaction, false pride, hypocrisy and envy become prominent, along with attraction for selfish activities, such a time is the age of Dvāpara, dominated by the mixed modes of passion and ignorance.

TEXT 30

यदा मायानृतं तन्द्रा
निद्रा हिंसा विषादनम्
शोकमोहौ भयं दैन्यं
स कलिस्तामसः स्मृतः

yadā māyānṛtaṁ tandrā

*nidrā himsā viṣādanam
śoka-mohau bhayaṁ dainyaṁ
sa kalis tāmasaḥ smṛtaḥ*

SYNONYMS

yadā—when; *māyā*—deceit; *anṛtam*—false speech; *tandrā*—sloth; *nidrā*—sleep and intoxication; *himsā*—violence; *viṣādanam*—depression; *śoka*—lamentation; *mohau*—and delusion; *bhayaṁ*—fear; *dainyaṁ*—poverty; *saḥ*—that; *kalih*—the age of Kali; *tāmasaḥ*—in the mode of ignorance; *smṛtaḥ*—is considered.

TRANSLATION

When there is a predominance of cheating, lying, sloth, sleepiness, violence, depression, lamentation, bewilderment, fear and poverty, that age is Kali, the age of the mode of ignorance.

PURPORT

In Kali-yuga, people are almost exclusively devoted to gross materialism, with hardly any affinity for self-realization.

TEXT 31

तस्मात्क्षुद्रदृशो मर्त्याः
क्षुद्रभाग्या महाशनाः
कामिनो वित्तहीनाश्च
स्वैरिण्यश्च स्त्रियोऽसतीः

tasmāt kṣudra-dṛśo martyāḥ

kṣudra-bhāgyā mahāśanāḥ
kāmino vitta-hīnāś ca
svairiṇyaś ca striyo 'satīḥ

SYNONYMS

tasmāt—due to these qualities of the age of Kali; *kṣudra-dṛśaḥ*—shortsighted; *martyāḥ*—human beings; *kṣudra-bhāgyāḥ*—unfortunate; *mahā-aśanāḥ*—excessive in their eating habits; *kāminaḥ*—full of lust; *vitta-hīnāḥ*—lacking wealth; *ca*—and; *svairiṇyaḥ*—independent in their social dealings; *ca*—and; *striyaḥ*—the women; *asatīḥ*—unchaste.

TRANSLATION

Because of the bad qualities of the age of Kali, human beings will become shortsighted, unfortunate, gluttonous, lustful and poverty-stricken. The women, becoming unchaste, will freely wander from one man to the next.

PURPORT

In the age of Kali certain pseudointellectuals, seeking individual freedom, support sexual promiscuity. In fact, identification of the self with the body and the pursuit of "individual freedom" in the body rather than in the soul are signs of the most dismal ignorance and slavery to lust. When women are unchaste, many children are born out of wedlock as products of lust. These children grow up in psychologically unfavorable circumstances, and a neurotic, ignorant society arises. Symptoms of this are already manifest throughout the world.

TEXT 32

दस्यूत्कृष्टा जनपदा

वेदाः पाषण्डदूषिताः
राजानश्च प्रजाभक्षाः
शिश्नोदरपरा द्विजाः

*dasyūtkṛṣṭā janapadā
vedāḥ pāṣaṇḍa-dūṣitāḥ
rājānaś ca prajā-bhakṣāḥ
śiśnodara-parā dvijāḥ*

SYNONYMS

dasyu-utkṛṣṭāḥ—predominated by thieves; *jana-padāḥ*—the populated places; *vedāḥ*—the Vedic scriptures; *pāṣaṇḍa*—by atheists; *dūṣitāḥ*—contaminated; *rājānaḥ*—the political leaders; *ca*—and; *prajā-bhakṣāḥ*—consuming the populace; *śiśna-udara*—to the genitals and belly; *parāḥ*—dedicated; *dvijāḥ*—the *brāhmaṇas*.

TRANSLATION

Cities will be dominated by thieves, the *Vedas* will be contaminated by speculative interpretations of atheists, political leaders will virtually consume the citizens, and the so-called priests and intellectuals will be devotees of their bellies and genitals.

PURPORT

Many large cities are unsafe at night. For example, it is understood that no sane person will walk in New York's Central Park at night because he knows he will almost certainly be mugged. Apart from ordinary thieves, who abound in this age, large cities are filled with cutthroat businessmen, who enthusiastically convince people to purchase and consume useless or even

harmful products. It has been well documented that beef, tobacco, liquor and many other modern products destroy one's physical health, what to speak of mental health, and yet modern capitalists do not hesitate to use every psychological trick in the book to convince people to consume these things. Modern cities are full of mental and atmospheric pollution, and even ordinary citizens are finding them unbearable.

This verse also points out that the teachings of the Vedic scriptures will be distorted in this age. Great universities teach courses on Hinduism in which Indian religion, despite limitless evidence to the contrary, is described as polytheistic and leading to an impersonal salvation. In fact, all Vedic literature is a unified whole, as stated by Lord Kṛṣṇa Himself in *Bhagavad-gītā* (15.15): *vedaiś ca sarvair aham eva vedyaḥ* "By all the Vedas I [Kṛṣṇa] am to be known." All Vedic literature is meant for enlightening us about the Supreme Personal Absolute Truth—Viṣṇu, or Kṛṣṇa. Although known by many names and appearing in many forms, God is a single absolute entity, and He is a person. But this true Vedic understanding is hidden in the Kali-yuga.

In this verse Śukadeva astutely observes that "political leaders will virtually consume the citizens, and the so-called priests and intellectuals will be devotees of their bellies and genitals." How sadly true this statement is.

TEXT 33

अव्रता बटवोऽशौचा
भिक्षवश्च कुटुम्बिनः
तपस्विनो ग्रामवासा
न्यासिनोऽत्यर्थलोलुपाः

*avratā baṭavo 'śaucā
bhikṣavaś ca kuṭumbinaḥ*

*tapasvino grāma-vāsā
nyāsino 'tyartha-lolupāḥ*

SYNONYMS

avratāḥ—failing to execute their vows; *baṭavaḥ*—the *brahmacārīs*; *aśaucāḥ*—unclean; *bhikṣavaḥ*—prone to begging; *ca*—and; *kuṭumbinaḥ*—the householders; *tapasvinaḥ*—those who have gone to the forest for austerities; *grāma-vāsāḥ*—village residents; *nyāsinaḥ*—the *sannyāsīs*; *atyartha-lolupāḥ*—excessively greedy for wealth.

TRANSLATION

The *brahmacārīs* will fail to execute their vows and become generally unclean, the householders will become beggars, the *vānaprasthas* will live in the villages, and the *sannyāsīs* will become greedy for wealth.

PURPORT

Brahmacarya, celibate student life, is practically nonexistent in the age of Kali. In America, many boys' schools have become coeducational because young men frankly refuse to live without the constant companionship of lusty young girls. Also, we have personally observed throughout the Western world that student residences are among the dirtiest places on earth, as predicted here by the word *aśaucāḥ*.

Concerning householder beggars, when devotees of the Lord go door to door distributing transcendental literature and requesting donations for the propagation of God's glories, irritated householders commonly reply, "Someone should give me a donation." Householders in Kali-yuga are not charitable. Instead, because of their miserly mentality, they become irritated when spiritual mendicants approach them.

In Vedic culture, at the age of fifty, couples retire to sacred places for

austere life and spiritual perfection. In countries like America, however, retirement cities have been constructed wherein elderly people can make fools of themselves by wasting the last years of their lives playing golf, ping-pong and shuffleboard and by engaging in pathetic attempts at love affairs even while their bodies are horribly rotting and their minds are growing senile. This shameless abuse of the venerable last years of life denotes a stubborn unwillingness to acknowledge the actual purpose of human life and is certainly an offense against God.

The words *nyāsino 'tyartha-lolupāḥ* indicate that charismatic religious leaders, and even those who are not charismatic, will proclaim themselves prophets, saints and incarnations to cheat the innocent public and fatten their bank accounts. Therefore the International Society for Krishna Consciousness is working arduously to establish bona fide celibate student life, religious householder life, dignified and progressive retirement, and genuine spiritual leadership for the entire world. Today, May 9, 1982, in the sensual city of Rio de Janeiro, Brazil, we have awarded *sannyāsa*, the renounced order of life, to three young men, two Brazilians and one American, with the sincere hope that they will faithfully execute the rigid vows of renounced life and provide authentic spiritual leadership in South America.

TEXT 34

ह्रस्वकाया महाहारा
भूर्यपत्या गतह्रियः
शश्वत्कटुकभाषिण्यश्
चौर्यमायोरुसाहसाः

*hrasva-kāyā mahāhārā
bhūry-aṣatyā gata-hriyaḥ
śaśvat kaṭuka-bhāṣiṇyaś*

caurya-māyoru-sāhasāḥ

SYNONYMS

hrasva-kāyāḥ—having dwarfed bodies; *mahā-āhārāḥ*—eating too much; *bhūri-apatyāḥ*—having many children; *gata-hriyaḥ*—losing their shyness; *śāśvat*—constantly; *kaṭuka*—harshly; *bhāṣiṇyaḥ*—speaking; *caurya*—exhibiting the tendencies of thievery; *māyā*—deceit; *uru-sāhasāḥ*—and great audacity.

TRANSLATION

Women will become much smaller in size, and they will eat too much, have more children than they can properly take care of, and lose all shyness. They will always speak harshly and will exhibit qualities of thievery, deceit and unrestrained audacity.

TEXT 35

पणयिष्यन्ति वै क्षुद्राः
किराटाः कूटकारिणः
अनापद्यपि मंस्यन्ते
वार्ता साधु जुगुप्सिताम्

paṇayiṣyanti vai kṣudrāḥ
kirātāḥ kūṭa-kāriṇaḥ
anāpady api maṁsyante
vārtāṁ sādhu juguṣitām

SYNONYMS

paṇayiṣyanti—will engage in commerce; *vai*—indeed; *kṣudrāḥ*—petty; *kirāṭāḥ*—the merchants; *kūṭa-kāriṇaḥ*—indulging in cheating; *anāpadi*—when there is no emergency; *api*—even; *maṁsyante*—people will consider; *vārtām*—an occupation; *sādhu*—good; *jugupsitām*—which is actually contemptible.

TRANSLATION

Businessmen will engage in petty commerce and earn their money by cheating. Even when there is no emergency, people will consider any degraded occupation quite acceptable.

PURPORT

Although other occupations are available, people do not hesitate to work in coal mines, slaughterhouses, steel mills, deserts, floating oil rigs, submarines and other equally abominable situations. As also mentioned here, businessmen will consider cheating and lying to be a perfectly respectable way to do business. These are all symptoms of the age of Kali.

TEXT 36

पतिं त्यक्ष्यन्ति निर्द्रव्यं
भृत्या अप्यखिलोत्तमम्
भृत्यं विपन्नं पतयः
कौलं गाश्चापयस्विनीः

patim tyakṣyanti nirdravyam
bhṛtyā apy akhilottamam
bhṛtyam vipannam patayah

kaulam gās cāpayasvinīḥ

SYNONYMS

patim—a master; *tyakṣyanti*—they will abandon; *nirdravyam*—lacking property; *bhṛtyāḥ*—servants; *api*—even; *akhila-uttamam*—most excellent in personal qualities; *bhṛtyam*—a servant; *vipannam*—incapacitated; *patayaḥ*—masters; *kaulam*—belonging to the family for generations; *gāḥ*—cows; *ca*—and; *āpayasvinīḥ*—which have stopped giving milk.

TRANSLATION

Servants will abandon a master who has lost his wealth, even if that master is a saintly person of exemplary character. Masters will abandon an incapacitated servant, even if that servant has been in the family for generations. Cows will be abandoned or killed when they stop giving milk.

PURPORT

In India, the cow is considered sacred not because Indian people are primitive worshipers of mythological totems but because Hindus intelligently understand that the cow is a mother. As children, nearly all of us were nourished with cow's milk, and therefore the cow is one of our mothers. Certainly one's mother is sacred, and therefore we should not kill the sacred cow.

TEXT 37

पितृभ्रातृसुहृज्जातीन
हित्वा सौरतसौहृदाः
ननान्दृश्यालसंवादा

दीनाः स्त्रैणाः कलौ नराः

*pitṛ-bhrāṭṛ-suhṛj-jñātīn
hitvā saurata-sauhṛdāḥ
nanāndṛ-śyāla-samvādā
dīnāḥ straiṇāḥ kalau narāḥ*

SYNONYMS

pitṛ—their fathers; *bhrāṭṛ*—brothers; *suhṛt*—well-wishing friends; *jñātīn*—and immediate relatives; *hitvā*—giving up; *saurata*—based on sexual relationships; *sauhṛdāḥ*—their conception of friendship; *nanāndṛ*—with their wives' sisters; *śyāla*—and wives' brothers; *samvādāḥ*—associating regularly; *dīnāḥ*—wretched; *straiṇāḥ*—effeminate; *kalau*—in Kali-yuga; *narāḥ*—the men.

TRANSLATION

In Kali-yuga men will be wretched and controlled by women. They will reject their fathers, brothers, other relatives and friends and will instead associate with the sisters and brothers of their wives. Thus their conception of friendship will be based exclusively on sexual ties.

TEXT 38

शूद्राः प्रतिग्रहीष्यन्ति
तपोवेषोपजीविनः
धर्मं वक्ष्यन्त्यधर्मज्ञा
अधिरुह्योत्तमासनम्

*śūdrāḥ pratigrahīṣyanti
tapo-veṣopajīvināḥ
dharmam vakṣyanty adharmajñā
adhiruhyottamāsanam*

SYNONYMS

śūdrāḥ—lowly, common workers; *pratigrahīṣyanti*—will accept religious charity; *tapāḥ*—by shows of austerity; *veṣa*—and by dressing as mendicants; *upajīvināḥ*—earning their living; *dharmam*—the principles of religion; *vakṣyanti*—will speak about; *adharmajñāḥ*—those who know nothing about religion; *adhiruhya*—mounting; *uttama-āsanam*—a high seat.

TRANSLATION

Uncultured men will accept charity on behalf of the Lord and will earn their livelihood by making a show of austerity and wearing a mendicant's dress. Those who know nothing about religion will mount a high seat and presume to speak on religious principles.

PURPORT

The epidemic of bogus *gurus*, swamis, priests and so forth is explicitly described here.

TEXTS 39-40

नित्यं उद्विग्नमनसो
दुर्भिक्षकरकर्षिताः
निरन्ने भूतले राजन्

अनावृष्टिभयातुराः

वासोऽन्नपानशयन-
व्यवायस्नानभूषणैः
हीनाः पिशाचसन्दर्शा
भविष्यन्ति कलौ प्रजाः

*nityam udvigna-manaso
durbhikṣa-kara-karṣitāḥ
niranne bhū-tale rājan
anāvṛṣṭi-bhayāturāḥ*

*vāso-'nna-pāna-śayana-
vyavāya-snāna-bhūṣaṇaiḥ
hīnāḥ piśāca-sandarśā
bhaviṣyanti kalau prajāḥ*

SYNONYMS

nityam—constantly; *udvigna*—agitated; *manasaḥ*—their minds; *durbhikṣa*—by famine; *kara*—and taxes; *karṣitāḥ*—emaciated; *niranne*—when there is no food to be found; *bhū-tale*—upon the surface of the earth; *rājan*—O King Parīkṣit; *anāvṛṣṭi*—of drought; *bhaya*—because of fear; *aturāḥ*—anxious; *vāsaḥ*—clothing; *anna*—food; *pāna*—drink; *śayana*—rest; *vyavāya*—sex; *snāna*—bathing; *bhūṣaṇaiḥ*—and personal ornaments; *hīnāḥ*—lacking; *piśāca-sandarśāḥ*—appearing just like ghostly demons; *bhaviṣyanti*—they will become; *kalau*—in the age of Kali; *prajāḥ*—the people.

TRANSLATION

In the age of Kali, people's minds will always be agitated. They will become

emaciated by famine and taxation, my dear King, and will always be disturbed by fear of drought. They will lack adequate clothing, food and drink, will be unable to properly rest, have sex or bathe themselves, and will have no ornaments to decorate their bodies. In fact, the people of Kali-yuga will gradually come to appear like ghostly, haunted creatures.

PURPORT

The symptoms described here are already prevalent in many countries of the world and will gradually spread to other places engulfed by impiety and materialism.

TEXT 41

कलौ काकिणिकेऽप्यर्थे
विग्रह्य त्यक्तसौहृदाः
त्यक्ष्यन्ति च प्रियान् प्राणान्
हनिष्यन्ति स्वकानपि

*kalau kākiṇike 'py arthe
vigrhya tyakta-sauhrdāḥ
tyakṣyanti ca priyān prāṇān
haniṣyanti svakān api*

SYNONYMS

kalau—in the age of Kali; *kākiṇike*—of a small coin; *api*—even; *arthe*—for the sake; *vigrhya*—developing enmity; *tyakta*—abandoning; *sauhrdāḥ*—friendly relations; *tyakṣyanti*—they will reject; *ca*—and; *priyān*—dear; *prāṇān*—their own lives; *haniṣyanti*—they will kill; *svakān*—their own relatives; *api*—even.

TRANSLATION

In Kali-yuga men will develop hatred for each other even over a few coins. Giving up all friendly relations, they will be ready to lose their own lives and kill even their own relatives.

TEXT 42

न रक्षिष्यन्ति मनुजाः
स्थविरौ पितरावपि
पुत्रान् भार्या च कुलजां
क्षुद्राः शिश्रोदरंभराः

*na rakṣiṣyanti manujāḥ
sthavirau pitarāv api
putrān bhāryām ca kula-jām
kṣudrāḥ śiśnodaram-bharāḥ*

SYNONYMS

na rakṣiṣyanti—they will not protect; *manujāḥ*—men; *sthavirau*—elderly; *pitarau*—parents; *api*—even; *putrān*—children; *bhāryām*—wife; *ca*—also; *kula-jām*—born of a proper family; *kṣudrāḥ*—petty; *śiśna-udaram*—their genitals and belly; *bharāḥ*—simply maintaining.

TRANSLATION

Men will no longer protect their elderly parents, their children or their respectable wives. Thoroughly degraded, they will care only to satisfy their own bellies and genitals.

PURPORT

In this age many people are already sending their elderly parents away to lonely, and often bizarre, old-age homes, although the elderly parents spent their entire lives serving their children.

Young children are also tormented in many ways in this age. Suicide among children has increased dramatically in recent years because they are being born not to loving, religious parents but to degraded, selfish men and women. In fact, children are often born because a birth-control pill, a prophylactic or some other contraceptive device malfunctioned. Under such conditions, it is very difficult nowadays for parents to morally guide their children. Generally ignorant of spiritual science, parents cannot lead their children on the path of liberation and thus fail to fulfill their primary responsibility in family life.

As predicted in this verse, adultery has become common, and people in general are extremely concerned with eating and sex, which they consider far more important than knowing the Absolute Truth.

TEXT 43

कलौ न राजन् जगतां परं गुरुं
त्रिलोकनाथानतपादपङ्कजम्
प्रायेण मर्त्या भगवन्तमच्युतं
यक्ष्यन्ति पाषण्डविभिन्नचेतसः

*kalau na rājan jagatām param gurum
tri-loka-nāthānata-pāda-paṅkajam
prāyeṇa martyā bhagavantam acyutaṁ
yakṣyanti pāṣaṇḍa-vibhinna-cetasah*

SYNONYMS

kalau—in the age of Kali; *na*—not; *rājan*—O King; *jagatām*—of the universe; *param*—the supreme; *gurum*—spiritual master; *tri-loka*—of the three worlds; *nātha*—by the various masters; *ānata*—bowed down to; *pāda-ṣaṅkajam*—whose lotus feet; *prāyeṇa*—for the most part; *martyāḥ*—human beings; *bhagavantam*—the Personality of Godhead; *acyutam*—Lord Acyuta; *yakṣyanti*—they will offer sacrifice; *pāṣaṇḍa*—by atheism; *vibhinna*—diverted; *cetasaḥ*—their intelligence.

TRANSLATION

O King, in the age of Kali people's intelligence will be diverted by atheism, and they will almost never offer sacrifice to the Supreme Personality of Godhead, who is the supreme spiritual master of the universe. Although the great personalities who control the three worlds all bow down to the lotus feet of the Supreme Lord, the petty and miserable human beings of this age will not do so.

PURPORT

The impulse to find the Absolute Truth, the source of all existence, has motivated philosophers, theologians and other intellectuals of various persuasions since time immemorial, and continues to do so today. However, soberly analyzing the ever-increasing plurality of so-called philosophies, religions, paths, ways of life and so on, we find that in almost all cases the ultimate objective is something impersonal or formless. But this idea of an impersonal or formless Absolute Truth has serious logical flaws. According to ordinary rules of logic, a particular effect should directly or indirectly embody the attributes, or nature, of its own cause. Thus that which has no personality or activity could hardly be the source of all personality and all activity.

Our irrepressible proclivity to philosophize about the ultimate truth often expresses itself through philosophical, scientific and mystical attempts to discover that from which everything emanates. This material world, which is a seemingly limitless network of interactive causes and effects, is certainly not the Absolute Truth, since scientific observation of material elements indicates that the stuff of this world, material energy, is endlessly transformed into different states and shapes. Therefore, one particular instance of material reality cannot be the ultimate source of all other things.

We may speculate that matter in some shape or other has always existed. This theory, however, is no longer attractive to modern cosmologists, such as those at the Massachusetts Institute of Technology. And even if we do posit that matter has always existed, we still must explain the source of consciousness if we want to satisfy our philosophical impulse toward discovering the Absolute Truth. Although modern empirical fanatics state that nothing is real except matter, everyone commonly experiences that consciousness is not the same kind of substance as a stone, a pencil or water. Awareness itself, in contradistinction to the objects of awareness, is not a physical entity but rather a process of perception and understanding. While there is ample evidence of a systematic interdependent relationship between matter and consciousness, there is no rigid empirical evidence whatsoever that matter is the *cause* of consciousness. Thus the theory that the material world has always existed and is therefore the ultimate truth does not scientifically or even intuitively explain the source of consciousness, which is the most fundamentally real aspect of our existence.

Furthermore, as demonstrated by Dr. Richard Thompson of the State University of New York at Binghamton and confirmed by several Nobel laureates in physics who have praised his work, the laws of nature governing the transformation of matter simply do not contain sufficiently complex information to account for the inconceivable complexity of events taking place within our own bodies and those of other life forms. In other words, not only do the material laws of nature fail to account for the existence of

consciousness, but they cannot explain even the interaction of material elements at complex organic levels. Even Socrates, the first great Western philosopher, was disgusted with the attempt to establish ultimate causality in terms of mechanistic principles.

The heat and luminosity of the sun's rays demonstrate to the satisfaction of any rational man that the sun, the source of the rays, is certainly not a dark, cold globe but rather a reservoir of almost unlimited heat and light. Similarly, the innumerable instances of personality and personal consciousness within creation are more than adequate to demonstrate the existence, somewhere, of an unlimited reservoir of consciousness and personal behavior. In his dialogue *Philebus*, the Greek philosopher Plato argued that just as the material elements in our body are derived from a vast reservoir of material elements existing within the universe, our rational intelligence is also derived from a great cosmic intelligence existing within the universe, and this supreme intelligence is God, the creator. Unfortunately, in Kali-yuga many leading thinkers cannot understand this and instead deny that the Absolute Truth, the source of our personal consciousness, has consciousness and personality. This is as reasonable as saying that the sun is cold and dark.

In Kali-yuga, many people present cheap, stereotyped arguments, such as "If God had a body or personality, He would be limited." In this inadequate attempt at logic, a qualified term is falsely presented in a universal sense. What really should be said is, "If God had a *material* body or a *material* personality like those we have experienced, He would be limited." But we leave out the qualifying adjective *material* and make a pseudouniversal assertion, as if we understood the full range, within total reality, of bodies and personality.

Bhagavad-gītā, *Śrīmad-Bhāgavatam* and other Vedic literatures teach that the transcendental form and personality of the Absolute Truth are unlimited. Clearly, to be truly infinite God must be not only quantitatively but also qualitatively infinite. Unfortunately, in our mechanistic, industrial age we tend to define infinity only in its quantitative sense, and thus we fail to notice that an infinity of personal qualities is a necessary aspect of infinity. In other

words, God must have infinite beauty, infinite wealth, infinite intelligence, infinite humor, infinite kindness, infinite anger and so on. Infinite is an absolute, and if anything we observe in this world is not contained, somehow or other, within our conception of the Absolute, then that conception is of something limited and not of the Absolute at all.

Only in Kali-yuga are there philosophers foolish enough to proudly define the most absolute of all terms—God—in materialistic, relative ways and then declare themselves enlightened thinkers. No matter how big our brain may be, we should have the common sense to place it at the feet of the Supreme Personality of Godhead.

TEXT 44

यन्नामधेयं म्रियमाण आतुरः
पतन् स्वलन् वा विवशो गृणन् पुमान्
विमुक्तकर्मार्गल उत्तमां गतिं
प्राप्नोति यक्ष्यन्ति न तं कलौ जनाः

*yan-nāmadheyam mriyamāṇa āturaḥ
patan skhalan vā vivaśo gṛṇan pumān
vimukta-karmārgala uttamām gatiṁ
prāpnoti yakṣyanti na taṁ kalau janāḥ*

SYNONYMS

yat—whose; *nāmadheyam*—name; *mriyamāṇaḥ*—a person who is dying; *āturaḥ*—distressed; *patan*—collapsing; *skhalan*—voice faltering; *vā*—or; *vivaśaḥ*—helplessly; *gṛṇan*—chanting; *pumān*—a person; *vimukta*—freed; *karma*—of fruitive work; *argalaḥ*—from the chains; *uttamām*—the topmost; *gatiṁ*—destination; *prāpnoti*—achieves; *yakṣyanti na*—they do not worship;

tam—Him, the Personality of Godhead; *kalau*—in the age of Kali; *janāḥ*—people.

TRANSLATION

Terrified, about to die, a man collapses on his bed. Although his voice is faltering and he is hardly conscious of what he is saying, if he utters the holy name of the Supreme Lord he can be freed from the reaction of his fruitive work and achieve the supreme destination. But still people in the age of Kali will not worship the Supreme Lord.

PURPORT

You can lead a horse to water, but you cannot make him drink.

TEXT 45

पुंसां कलिकृतान्दोषान्
द्रव्यदेशात्मसम्भवान्
सर्वान् हरति चित्तस्थो
भगवान् पुरुषोत्तमः

pumsām kali-kṛtān doṣān
dravya-deśātma-sambhavān
sarvān harati citta-stho
bhagavān puruṣottamaḥ

SYNONYMS

pumsām—of men; *kali-kṛtān*—created by the influence of Kali; *doṣān*—the faults; *dravya*—objects; *deśa*—space; *ātma*—and personal nature;

sambhavān—based upon; *sarvān*—all; *harati*—steals away; *citta-sthaḥ*—situated within the heart; *bhagavān*—the almighty Lord; *puruṣa-uttamaḥ*—the Supreme Person.

TRANSLATION

In the Kali-yuga, objects, places and even individual personalities are all polluted. The almighty Personality of Godhead, however, can remove all such contamination from the life of one who fixes the Lord within his mind.

TEXT 46

श्रुतः सङ्कीर्तितो ध्यातः
पूजितश्चादृतोऽपि वा
नृणां धुनोति भगवान्
हृत्स्थो जन्मायुताशुभम्

śrutaḥ saṅkīrtito dhyātaḥ
pūjitaś cādr̥to 'pi vā
nṛṇāṃ dhunoti bhagavān
hṛt-stho janmāyutāśubham

SYNONYMS

śrutaḥ—heard; *saṅkīrtitaḥ*—glorified; *dhyātaḥ*—meditated upon; *pūjitaḥ*—worshiped; *ca*—and; *ādr̥taḥ*—venerated; *api*—even; *vā*—or; *nṛṇām*—of men; *dhunoti*—cleanses away; *bhagavān*—the Supreme Personality of Godhead; *hṛt-sthaḥ*—seated within their hearts; *janma-ayuta*—of thousands of births; *aśubham*—the inauspicious contamination.

TRANSLATION

If a person hears about, glorifies, meditates upon, worships or simply offers great respect to the Supreme Lord, who is situated within the heart, the Lord will remove from his mind the contamination accumulated during many thousands of lifetimes.

TEXT 47

यथा हेम्नि स्थितो वह्निर
दुर्वर्णं हन्ति धातुजम्
एवमात्मगतो विष्णुर्
योगिनामशुभाशयम्

*yathā hemni sthito vahnir
durvarṇam hanti dhātu-jam
evam ātma-gato viṣṇur
yoginām aśubhāśayam*

SYNONYMS

yathā—just as; *hemni*—in gold; *sthitaḥ*—situated; *vahniḥ*—fire; *durvarṇam*—the discoloration; *hanti*—destroys; *dhātu-jam*—due to the taint of other metals; *evam*—in the same way; *ātma-gataḥ*—having entered the soul; *viṣṇuḥ*—Lord Viṣṇu; *yoginām*—of the *yogīs*; *aśubha-āśayam*—the dirty mind.

TRANSLATION

Just as fire applied to gold removes any discoloration caused by traces of other metals, Lord Viṣṇu within the heart purifies the minds of the *yogīs*.

PURPORT

Although one may practice the mystic *yoga* system, his actual spiritual advancement is due to the mercy of the Supreme Lord within the heart; it is not directly the result of his austerity and meditation. If one becomes foolishly proud in the name of *yoga*, his spiritual position becomes ridiculous.

TEXT 48

विद्यातपःप्राणनिरोधमैत्री-
तीर्थाभिषेकव्रतदानजप्यैः
नात्यन्तशुद्धिं लभतेऽन्तरात्मा
यथा हृदिस्थे भगवत्यनन्ते

*vidyā-tapaḥ-prāṇa-nirodha-maitrī-
tīrthābhiṣeka-vrata-dāna-japyaiḥ
nātyanta-śuddhiṁ labhate 'ntarātmā
yathā hṛdi-sthe bhagavatya anante*

SYNONYMS

vidyā—by worship of demigods; *tapaḥ*—austerities; *prāṇa-nirodha*—exercise of breath control; *maitrī*—compassion; *tīrtha-abhiṣeka*—bathing in holy places; *vrata*—strict vows; *dāna*—charity; *japyaiḥ*—and chanting of various *mantras*; *na*—not; *atyanta*—complete; *śuddhiṁ*—purification; *labhate*—can achieve; *antaḥ-ātmā*—the mind; *yathā*—as; *hṛdi-sthe*—when He is present within the heart; *bhagavati*—the Personality of Godhead; *anante*—the unlimited Lord.

TRANSLATION

By one's engaging in the processes of demigod worship, austerities, breath control, compassion, bathing in holy places, strict vows, charity and chanting of various *mantras*, one's mind cannot attain the same absolute purification as that achieved when the unlimited Personality of Godhead appears within one's heart.

TEXT 49

तस्मात्सर्वात्मना राजन्
हृदिस्थं कुरु केशवम्
म्रियमाणो ह्यवहितस
ततो यासि परां गतिम्

*tasmāt sarvātmanā rājan
hṛdi-stham kuru keśavam
mriyamāṇo hy avahitas
tato yāsi parām gatim*

SYNONYMS

tasmāt—therefore; *sarva-ātmanā*—with all endeavor; *rājan*—O King; *hṛdi-stham*—within your heart; *kuru*—make; *keśavam*—Lord Keśava; *mriyamāṇaḥ*—dying; *hi*—indeed; *avahitaḥ*—concentrated; *tataḥ*—then; *yāsi*—you will go; *param*—to the supreme; *gatim*—destination.

TRANSLATION

Therefore, O King, endeavor with all your might to fix the Supreme Lord Keśava within your heart. Maintain this concentration upon the Lord, and at the time of death you will certainly attain the supreme destination.

PURPORT

Although the Supreme Lord is always in the heart of every living being, the words *hṛdi-sthaṁ kuru keśavam* indicate that one should endeavor to realize the Lord's presence there and maintain this awareness at every moment. Parīkṣit Mahārāja is about to give up this world and is receiving final instructions from his spiritual master, Śukadeva Gosvāmī. In the context of the King's imminent departure, this verse has special significance.

TEXT 50

प्रियमाणैरभिध्येयो
भगवान् परमेश्वरः
आत्मभावं नयत्यङ्ग
सर्वात्मा सर्वसंश्रयः

*mriyamāṇair abhidhyeyo
bhagavān parameśvaraḥ
ātma-bhāvaṁ nayaty aṅga
sarvātmā sarva-saṁśrayaḥ*

SYNONYMS

mriyamāṇaiḥ—by those who are dying; *abhidhyeyaḥ*—meditated upon; *bhagavān*—the Personality of Godhead; *parama-īśvaraḥ*—the Supreme Lord; *ātma-bhāvam*—their own true identity; *nayati*—leads them to; *aṅga*—my dear King; *sarva-ātmā*—the Supreme Soul; *sarva-saṁśrayaḥ*—the shelter of all beings.

TRANSLATION

My dear King, the Personality of Godhead is the ultimate controller. He is the Supreme Soul and the supreme shelter of all beings. When meditated upon by those about to die, He reveals to them their own eternal spiritual identity.

TEXT 51

कलेर्दोषनिधे राजन्
अस्ति ह्येको महान् गुणः
कीर्तनादेव कृष्णस्य
मुक्तसङ्गः परं व्रजेत्

*kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ param vrajet*

SYNONYMS

kaleḥ—of the age of Kali; *doṣa-nidheḥ*—in the ocean of faults; *rājan*—O King; *asti*—there is; *hi*—certainly; *ekaḥ*—one; *mahān*—very great; *guṇaḥ*—good quality; *kīrtanāt*—by chanting; *eva*—certainly; *kṛṣṇasya*—of the holy name of Kṛṣṇa; *mukta-saṅgaḥ*—liberated from material bondage; *param*—to the transcendental spiritual kingdom; *vrajet*—one can go.

TRANSLATION

My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Kṛṣṇa *mahā-mantra*,

one can become free from material bondage and be promoted to the transcendental kingdom.

PURPORT

After mentioning the innumerable faults of this age of Kali, Śukadeva Gosvāmī now mentions its one brilliant aspect. Just as one powerful king can kill innumerable thieves, one brilliant spiritual quality can destroy all the contamination of this age. It is impossible to overestimate the importance of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, especially in this fallen age.

TEXT 52

कृते यद्ध्यायतो विष्णुं
त्रेतायां यजतो मखैः
द्वापरे परिचर्यायां
कलौ तद्धरिकीर्तनात्

*kṛte yad dhyāyato viṣṇum
tretāyām yajato makhaiḥ
dvāpare paricaryāyām
kalau tad dhari-kīrtanāt*

SYNONYMS

kṛte—in the Satya-yuga; *yat*—which; *dhyāyataḥ*—from meditation; *viṣṇum*—on Lord Viṣṇu; *tretāyām*—in the Tretā-yuga; *yajataḥ*—from worshipping; *makhaiḥ*—by performing sacrifices; *dvāpare*—in the age of Dvāpara; *paricaryāyām*—by worshipping the lotus feet of Kṛṣṇa; *kalau*—in the age of Kali; *tat*—that same result (can be achieved); *hari-kīrtanāt*—simply by

chanting the Hare Kṛṣṇa *mahā-mantra*.

TRANSLATION

Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*.

PURPORT

A similar verse is found in the *Viṣṇu Purāṇa* (6.2.17), and also in the *Padma Purāṇa* (*Uttara-khaṇḍa* 72.25) and the *Bṛhan-nāradya Purāṇa* (38.97):

*dhyāyan kṛte yajan yajñais
tretāyām dvāpare 'rcayan
yad āpnoti tad āpnoti
kalau saṅkīrtya keśavam*

"Whatever is achieved by meditation in Satya-yuga, by the performance of sacrifice in Tretā-yuga, and by the worship of Lord Kṛṣṇa's lotus feet in Dvāpara-yuga is obtained in the age of Kali simply by glorifying the name of Lord Keśava."

Śrīla Jīva Gosvāmī has further quoted from the *Brahma-vaivarta Purāṇa* concerning the degraded condition of people in Kali-yuga:

*ataḥ kalau tapo-yoga-
vidyā-yajñādikāḥ kriyāḥ
sāṅgā bhavanti na kṛtāḥ
kuśalair api dehibhiḥ*

"Thus in the age of Kali the practices of austerity, yoga meditation, Deity worship, sacrifice and so on, along with their various subsidiary functions, are

not properly carried out, even by the most expert embodied souls.

Śrīla Jīva Gosvāmī has also cited the *Cāturmāsya-māhātmya* of the *Skanda Purāṇa* concerning the necessity of chanting Hare Kṛṣṇa in this age:

*tathā caivottamaṁ loke
tapaḥ śrī-hari-kīrtanam
kalau yuge viśeṣeṇa
viṣṇu-prītyai samācaret*

"In this way the most perfect penance to be executed in this world is the chanting of the name of Lord Śrī Hari. Especially in the age of Kali, one can satisfy the Supreme Lord Viṣṇu by performing *saṅkīrtana*."

In conclusion, massive propaganda should be made all over the world to induce people to chant the Hare Kṛṣṇa *mantra*, by which human society can be rescued from the dangerous ocean of the age of Kali.

*Thus end the purports of the humble servants of His Divine Grace A.C.
Bhaktivedanta Swami Prabhupāda to the Twelfth Canto, Third Chapter, of the
Śrīmad-Bhāgavatam, entitled "The Bhūmi-gītā."*

4. The Four Categories of Universal Annihilation

This chapter discusses the four kinds of annihilation (constant, occasional, material and final) and the chanting of the holy name of Lord Hari, which is the only means of stopping the cycle of material life.

One thousand cycles of four ages constitute one day of Brahmā, and each day of Brahmā, called a *kalpa*, contains within it the lifetimes of fourteen

Manus. The duration of Brahmā's night is the same as that of his day. During his night Brahmā sleeps, and the three planetary systems meet destruction; this is the *naimittika*, or occasional, annihilation. When Brahmā's life span of one hundred years is finished, there occurs the *prākṛtika*, or total material, annihilation. At that time the seven elements of material nature, beginning with the *mahat*, and the entire universal egg composed of them are destroyed. When a person achieves knowledge of the Absolute, he understands factual reality. He perceives the entire created universe as separate from the Absolute and therefore unreal. That is called the *ātyantika*, or final, annihilation (liberation). At every moment time invisibly transforms the bodies of all created beings and all other manifestations of matter. This process of transformation causes the living entity to undergo the constant annihilation of birth and death. Those possessed of subtle vision state that all creatures, including Brahmā himself, are always subject to generation and annihilation. Material life means subjugation to birth and death, or generation and annihilation. The only boat suitable for crossing the ocean of material existence, which is otherwise impossible to cross, is the boat of submissive hearing of the nectarean pastimes of the Supreme Personality of Godhead.

TEXT 1

श्रीशुक उवाच
कालस्ते परमाण्वादिर्
द्विपरार्धावधिर्नृप
कथितो युगमानं च
शृणु कल्पलयावपि

śrī-śuka uvāca
kālas te paramāṅv-ādir
dvi-parārdhāvadhīr nṛpa

*kathito yuga-mānam ca
śṛṇu kalpa-layāv api*

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *kālaḥ*—time; *te*—to you; *parama-aṇu*—(the smallest fraction of time measured in terms of) the indivisible atom; *ādiḥ*—beginning with; *dvi-para-ardha*—the two halves of Brahmā's total life span; *avadhiḥ*—culminating in; *nṛpa*—O King Parīkṣit; *kathitaḥ*—has been described; *yuga-mānam*—the duration of the millennia; *ca*—and; *śṛṇu*—now hear; *kalpa*—Brahmā's day; *layau*—annihilation; *api*—also.

TRANSLATION

Śukadeva Gosvāmī said: My dear King, I have already described to you the measurements of time, beginning from the smallest fraction measured by the movement of a single atom up to the total life span of Lord Brahmā. I have also discussed the measurement of the different millennia of universal history. Now hear about the time of Brahmā's day and the process of annihilation.

TEXT 2

चतुर्युगसहस्रं तु
ब्रह्मणो दिनमुच्यते
स कल्पो यत्र मनवश्
चतुर्दश विशाम्पते

*catur-yuga-sahasraṁ tu
brahmaṇo dinam ucyate*

*sa kalpo yatra manavaś
caturdaśa viśām-pate*

SYNONYMS

catuḥ-yuga—four ages; *sahasram*—one thousand; *tu*—indeed; *brahmaṇaḥ*—of Lord Brahmā; *dinam*—the day; *ucyate*—is said; *saḥ*—that; *kalpaḥ*—a *kalpa*; *yatra*—in which; *manavaḥ*—original progenitors of mankind; *caturdaśa*—fourteen; *viśām-pate*—O King.

TRANSLATION

One thousand cycles of four ages constitute a single day of Brahmā, known as a *kalpa*. In that period, O King, fourteen Manus come and go.

TEXT 3

तदन्ते प्रलयस्तावान्
ब्राह्मी रात्रिरुदाहता
त्रयो लोका इमे तत्र
कल्पन्ते प्रलयाय हि

*tad-ante pralayas tāvān
brāhmī rātrir udāhṛtā
trayo lokā ime tatra
kalpante pralayāya hi*

SYNONYMS

tad-ante—after those (thousand cycles of ages); *pralayaḥ*—the annihilation; *tāvān*—of the same duration; *brāhmī*—of Brahmā; *rātriḥ*—the nighttime;

udāhṛtā—is described; *trayaḥ*—the three; *lokāḥ*—worlds; *ime*—these; *tatra*—at that time; *kalpante*—are prone; *pralayāya*—to annihilation; *hi*—indeed.

TRANSLATION

After one day of Brahmā, annihilation occurs during his night, which is of the same duration. At that time all the three planetary systems are subject to destruction.

TEXT 4

एष नैमित्तिकः प्रोक्तः
प्रलयो यत्र विश्वसृक्
शेतेऽनन्तासनो विश्वम्
आत्मसात्कृत्य चात्मभूः

eṣa naimittikaḥ proktaḥ
pralayo yatra viśva-sṛk
śete 'nantāsano viśvam
ātmasāt-kṛtya cātma-bhūḥ

SYNONYMS

eṣaḥ—this; *naimittikaḥ*—occasional; *proktaḥ*—is said; *pralayaḥ*—annihilation; *yatra*—in which; *viśva-sṛk*—the creator of the universe, the Supreme Lord, Nārāyaṇa; *śete*—lies down; *ananta-āsanaḥ*—upon the snake-bed of Ananta Śeṣa; *viśvam*—the universe; *ātma-sāt-kṛtya*—absorbing within Himself; *ca*—also; *ātma-bhūḥ*—Lord Brahmā.

TRANSLATION

This is called the *naimittika*, or occasional, annihilation, during which the original creator, Lord Nārāyaṇa, lies down upon the bed of Ananta Śeṣa and absorbs the entire universe within Himself while Lord Brahmā sleeps.

TEXT 5

द्विपरार्धे त्वतिक्रान्ते
ब्रह्मणः परमेष्ठिनः
तदा प्रकृतयः सप्त
कल्पन्ते प्रलयाय वै

*dvi-parārdhe tv atikrānte
brahmaṇaḥ parameṣṭhinaḥ
tadā prakṛtayaḥ sapta
kalpante pralayāya vai*

SYNONYMS

dvi-parārdhe—two *parārdhas*; *tu*-and; *atikrānte*—when they have become completed; *brahmaṇaḥ*—of Lord Brahmā; *parame-sthinaḥ*—the most highly situated living entity; *tadā*—then; *prakṛtayaḥ*—the elements of nature; *sapta*—seven; *kalpante*—are subject; *pralayāya*—to destruction; *vai*—indeed.

TRANSLATION

When the two halves of the lifetime of Lord Brahmā, the most elevated created being, are complete, the seven basic elements of creation are annihilated.

TEXT 6

एष प्राकृतिको राजन्
प्रलयो यत्र लीयते
अण्डकोषस्तु सङ्घातो
विघाट उपसादिते

*eṣa prākṛtiko rājan
pralayo yatra līyate
aṇḍa-koṣas tu saṅghāto
vighāta upasādite*

SYNONYMS

eṣaḥ—this; *prākṛtikaḥ*—of the elements of material nature; *rājan*—O King Parīkṣit; *pralayaḥ*—the annihilation; *yatra*—in which; *līyate*—is dissolved; *aṇḍa-koṣaḥ*—the egg of the universe; *tu*—and; *saṅghātaḥ*—the amalgamation; *vighāte*—the cause of its disruption; *upasādite*—being encountered.

TRANSLATION

O King, upon the annihilation of the material elements, the universal egg, comprising the elemental amalgamation of creation, is confronted with destruction.

PURPORT

It is significant that Śukadeva Gosvāmī, the spiritual master of King Parīkṣit, is broadly discussing cosmic annihilation just before the death of his disciple. By attentively hearing the story of universal destruction, one can

easily understand one's personal departure from this temporary world to be an insignificant incident within the gigantic scope of the total material manifestation. By his deep and relevant discussions of the creation of God, Śukadeva Gosvāmī, as an ideal spiritual master, is preparing his disciple for the moment of death.

TEXT 7

पर्जन्यः शतवर्षाणि
भूमौ राजन्न वर्षति
तदा निरन्ने ह्यन्योन्यं
भक्ष्यमाणाः क्षुधार्दिताः
क्षयं यास्यन्ति शनकैः
कालेनोपद्रुताः प्रजाः

*parjanyaḥ śata-varṣāṇi
bhūmau rājan na varṣati
tadā niranne hy anyonyaṁ
bhakṣyamāṇāḥ kṣudhārditāḥ
kṣayaṁ yāsyanti śanakaiḥ
kālenopadrutāḥ prajāḥ*

SYNONYMS

parjanyaḥ—the clouds; *śata-varṣāṇi*—for one hundred years; *bhūmau*—upon the earth; *rājan*—my dear King; *na varṣati*—will not give rain; *tadā*—then; *niranne*—with the coming of famine; *hi*—indeed; *anyonyaṁ*—one another; *bhakṣyamāṇāḥ*—eating; *kṣudhā*—by hunger; *arditāḥ*—distressed; *kṣayaṁ*—to destruction; *yāsyanti*—they go; *śanakaiḥ*—gradually; *kālena*—by the force of

time; *upadrutāḥ*—confounded; *prajāḥ*—the people.

TRANSLATION

As annihilation approaches, O King, there will be no rain upon the earth for one hundred years. Drought will lead to famine, and the starving populace will literally consume one another. The inhabitants of the earth, bewildered by the force of time, will gradually be destroyed.

TEXT 8

सामुद्रं दैहिकं भौमं
रसं सांवर्तको रविः
रश्मिभिः पिबते घोरैः
सर्वं नैव विमुञ्चति

*sāmudram daihikam bhaumam
rasam sāmvarṭako raviḥ
raśmibhiḥ pibate ghoraiḥ
sarvam naiva vimuñcati*

SYNONYMS

sāmudram—of the ocean; *daihikam*—of living bodies; *bhaumam*—of the earth; *rasam*—the juice; *sāmvarṭakaḥ*—annihilating; *raviḥ*—the sun; *raśmibhiḥ*—with its rays; *pibate*—drinks up; *ghoraiḥ*—which are terrible; *sarvam*—all; *na*—nothing; *eva*—even; *vimuñcati*—gives.

TRANSLATION

The sun in its annihilating form will drink up with its terrible rays all the water of the ocean, of living bodies and of the earth itself. But the devastating sun will not give any rain in return.

TEXT 9

ततः संवर्तको वह्निः
सङ्कर्षणमुखोत्थितः
दहत्यनिलवेगोत्थः
शून्यान् भूविवरानथ

*tataḥ saṁvartako vahniḥ
saṅkarṣaṇa-mukhotthitaḥ
dahaty anila-vegotthaḥ
śūnyān bhū-vivarān atha*

SYNONYMS

tataḥ—then; *saṁvartakaḥ*—of destruction; *vahniḥ*—the fire; *saṅkarṣaṇa*—of the Supreme Lord, Saṅkarṣaṇa; *mukha*—from the mouth; *utthitaḥ*—arisen; *dahati*—burns; *anila-vega*—by the force of the wind; *utthaḥ*—raised; *śūnyān*—empty; *bhū*—of the planets; *vivarān*—the crevices; *atha*—after that.

TRANSLATION

Next the great fire of annihilation will flare up from the mouth of Lord Saṅkarṣaṇa. Carried by the mighty force of the wind, this fire will burn throughout the universe, scorching the lifeless cosmic shell.

TEXT 10

उपर्यधः समन्ताच्च
शिखाभिर्वह्निसूर्ययोः
दह्यमानं विभात्यण्डं
दग्धगोमयपिण्डवत्

*upary adhaḥ samantāc ca
śikhābhir vahni-sūryayoḥ
dahyamānam vibhāty aṇḍam
dagdha-gomaya-ṭiṇḍa-vat*

SYNONYMS

upari—above; *adhaḥ*—and below; *samantāt*—in all directions; *ca*—and; *śikhābhiḥ*—with the flames; *vahni*—of the fire; *sūryayoḥ*—and of the sun; *dahyamānam*—being burned; *vibhāti*—glows; *aṇḍam*—the egg of the universe; *dagdha*—burned; *go-maya*—of cow dung; *ṭiṇḍa-vat*—like a ball.

TRANSLATION

Burned from all sides—from above by the blazing sun and from below by the fire of Lord Saṅkarṣaṇa—the universal sphere will glow like a burning ball of cow dung.

TEXT 11

ततः प्रचण्डपवनो
वर्षाणामधिकं शतम्
परः सांवर्तको वाति

धूम्रं खं रजसावृतम्

*tataḥ pracaṇḍa-pavano
varṣāṇām adhikaṁ śatam
paraḥ sāmvertako vāti
dhūmraṁ khaṁ rajasāvṛtam*

SYNONYMS

tataḥ—then; *pracaṇḍa*—terrible; *pavanaḥ*—a wind; *varṣāṇām*—of years; *adhikaṁ*—more than; *śatam*—one hundred; *paraḥ*—great; *sāmvertakaḥ*—causing annihilation; *vāti*—blows; *dhūmraṁ*—gray; *khaṁ*—the sky; *rajasā*—with dust; *āvṛtam*—covered.

TRANSLATION

A great and terrible wind of destruction will begin to blow for more than one hundred years, and the sky, covered with dust, will turn gray.

TEXT 12

ततो मेघकुलान्यङ्ग
चित्र वर्णान्यनेकशः
शतं वर्षाणि वर्षन्ति
नदन्ति रभसस्वनैः

*tato megha-kulāny aṅga
citra varṇāny anekaśaḥ
śataṁ varṣāṇi varṣanti
nadanti rabhasa-svanaiḥ*

SYNONYMS

tataḥ—then; *megha-kulāni*—the clouds; *aṅga*—my dear King; *citra-varṇāni*—of various colors; *anekaśaḥ*—numerous; *śatam*—one hundred; *varṣāni*—years; *varṣanti*—they pour down rain; *nadanti*—they thunder; *rabhasa-svanaiḥ*—with tremendous sounds.

TRANSLATION

After that, O King, groups of multicolored clouds will gather, roaring terribly with thunder, and will pour down floods of rain for one hundred years.

TEXT 13

तत एकोदकं विश्वं
ब्रह्माण्डविवरान्तरम्

tata ekodakam viśvam
brahmāṇḍa-vivarāntaram

SYNONYMS

tataḥ—then; *eka-udakam*—a single body of water; *viśvam*—the universe; *brahma-aṇḍa*—of the egg of creation; *vivara-antaram*—within.

TRANSLATION

At that time, the shell of the universe will fill up with water, forming a single cosmic ocean.

TEXT 14

तदा भूमेर्गन्धगुणं
ग्रसन्त्याप उदप्लवे
ग्रस्तगन्धा तु पृथिवी
प्रलयत्वाय कल्पते

*tadā bhūmer gandha-guṇam
grasanty āpa uda-plave
grasta-gandhā tu pṛthivī
pralayatvāya kalpate*

SYNONYMS

tadā—then; *bhūmeḥ*—of the earth; *gandha-guṇam*—the perceptible quality of fragrance; *grasanti*—takes away; *āpaḥ*—the water; *uda-plave*—during the flooding; *grasta-gandhā*—deprived of its fragrance; *tu*—and; *pṛthivī*—the element earth; *pralayatvāya kalpate*—becomes unmanifest.

TRANSLATION

As the entire universe is flooded, the water will rob the earth of its unique quality of fragrance, and the element earth, deprived of its distinguishing quality, will be dissolved.

PURPORT

As clearly explained throughout *Śrīmad-Bhāgavatam*, the first element, sky, possesses the unique quality of sound. As creation expands, the second element, air, comes into being, and it possesses sound and touch. The third element, fire, possesses sound, touch and form, and the fourth element, water,

possesses sound, touch, form and flavor. The earth possesses sound, touch, form, flavor and aroma. As each element loses its unique distinguishing quality, it naturally becomes indistinguishable from the more subtle elements and is thus effectively dissolved as a unique entity.

TEXTS 15-19

अपां रसमथो तेजसु
ता लीयन्तेऽथ नीरसाः
ग्रसते तेजसो रूपं
वायुस्तद्रहितं तदा

लीयते चानिले तेजो
वायोः खं ग्रसते गुणम्
स वै विशति खं राजंसु
ततश्च नभसो गुणम्

शब्दं ग्रसति भूतादिरु
नभस्तमनु लीयते
तैजसश्चेन्द्रियाण्यङ्ग
देवान् वैकारिको गुणैः

महान् ग्रसत्यहङ्कारं
गुणाः सत्त्वादयश्च तम्
ग्रसतेऽव्याकृतं राजन्

गुणान् कालेन चोदितम्

न तस्य कालावयवैः
परिणामादयो गुणाः
अनाद्यनन्तमव्यक्तं
नित्यं कारणमव्ययम्

*aṣāṁ rasam atho tejas
tā līyante 'tha nīrasāḥ
grasate tejaso rūṣāṁ
vāyus tad-rahitaṁ tadā*

*līyate cānile tejo
vāyoh khaṁ grasate guṇam
sa vai viśati khaṁ rājams
tataś ca nabhaso guṇam*

*śabdaṁ grasati bhūtādir
nabhas tam anu līyate
taijasaś cendriyāṅy aṅga
devān vaikāriko guṇaiḥ*

*mahān grasaty ahaṅkāraṁ
guṇāḥ sattvādayaś ca tam
grasate 'vyākṛtaṁ rājan
guṇān kālena coditam*

*na tasya kālāvayavaiḥ
pariṇāmādayo guṇāḥ
anādy anantam avyaktaṁ
nityaṁ kāraṇam avyayam*

SYNONYMS

apām—of water; *rasam*—the taste; *atha*—then; *tejaḥ*—fire; *tāḥ*—that water; *līyante*—dissolves; *atha*—after this; *nīrasāḥ*—deprived of its quality of taste; *grasate*—takes away; *tejasaḥ*—of fire; *rūpam*—the form; *vāyuḥ*—the air; *tat-rahitam*—deprived of that form; *tadā*—then; *līyate*—merges; *ca*—and; *anile*—in wind; *tejaḥ*—fire; *vāyoḥ*—of the air; *kham*—the ether; *grasati*—takes away; *guṇam*—the perceptible quality (touch); *saḥ*—that air; *vai*—indeed; *viśati*—enters; *kham*—the ether; *rājan*—O King Parīkṣit; *tataḥ*—thereupon; *ca*—and; *nabhasaḥ*—of the ether; *guṇam*—the quality; *śabdām*—sound; *grasate*—takes away; *bhūta-ādiḥ*—the element of false ego in the mode of ignorance; *nabhaḥ*—the ether; *tam*—into that false ego; *anu*—subsequently; *līyate*—merges; *taijasaḥ*—false ego in the mode of passion; *ca*—and; *indriyāṇi*—the senses; *aṅga*—my dear King; *devān*—the demigods; *vaikārikaḥ*—false ego in the mode of goodness; *guṇaiḥ*—along with the manifest functions (of false ego); *mahān*—the *mahat-tattva*; *grasati*—seizes; *aḥānkāram*—false ego; *guṇāḥ*—the basic modes of nature; *sattva-ādayaḥ*—goodness, passion and ignorance; *ca*—and; *tam*—that *mahat*; *grasate*—seizes; *avyākṛtam*—the unmanifest original form of nature; *rājan*—O King; *guṇān*—the three modes; *kālena*—by time; *coditam*—impelled; *na*—there are not; *tasya*—of that unmanifest nature; *kāla*—of time; *avayavaiḥ*—by the segments; *pariṇāma-ādayaḥ*—transformation and the other changes of visible matter (creation, growth and so on); *guṇāḥ*—such qualities; *anādi*—without beginning; *anantam*—without end; *avyaktam*—unmanifest; *nityam*—eternal; *kāraṇam*—the cause; *avyayam*—infallible.

TRANSLATION

The element fire then seizes the taste from the element water, which, deprived of its unique quality, taste, merges into fire. Air seizes the form inherent in fire, and then fire, deprived of form, merges into air. The element

ether seizes the quality of air, namely touch, and that air enters into ether. Then, O King, false ego in ignorance seizes sound, the quality of ether, after which ether merges into false ego. False ego in the mode of passion takes hold of the senses, and false ego in the mode of goodness absorbs the demigods. Then the total *mahat-tattva* seizes false ego along with its various functions, and that *mahat* is seized by the three basic modes of nature—goodness, passion and ignorance. My dear King Parīkṣit, these modes are further overtaken by the original unmanifest form of nature, impelled by time. That unmanifest nature is not subject to the six kinds of transformation caused by the influence of time. Rather, it has no beginning and no end. It is the unmanifest, eternal and infallible cause of creation.

TEXTS 20-21

न यत्र वाचो न मनो न सत्त्वं
तमो रजो वा महदादयोऽमी
न प्राणबुद्धीन्द्रियदेवता वा
न सन्निवेशः खलु लोककल्पः

न स्वप्नजाग्रन्न च तत्सुषुप्तं
न खं जलं भूरनिलोऽग्निरर्कः
संसुप्तवच्छून्यवदप्रतर्क्यं
तन्मूलभूतं पदमामनन्ति

*na yatra vāco na mano na sattvaṁ
tamo rajo vā mahad-ādayo 'mī
na prāṇa-buddhīndriya-devatā vā
na sanniveśaḥ khalu loka-kalpaḥ*

na svapna-jāgran na ca tat suṣuptam
na kham jalam bhūr anilo 'gnir arkaḥ
saṁsupta-vac chūnya-vad apratarkyam
tan mūla-bhūtam padam āmananti

SYNONYMS

na—not; yatra—wherein; vācaḥ—speech; na—not; manaḥ—the mind; na—not; sattvam—the mode of goodness; tamaḥ—the mode of ignorance; rajaḥ—the mode of passion; vā—or; mahat—the mahat-tattva; ādayaḥ—and so on; amī—these elements; na—not; prāṇa—the vital air; buddhi—intelligence; indriya—the senses; devatāḥ—and the controlling demigods; vā—or; na—not; sanniveśaḥ—the particular construction; khalu—indeed; loka-kalpaḥ—of the arrangement of the planetary systems; na—not; svapna—sleep; jāgrat—waking condition; na—not; ca—and; tat—that; suṣuptam—deep sleep; na—not; kham—ether; jalam—water; bhūḥ—earth; anilaḥ—air; agniḥ—fire; arkaḥ—the sun; saṁsupta-vat—like one who is fast asleep; śūnya-vat—like a void; apratarkyam—inaccessible to logic; tat—that pradhāna; mūla-bhūtam—serving as the basis; padam—the substance; āmananti—great authorities say.

TRANSLATION

In the unmanifest stage of material nature, called *pradhāna*, there is no expression of words, no mind and no manifestation of the subtle elements beginning from the *mahat*, nor are there the modes of goodness, passion and ignorance. There is no life air or intelligence, nor any senses or demigods. There is no definite arrangement of planetary systems, nor are there present the different stages of consciousness—sleep, wakefulness and deep sleep. There is no ether, water, earth, air, fire or sun. The situation is just like that of complete sleep, or of voidness. Indeed, it is indescribable. Authorities in

spiritual science explain, however, that since *pradhāna* is the original substance, it is the actual basis of material creation.

TEXT 22

लयः प्राकृतिको ह्येष
पुरुषाव्यक्तयोर्यदा
शक्तयः सम्प्रलीयन्ते
विवशाः कालविद्रुताः

*layaḥ prākṛtiko hy eṣa
puruṣāvyaktayor yadā
śaktayaḥ sampralīyante
vivaśāḥ kāla-vidrutāḥ*

SYNONYMS

layaḥ—the annihilation; *prākṛtikaḥ*—of the material elements; *hi*—indeed; *eṣaḥ*—this; *puruṣa*—of the Supreme Lord; *avyaktayoḥ*—and of His material nature in its unmanifest form; *yadā*—when; *śaktayaḥ*—the energies; *sampralīyante*—merge totally; *vivaśāḥ*—helpless; *kāla*—by time; *vidrutāḥ*—disarrayed.

TRANSLATION

This is the annihilation called *prākātika*, during which the energies belonging to the Supreme Person and His unmanifest material nature, disassembled by the force of time, are deprived of their potencies and merge together totally.

TEXT 23

बुद्धीन्द्रियार्थरूपेण
ज्ञानं भाति तदाश्रयम्
दृश्यत्वाव्यतिरेकाभ्याम्
आद्यन्तवदवस्तु यत्

*buddhīndriyārtha-rūpeṇa
jñānaṁ bhāti tad-āśrayam
dṛśyatvāvvyatirekābhyām
ādy-antavad avastu yat*

SYNONYMS

buddhi—of intelligence; *indriya*—the senses; *artha*—and the objects of perception; *rūpeṇa*—in the form; *jñānam*—the Absolute Truth; *bhāti*—manifests; *tat*—of these elements; *āśrayam*—the basis; *dṛśyatva*—because of being perceived; *avyatirekābhyām*—and because of being nondifferent from its own cause; *ādi-anta-vat*—which has a beginning and an end; *avastu*—is insubstantial; *yat*—whatever.

TRANSLATION

It is the Absolute Truth alone who manifests in the forms of intelligence, the senses and the objects of sense perception, and who is their ultimate basis. Whatever has a beginning and an end is insubstantial because of being an object perceived by limited senses and because of being nondifferent from its own cause.

PURPORT

The word *dṛśyatva* indicates that all subtle and gross material

manifestations are made visible by the potency of the Supreme Lord and again become invisible, or unmanifest, at the time of annihilation. They are therefore in essence not separate from the source of their expansion and withdrawal.

TEXT 24

दीपश्चक्षुश्च रूपं च
ज्योतिषो न पृथग्भवेत्
एवं धीः खानि मात्राश्च
न स्युरन्यतमादृतात्

*dīpaś cakṣuś ca rūpaṁ ca
jyotiṣo na pṛthag bhavet
evaṁ dhīḥ khāni mātrāś ca
na syur anyatamād ṛtāt*

SYNONYMS

dīpaḥ—a lamp; *cakṣuḥ*—a perceiving eye; *ca*—and; *rūpaṁ*—a perceived form; *ca*—and; *jyotiṣaḥ*—from the original element fire; *na*—not; *pṛthag*—distinct; *bhavet*—are; *evaṁ*—in the same way; *dhīḥ*—intelligence; *khāni*—the senses; *mātrāḥ*—the perceptions; *ca*—and; *na syuḥ*—they are not; *anyatamāt*—which is itself completely distinct; *ṛtāt*—from the reality.

TRANSLATION

A lamp, the eye that views by the light of that lamp, and the visible form that is viewed are all basically nondifferent from the element fire. In the same way, intelligence, the senses and sense perceptions have no existence separate

from the supreme reality, although that Absolute Truth remains totally distinct from them.

TEXT 25

बुद्धेर्जागरणं स्वप्नः
सुषुप्तिरिति चोच्यते
मायामात्रमिदं राजन्
नानात्वं प्रत्यगात्मनि

*buddher jāgaraṇaṁ svapnaḥ
suṣuptir iti cocyate
māyā-mātram idaṁ rājan
nānātvam pratyag-ātmani*

SYNONYMS

buddheḥ—of intelligence; *jāgaraṇam*—waking consciousness; *svapnaḥ*—sleep; *suṣuptiḥ*—deep sleep; *iti*—thus; *ca*—and; *ucyate*—are called; *māyā-mātram*—merely illusion; *idaṁ*—this; *rājan*—O King; *nānātvam*—the duality; *pratyak-ātmani*—experienced by the pure soul.

TRANSLATION

The three states of intelligence are called waking consciousness, sleep and deep sleep. But, my dear King, the variegated experiences created for the pure living entity by these different states are nothing more than illusion.

PURPORT

Pure Kṛṣṇa consciousness exists beyond the various stages of material

awareness. Just as darkness vanishes in the presence of light, so illusory material intelligence, which is experienced as normal perception, dreaming and deep sleep, completely vanishes in the brilliant presence of pure Kṛṣṇa consciousness, the constitutional condition of every living entity.

TEXT 26

यथा जलधरा व्योम्नि
भवन्ति न भवन्ति च
ब्रह्मणीदं तथा विश्वम्
अवयव्युदयाप्ययात्

*yathā jala-dharā vyomni
bhavanti na bhavanti ca
brahmaṇīdaṁ tathā viśvam
avayavy udayāpyayāt*

SYNONYMS

yathā—just as; *jala-dharāḥ*—the clouds; *vyomni*—in the sky; *bhavanti*—are; *na bhavanti*—are not; *ca*—and; *brahmaṇi*—within the Absolute Truth; *idam*—this; *tathā*—similarly; *viśvam*—universe; *avayavi*—having parts; *udaya*—because of generation; *apyayāt*—and dissolution.

TRANSLATION

Just as clouds in the sky come into being and are then dispersed by the amalgamation and dissolution of their constituent elements, this material universe is created and destroyed within the Absolute Truth by the amalgamation and dissolution of its elemental, constituent parts.

TEXT 27

सत्यं ह्यवयवः प्रोक्तः
सर्वावयविनामिह
विनार्थेन प्रतीयेरन्
पटस्येवाङ्ग तन्तवः

*satyaṁ hy avayavaḥ proktaḥ
sarvāvayavinām iha
vinārthena pratīyeran
paṭasyevāṅga tantavaḥ*

SYNONYMS

satyam—real; *hi*—because; *avayavaḥ*—the ingredient cause; *proktaḥ*—is said to be; *sarva-avayavinām*—of all constituted entities; *iha*—in this created world; *vinā*—apart from; *arthena*—their manifest product; *pratīyeran*—they can be perceived; *paṭasya*—of a cloth; *iva*—as; *aṅga*—my dear King; *tantavaḥ*—the threads.

TRANSLATION

My dear King, it is stated [in the *Vedānta-sūtra*] that the ingredient cause that constitutes any manifested product in this universe can be perceived as a separate reality, just as the threads that make up a cloth can be perceived separately from their product.

TEXT 28

यत्सामान्यविशेषाभ्याम्
उपलभ्येत स भ्रमः
अन्योन्यापाश्रयात्सर्वम्
आद्यन्तवदवस्तु यत्

*yat sāmānya-viśeṣābhyām
upalabhyeta sa bhramaḥ
anyonyāpāśrayāt sarvam
ādy-antavad avastu yat*

SYNONYMS

yat—whatever; *sāmānya*—in terms of general cause; *viśeṣābhyām*—and specific product; *upalabhyeta*—is experienced; *saḥ*—that; *bhramaḥ*—is illusion; *anyonya*—mutual; *apāśrayāt*—because of dependence; *sarvam*—everything; *ādi-anta-vat*—subject to beginning and end; *avastu*—unreal; *yat*—which.

TRANSLATION

Anything experienced in terms of general cause and specific effect must be an illusion, because such causes and effects exist only relative to each other. Indeed, whatever has a beginning and an end is unreal.

PURPORT

The nature of a material cause cannot be perceived without perception of the effect. For example, the burning nature of fire cannot be perceived without observing the effect of fire, such as a burning object or ashes. Similarly, the saturating quality of water cannot be understood without observing the effect, a saturated cloth or paper. The organizational power of a man cannot be understood without observing the effect of his dynamic work,

namely a solid institution. In this way, not only do effects depend upon their causes, but the perception of the cause also depends upon observation of the effect. Thus both are defined relatively and have a beginning and an end. The conclusion is that all such material causes and effects are essentially temporary and relative, and consequently illusory.

The Supreme Personality of Godhead, although the cause of all causes, has no beginning or end. Therefore He is neither material nor illusory. Lord Kṛṣṇa's opulences and potencies are absolute reality, beyond the interdependence of material cause and effect.

TEXT 29

विकारः ख्यायमानोऽपि
 प्रत्यगात्मानमन्तरा
 न निरूप्योऽस्त्यणुरपि
 स्याच्चेच्चित्सम आत्मवत्

*vikāraḥ khyāyamāno 'pi
 pratyag-ātmānam antarā
 na nirūpyo 'sty aṇur api
 syāc cec cit-sama ātma-vat*

SYNONYMS

vikāraḥ—the transformation of created existence; *khyāyamānaḥ*—appearing; *api*—although; *pratyak-ātmānam*—the Supreme Soul; *antarā*—without; *na*—not; *nirūpyaḥ*—conceivable; *asti*—is; *aṇuḥ*—a single atom; *api*—even; *syāt*—it is so; *cet*—if; *cit-samaḥ*—equally spirit; *ātma-vat*—remaining as it is, without change.

TRANSLATION

Although perceived, the transformation of even a single atom of material nature has no ultimate definition without reference to the Supreme Soul. To be accepted as factually existing, something must possess the same quality as pure spirit—eternal, unchanging existence.

PURPORT

A mirage of water appearing in the desert is actually a manifestation of light; the false appearance of water is a specific transformation of light. That which falsely appears as independent material nature is similarly a transformation of the Supreme Personality of Godhead. Material nature is the external potency of the Lord.

TEXT 30

न हि सत्यस्य नानात्वम्
अविद्वान् यदि मन्यते
नानात्वं छिद्रयोर्यद्वज्ज
ज्योतिषोर्वातयोरिव

*na hi satyasya nānātvam
avidvān yadi manyate
nānātvam chidrayor yadvaj
jyotiṣor vātayor iva*

SYNONYMS

na—there is no; *hi*—indeed; *satyasya*—of the Absolute Truth;

nānātvam—duality; *avidvān*—a person not in true knowledge; *yadi*—if; *manyate*—he thinks; *nānātvam*—the duality; *chidrayoḥ*—of the two skies; *yadvat*—just as; *jyotiṣoḥ*—of the two celestial lights; *vātayōḥ*—of the two winds; *iva*—as.

TRANSLATION

There is no material duality in the Absolute Truth. The duality perceived by an ignorant person is like the difference between the sky contained in an empty pot and the sky outside the pot, or the difference between the reflection of the sun in water and the sun itself in the sky, or the difference between the vital air within one living body and that within another body.

TEXT 31

यथा हिरण्यं बहुधा समीयते
नृभिः क्रियाभिर्व्यवहारवर्त्मसु
एवं वचोभिर्भगवानधोक्षजो
व्याख्यायते लौकिकवैदिकैर्जनैः

yathā hiraṇyam bahudhā samīyate
nṛbhiḥ kriyābhir vyavahāra-vartmasu
evam vacobhir bhagavān adhokṣajo
vyākhyāyate laukika-vaidikair janaiḥ

SYNONYMS

yathā—just as; *hiraṇyam*—gold; *bahudhā*—in many forms; *samīyate*—appears; *nṛbhiḥ*—to men; *kriyābhiḥ*—in terms of different functions; *vyavahāra-vartmasu*—in ordinary usage; *evam*—similarly; *vacobhiḥ*—in

varying terms; *bhagavān*—the Personality of Godhead; *adhokṣajah*—the transcendental Lord, who is inconceivable to material senses; *vyākhyāyate*—is described; *laukika*—mundane; *vaidikaiḥ*—and Vedic; *janaiḥ*—by men.

TRANSLATION

According to their different purposes, men utilize gold in various ways, and gold is therefore perceived in various forms. In the same way, the Supreme Personality of Godhead, who is inaccessible to material senses, is described in various terms, both ordinary and Vedic, by different types of men.

PURPORT

All those who are not pure devotees of the Supreme Lord are basically trying to exploit the Lord and His energies. According to their strategy of exploitation, they conceive of and describe the Absolute Truth in various ways. In *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* the Absolute Truth presents Himself as He actually is for the benefit of sincere people who do not foolishly try to conceptually manipulate the Supreme Godhead.

TEXT 32

यथा घनोऽर्कप्रभवोऽर्कदर्शितो
ह्यर्काशभूतस्य च चक्षुषस्तमः
एवं त्वहं ब्रह्मगुणस्तदीक्षितो
ब्रह्मांशकस्यात्मन आत्मबन्धनः

yathā ghano 'rka-prabhavo 'rka-darśito
hy arkāṁśa-bhūtasya ca cakṣuṣas tamaḥ
evam tv ahaṁ brahma-guṇas tad-īkṣito

brahmāmśakasyātmana ātma-bandhanaḥ

SYNONYMS

yathā—as; *ghanaḥ*—a cloud; *arka*—of the sun; *prabhavaḥ*—the product; *arka*—by the sun; *darśitaḥ*—made visible; *hi*—indeed; *arka*—of the sun; *aṁśa-bhūtasya*—which is the partial expansion; *ca*—and; *cakṣuṣaḥ*—of the eye; *tamaḥ*—darkness; *evam*—in the same way; *tu*—indeed; *aham*—false ego; *brahma-guṇaḥ*—a quality of the Absolute Truth; *tat-ikṣitaḥ*—visible through the agency of that Absolute Truth; *brahma-aṁśakasya*—of the partial expansion of the Absolute Truth; *ātmanaḥ*—of the *jīva* soul; *ātma-bandhanaḥ*—serving to obstruct perception of the Supreme Soul.

TRANSLATION

Although a cloud is a product of the sun and is also made visible by the sun, it nevertheless creates darkness for the viewing eye, which is another partial expansion of the sun. Similarly, material false ego, a particular product of the Absolute Truth made visible by the Absolute Truth, obstructs the individual soul, another partial expansion of the Absolute Truth, from realizing the Absolute Truth.

TEXT 33

घनो यदार्कप्रभवो विदीर्यते
चक्षुः स्वरूपं रविमीक्षते तदा
यदा ह्यहङ्कार उपाधिरात्मनो
जिज्ञासया नश्यति तर्ह्यनुस्मरेत्

ghano yadārka-prabhavo vidīryate

*cakṣuḥ svarūpaṁ ravim ikṣate tadā
yadā hy ahaṅkāra upādhir ātmano
jijñāsayā naśyati tarhy anusmaret*

SYNONYMS

ghanaḥ—the cloud; *yadā*—when; *arka-prabhavaḥ*—the product of the sun; *vidīryate*—is torn apart; *cakṣuḥ*—the eye; *svarūpaṁ*—in its real form; *ravim*—the sun; *ikṣate*—sees; *tadā*—then; *yadā*—when; *hi*—indeed also; *ahaṅkāraḥ*—false ego; *upādhiḥ*—the superficial covering; *ātmanaḥ*—of the spirit soul; *jijñāsayā*—by spiritual inquiry; *naśyati*—is destroyed; *tarhi*—at that time; *anusmaret*—one gains his proper remembrance.

TRANSLATION

When the cloud originally produced from the sun is torn apart, the eye can see the actual form of the sun. Similarly, when the spirit soul destroys his material covering of false ego by inquiring into the transcendental science, he regains his original spiritual awareness.

PURPORT

Just as the sun can burn away the clouds that prevent one from seeing it, the Supreme Lord (and He alone) can remove the false ego that prevents one from seeing Him. There are some creatures, however, like owls, who are averse to seeing the sun. In the same way, those who are not interested in spiritual knowledge will never receive the privilege of seeing God.

TEXT 34

यदैवमेतेन विवेकहेतिना

मायामयाहङ्करणात्मबन्धनम्
छित्त्वाच्युतात्मानुभवोऽवतिष्ठते
तमाहुरात्यन्तिकमङ्ग सम्प्लवम्

*yadaivam etena viveka-hetinā
māyā-mayāhañkaraṇātma-bandhanam
chittvācyutātmānubhavo 'vatiṣṭhate
tam āhur ātyantikam aṅga samplavam*

SYNONYMS

yadā—when; *evam*—in this way; *etena*—by this; *viveka*—of discrimination; *hetinā*—sword; *māyā-maya*—illusory; *ahañkaraṇa*—false ego; *ātma*—of the soul; *bandhanam*—the cause of bondage; *chittvā*—cutting off; *acyuta*—of the infallible; *ātma*—Supreme Soul; *anubhavaḥ*—realization; *avatiṣṭhate*—develops firmly; *tam*—that; *āhuḥ*—they call; *ātyantikam*—ultimate; *aṅga*—my dear King; *samplavam*—annihilation.

TRANSLATION

My dear Parīkṣit, when the illusory false ego that binds the soul has been cut off with the sword of discriminating knowledge and one has developed realization of Lord Acyuta, the Supreme Soul, this is called the *ātyantika*, or ultimate, annihilation of material existence.

TEXT 35

नित्यदा सर्वभूतानां
ब्रह्मादीनां परन्तप
उत्पत्तिप्रलयावेके

सूक्ष्मज्ञाः सम्प्रचक्षते

*nityadā sarva-bhūtānām
brahmādinām parantapa
utpatti-pralayāv eke
sūkṣma-jñāḥ sampracakṣate*

SYNONYMS

nityadā—constantly; *sarva-bhūtānām*—of all created beings; *brahma-ādinām*—beginning with Lord Brahmā; *param-tapa*—O subduer of the enemies; *utpatti*—creation; *pralayau*—and annihilation; *eke*—some; *sūkṣma-jñāḥ*—expert knowers of subtle things; *sampracakṣate*—declare.

TRANSLATION

Experts in the subtle workings of nature, O subduer of the enemy, have declared that there are continuous processes of creation and annihilation that all created beings, beginning with Brahmā, constantly undergo.

TEXT 36

कालस्रोतोजवेनाशु
ह्रियमाणस्य नित्यदा
परिणामिनां अवस्थास्ता
जन्मप्रलयहेतवः

*kāla-sroto-javenāśu
hriyamāṇasya nityadā
pariṇāminām avasthās tā*

janma-pralaya-hetavaḥ

SYNONYMS

kāla—of time; *srotaḥ*—of the mighty current; *javena*—by the force; *āśu*—rapidly; *hriyamāṇasya*—of that which is being taken away; *nityadā*—constantly; *pariṇāminām*—of things subject to transformation; *avasthāḥ*—the various conditions; *tāḥ*—they; *janma*—of birth; *pralaya*—and annihilation; *hetavaḥ*—the causes.

TRANSLATION

All material entities undergo transformation and are constantly and swiftly eroded by the mighty currents of time. The various stages of existence that material things exhibit are the perpetual causes of their generation and annihilation.

TEXT 37

अनाद्यन्तवतानेन
कालेनेश्वरमूर्तिना
अवस्था नैव दृश्यन्ते
वियति ज्योतिषां इव

anādy-antavatānena
kāleneśvara-mūrtinā
avasthā naiva dṛśyante
viyati jyotiṣāṃ iva

SYNONYMS

anādi-anta-vatā—without beginning or end; *anena*—by this; *kālena*—time; *īśvara*—of the Supreme Personality of Godhead; *mūrtinā*—the representation; *avasthāḥ*—the different stages; *na*—not; *eva*—indeed; *dṛśyante*—are seen; *viyati*—in outer space; *jyotiṣām*—of the moving planets; *iva*—just as.

TRANSLATION

These stages of existence created by beginningless and endless time, the impersonal representative of the Supreme Lord, are not visible, just as the infinitesimal momentary changes of position of the planets in the sky cannot be directly seen.

PURPORT

Although everyone knows that the sun is constantly moving in the sky, one cannot normally see the sun moving. Similarly, no one can directly perceive his hair or nails growing, although with the passing of time we perceive the fact of growth. Time, the potency of the Lord, is very subtle and powerful and is an insurmountable barrier to fools who are trying to exploit the material creation.

TEXT 38

नित्यो नैमित्तिकश्चैव
तथा प्राकृतिको लयः
आत्यन्तिकश्च कथितः
कालस्य गतिरीदृशी

*nityo naimittikaś caiva
tathā prākṛtiko layaḥ*

*ātyantikaś ca kathitaḥ
kālasya gatiḥ īdṛśī*

SYNONYMS

nityaḥ—continuous; *naimittikaḥ*—occasional; *ca*—and; *eva*—indeed; *tathā*—also; *prākṛtikaḥ*—natural; *layaḥ*—annihilation; *ātyantikaḥ*—final; *ca*—and; *kathitaḥ*—are described; *kālasya*—of time; *gatiḥ*—the progress; *īdṛśī*—like this.

TRANSLATION

In this way the progress of time is described in terms of the four kinds of annihilation—continuous, occasional, elemental and final.

TEXT 39

एताः कुरुश्रेष्ठ जगद्विधातुर्
नारायणस्याखिलसत्त्वधाम्नः
लीलाकथास्ते कथिताः समासतः
कात्स्नर्येन नाजोऽप्यभिधातुमीशः

*etāḥ kuru-śreṣṭha jagad-vidhātur
nārāyaṇasyākhila-sattva-dhāмнаḥ
līlā-kathās te kathitāḥ samāsataḥ
kārtsnyena nājo 'py abhidhātum īśaḥ*

SYNONYMS

etāḥ—these; *kuru-śreṣṭha*—O best of the Kurus; *jagat-vidhātuḥ*—of the creator of the universe; *nārāyaṇasya*—of Lord Nārāyaṇa; *akhila-sattva-dhāмнаḥ*—the

reservoir of all existences; *līlā-kathāḥ*—the pastime narrations; *te*—to you; *kathitāḥ*—have been related; *samāsataḥ*—in summary; *kārtsnyena*—entirely; *na*—not; *ajaḥ*—unborn Brahmā; *api*—even; *abhidhātum*—to enumerate; *īśaḥ*—is capable.

TRANSLATION

O best of the Kurus, I have related to you these narrations of the pastimes of Lord Nārāyaṇa, the creator of this world and the ultimate reservoir of all existence, presenting them to you only in brief summary. Even Lord Brahmā himself would be incapable of describing them entirely.

TEXT 40

संसारसिन्धुमतिदुस्तरमुत्तितीर्षोर्
नान्यः प्लवो भगवतः पुरुषोत्तमस्य
लीलाकथारसनिषेवणमन्तरेण
पुंसो भवेद्विविधदुःखदवार्दितस्य

saṁsāra-sindhūm ati-dustaram uttītīrṣor
nānyaḥ plavo bhagavataḥ puruṣottamasya
līlā-kathā-rasa-niṣevaṇam antareṇa
pumso bhaved vividha-duḥkha-davārditasya

SYNONYMS

saṁsāra—of material existence; *sindhūm*—the ocean; *ati-dustaram*—impossible to cross; *uttītīrṣoḥ*—for one who desires to cross; *na*—there is not; *anyaḥ*—any other; *plavaḥ*—boat; *bhagavataḥ*—of the Personality of Godhead; *puruṣa-uttamasya*—the Supreme Lord; *līlā-kathā*—of

the narrations of the pastimes; *rasa*—to the transcendental taste; *niṣevaṇam*—the rendering of service; *antareṇa*—apart from; *pumsaḥ*—for a person; *bhavet*—there can be; *vividha*—various; *duḥkha*—of material miseries; *dava*—by the fire; *arditasya*—who is distressed.

TRANSLATION

For a person who is suffering in the fire of countless miseries and who desires to cross the insurmountable ocean of material existence, there is no suitable boat except that of cultivating devotion to the transcendental taste for the narrations of the Supreme Personality of Godhead's pastimes.

PURPORT

Although it is not possible to completely describe the pastimes of the Lord, even a partial appreciation can save one from the unbearable miseries of material existence. The fever of material existence can be removed only by the medicine of the holy name and pastimes of the Supreme Lord, which are perfectly narrated in *Śrīmad-Bhāgavatam*.

TEXT 41

पुराणसंहितामेताम्
ऋषिर्नारायणोऽव्ययः
नारदाय पुरा प्राह
कृष्णद्वैपायनाय सः

*purāṇa-saṁhitām etām
ṛṣir nārāyaṇo 'vyayaḥ
nāradāya purā prāha*

kṛṣṇa-dvaipāyanāya saḥ

SYNONYMS

purāṇa—of all the *Purāṇas*; *saṁhitām*—the essential compendium; *etām*—this; *ṛṣiḥ*—the great sage; *nārāyaṇaḥ*—Lord Nara-Nārāyaṇa; *avyayaḥ*—the infallible; *nāradāya*—to Nārada Muni; *purā*—previously; *prāha*—spoke; *kṛṣṇa-dvaipāyanāya*—to Kṛṣṇa Dvaipāyana Vedavyāsa; *saḥ*—he, Nārada.

TRANSLATION

Long ago this essential anthology of all the *Purāṇas* was spoken by the infallible Lord Nara-Nārāyaṇa Ṛṣi to Nārada, who then repeated it to Kṛṣṇa Dvaipāyana Vedavyāsa.

TEXT 42

स वै मह्यं महाराज
भगवान् बादरायणः
इमां भागवतीं प्रीतः
संहितां वेदसम्मिताम्

*sa vai mahyam mahā-rāja
bhagavān bādarāyaṇaḥ
imām bhāgavatīm prītaḥ
saṁhitām veda-sammitām*

SYNONYMS

saḥ—he; *vai*—indeed; *mahyam*—to me, Śukadeva Gosvāmī; *mahārāja*—O King Parīkṣit; *bhagavān*—the powerful incarnation of the Supreme Lord;

bādarāyaṇaḥ—Śrīla Vyāsadeva; *imām*—this; *bhāgavatīm*—*Bhāgavata* scripture; *prītaḥ*—being satisfied; *saṁhitām*—the anthology; *veda-sammitām*—equal in status to the four *Vedas*.

TRANSLATION

My dear Mahārāja Parīkṣit, that great personality Śrīla Vyāsadeva taught me this same scripture, *Çrémad-Bhāgavatam*, which is equal in stature to the four *Vedas*.

TEXT 43

इमां वक्ष्यत्यसौ सूत
ऋषिभ्यो नैमिषालये
दीर्घसत्रे कुरुश्रेष्ठ
सम्पृष्टः शौनकादिभिः

imām vakṣyaty asau sūta
ṛṣibhyo naimiṣālaye
dīrgha-satre kuru-śreṣṭha
samprṣṭaḥ śaunakādibhiḥ

SYNONYMS

imam—this; *vakṣyati*—will speak; *asau*—present before us; *sūtaḥ*—Sūta Gosvāmī; *ṛṣibhyaḥ*—to the sages; *naimiṣa-ālaye*—in the forest of Naimiṣa; *dīrgha-satre*—at the lengthy sacrificial performance; *kuru-śreṣṭha*—O best of the Kurus; *samprṣṭaḥ*—questioned; *śaunaka-ādibhiḥ*—by the assembly led by Śaunaka.

TRANSLATION

O best of the Kurus, the same Sūta Gosvāmī who is sitting before us will speak this *Bhāgavatam* to the sages assembled in the great sacrifice at Naimiṣāraṇya. This he will do when questioned by the members of the assembly, headed by Śaunaka.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Twelfth Canto, Fourth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Four Categories of Universal Annihilation."

4. Śukadeva Gosvāmī's Final Instructions to Mahārāja Parīkṣit

This chapter explains how King Parīkṣit's fear of death from the snakebird Takṣaka was averted by Śukadeva Gosvāmī's brief instructions on the Absolute Truth.

Having in the last chapter described the four processes of annihilation that act in this material world, Śrīla Śukadeva Gosvāmī now reminds Parīkṣit Mahārāja how he had previously, in the Third Canto, discussed the measurement of time and of the various millennia of universal history. During a single day of Lord Brahmā, constituting one thousand cycles of four ages, fourteen different Manus rule and die. Thus death is unavoidable for every embodied being, but the soul itself never dies, being entirely distinct from the material body. Śrī Śukadeva Gosvāmī then states that in *Śrīmad-Bhāgavatam*

he has repeatedly chanted the glories of the Supreme Soul, Lord Śrī Hari, from whose satisfaction Brahmā takes birth and from whose anger Rudra is born. The idea "I will die" is simply the mentality of animals, because the soul does not undergo the bodily phases of previous nonexistence, birth, existence and death. When the body's subtle mental covering is destroyed by transcendental knowledge, the soul within the body again exhibits his original identity. Just as the temporal existence of a lamp comes about by the combination of oil, the vessel, the wick and the fire, the material body comes about by the amalgamation of the three modes of nature. The material body appears at birth and displays life for some time. Finally, the combination of material modes dissolves, and the body undergoes death, a phenomenon similar to the extinguishing of a lamp. Śukadeva addresses the king, saying, "You should fix yourself in meditation upon Lord Vāsudeva, and thus the bite of the snake-bird will not affect you."

TEXT 1

श्रीशुक उवाच
अत्रानुवर्ण्यतेऽभीक्षणं
विश्वात्मा भगवान् हरिः
यस्य प्रसादजो ब्रह्मा
रुद्रः क्रोधसमुद्भवः

śrī-śuka uvāca
atrānuvarṇyate 'bhikṣṇam
viśvātmā bhagavān hariḥ
yasya prasāda-jo brahmā
rudraḥ krodha-samudbhavaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *atra*—in this *Śrīmad-Bhāgavatam*; *anuvārṇyate*—is elaborately described; *abhīkṣṇam*—repeatedly; *viśva-ātmā*—the soul of the entire universe; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—Lord Hari; *yasya*—of whom; *prasāda*—from the satisfaction; *jaḥ*—born; *brahmā*—Lord Brahmā; *rudraḥ*—Lord Śiva; *krodha*—from the anger; *samudbhavaḥ*—whose birth.

TRANSLATION

Śukadeva Gosvāmī said: This Śrīmad-Bhāgavatam has elaborately described in various narrations the Supreme Soul of all that be—the Personality of Godhead, Hari—from whose satisfaction Brahmā is born and from whose anger Rudra takes birth.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura has given a very elaborate summary of *Śrīmad-Bhāgavatam* in his commentary on this verse. The essence of the great *ācārya's* statement is that unconditional loving surrender to the Supreme Lord, Kṛṣṇa, as described by Śukadeva Gosvāmī, is the highest perfection of life. The exclusive purpose of *Śrīmad-Bhāgavatam* is to convince the conditioned soul to execute such surrender to the Lord and go back home, back to Godhead.

TEXT 2

त्वं तु राजन्मरिष्येति
पशुबुद्धिमिमां जहि

न जातः प्रागभूतोऽद्य
देहवत्त्वं न नङ्क्ष्यसि

*tvam tu rājan mariṣyeti
paśu-buddhim imām jahi
na jātaḥ prāg abhūto 'dya
deha-vat tvam na naṅkṣyasi*

SYNONYMS

tvam—you; *tu*—but; *rājan*—O King; *mariṣye*—I am about to die; *iti*—thus thinking; *paśu-buddhim*—animalistic mentality; *imām*—this; *jahi*—give up; *na*—not; *jātaḥ*—born; *prāk*—previously; *abhūtaḥ*—nonexistent; *adya*—today; *deha-vat*—like the body; *tvam*—you; *na naṅkṣyasi*—will not be destroyed.

TRANSLATION

O King, give up the animalistic mentality of thinking, "I am going to die." Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed.

PURPORT

At the end of the First Canto (1.19.15) King Parīkṣit stated:

*taṁ mopajātaṁ pratiyantu viprā
gaṅgā ca devī dhr̥ta-cittam īse
dvijopasṛṣṭaḥ kuhakas takṣako vā
daśatv alaṁ gāyata viṣṇu-gāthāḥ*

"O *brāhmaṇas*, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have

already taken the lotus feet of the Lord into my heart. Let the snake-bird—or whatever magical thing the *brāhmaṇa* created—bite me at once. I only desire that you all continue singing the deeds of Lord Viṣṇu."

Even before hearing *Śrīmad-Bhāgavatam*, King Parikṣit was a *mahā-bhāgavata*, a great and pure devotee of Lord Kṛṣṇa. There was actually no animalistic fear of death within the King, but for our sake Śukadeva Gosvāmī is speaking very strongly to his disciple, just as Lord Kṛṣṇa speaks strongly to Arjuna in *Bhagavad-gītā*.

TEXT 3

न भविष्यसि भूत्वा त्वं
पुत्रपौत्रादिरूपवान्
बीजाङ्कुरवद्देहादेर्
व्यतिरिक्तो यथानलः

*na bhaviṣyasi bhūtvā tvam
putra-pautrādi-rūpavān
bījāṅkura-vad dehāder
vyatirikto yathānalah*

SYNONYMS

na bhaviṣyasi—you will not come into being; *bhūtvā*—becoming; *tvam*—you; *putra*—of children; *pautra*—grandchildren; *ādi*—and so on; *rūpa-vān*—assuming the forms; *bīja*—the seed; *āṅkura*—and the sprout; *vat*—like; *deha-ādeḥ*—from the material body and its paraphernalia; *vyatiriktaḥ*—distinct; *yathā*—as; *analah*—the fire (from the wood).

TRANSLATION

You will not take birth again in the form of your sons and grandsons, like a sprout taking birth from a seed and then generating a new seed. Rather, you are entirely distinct from the material body and its paraphernalia, in the same way that fire is distinct from its fuel.

PURPORT

Sometimes one dreams of being reborn as the son of one's son, in the hope of perpetually remaining in the same material family. As stated in the *śruti-mantra*, *pitā putreṇa pitṛmān yoni-yonau*: "A father has a father in his son, because he may take birth as his own grandson." The purpose of *Śrīmad-Bhāgavatam* is spiritual liberation and not the foolish prolonging of the illusion of bodily identification. That is clearly stated in this verse.

TEXT 4

स्वप्ने यथा शिरश्छेदं
पञ्चत्वाद्यात्मनः स्वयम्
यस्मात्पश्यति देहस्य
तत आत्मा ह्यजोऽमरः

*svaṇe yathā śiraś-chedaṁ
pañcatvādy ātmanaḥ svayam
yasmāt paśyati dehasya
tata ātmā hy ajo 'maraḥ*

SYNONYMS

svapne—in a dream; *yathā*—as; *śiraḥ*—of one's head; *chedam*—the cutting off; *pañcatva-ādi*—the condition of being composed of the five material elements, and other material conditions; *ātmanaḥ*—one's own; *svayam*—oneself; *yasmāt*—because; *paśyati*—one sees; *dehasya*—of the body; *tataḥ*—therefore; *ātmā*—the soul; *hi*—certainly; *ajāḥ*—unborn; *amaraḥ*—immortal.

TRANSLATION

In a dream one can see his own head being cut off and thus understand that his actual self is standing apart from the dream experience. Similarly, while awake one can see that his body is a product of the five material elements. Therefore it is to be understood that the actual self, the soul, is distinct from the body it observes and is unborn and immortal.

TEXT 5

घटे भिन्ने घटाकाश
आकाशः स्याद्यथा पुरा
एवं देहे मृते जीवो
ब्रह्म सम्पद्यते पुनः

ghaṭe bhinne ghaṭākāśa
ākāśaḥ syād yathā purā
evam dehe mṛte jīvo
brahma sampadyate punaḥ

SYNONYMS

ghaṭe—a pot; *bhinne*—when it is broken; *ghāṭa-ākāśaḥ*—the sky within the pot; *ākāśaḥ*—sky; *syāt*—remains; *yathā*—as; *purā*—previously;

evam—similarly; *dehe*—the body; *mṛte*—when it is given up, in the liberated condition; *jīvaḥ*—the individual soul; *brahma*—his spiritual status; *sampadyate*—attains; *punaḥ*—once again.

TRANSLATION

When a pot is broken, the portion of sky within the pot remains as the element sky, just as before. In the same way, when the gross and subtle bodies die, the living entity within resumes his spiritual identity.

TEXT 6

मनः सृजति वै देहान्
गुणान् कर्माणि चात्मनः
तन्मनः सृजते माया
ततो जीवस्य संसृतिः

manaḥ sṛjati vai dehān
guṇān karmāṇi cātmanaḥ
tan manaḥ sṛjate māyā
tato jīvasya saṁsṛtiḥ

SYNONYMS

manaḥ—the mind; *sṛjati*—produces; *vai*—indeed; *dehān*—the material bodies; *guṇān*—the qualities; *karmāṇi*—the activities; *ca*—and; *ātmanaḥ*—of the soul; *tat*—that; *manaḥ*—mind; *sṛjate*—produces; *māyā*—the illusory potency of the Supreme Lord; *tataḥ*—thus; *jīvasya*—of the individual living being; *saṁsṛtiḥ*—the material existence.

TRANSLATION

The material bodies, qualities and activities of the spirit soul are created by the material mind. That mind is itself created by the illusory potency of the Supreme Lord, and thus the soul assumes material existence.

TEXT 7

स्नेहाधिष्ठानवर्त्यग्नि-
संयोगो यावदीयते
तावद्दीपस्य दीपत्वम्
एवं देहकृतो भवः
रजःसत्त्वतमोवृत्त्या
जायतेऽथ विनश्यति

*snehādhiṣṭhāna-varty-agni-
saṁyogo yāvad īyate
tāvad dīpasya dīpatvam
evam deha-kṛto bhavaḥ
rajaḥ-sattva-tamo-vṛtṭyā
jāyate 'tha vinaśyati*

SYNONYMS

sneha—of the oil; *adhiṣṭhāna*—the vessel; *varti*—the wick; *agni*—and the fire; *saṁyogaḥ*—the combination; *yāvat*—to which extent; *īyate*—is seen; *tāvat*—to that extent; *dīpasya*—of the lamp; *dīpatvam*—the status of functioning as a lamp; *evam*—similarly; *deha-kṛtaḥ*—due to the material body; *bhavaḥ*—material existence; *rajaḥ-sattva-tamaḥ*—of the modes of passion,

goodness and ignorance; *vṛtṭyā*—by the action; *jāyate*—arises; *atha*—and; *vinaśyati*—is destroyed.

TRANSLATION

A lamp functions as such only by the combination of its fuel, vessel, wick and fire. Similarly, material life, based on the soul's identification with the body, is developed and destroyed by the workings of material goodness, passion and ignorance, which are the constituent elements of the body.

TEXT 8

न तत्रात्मा स्वयंज्योतिर्
यो व्यक्ताव्यक्तयोः परः
आकाश इव चाधारो
ध्रुवोऽनन्तोपमस्ततः

*na tatrātmā svayam-jyotir
yo vyaktāvyaktayoḥ paraḥ
ākāśa iva cādhāro
dhruvo 'nantopamas tataḥ*

SYNONYMS

na—not; *tatra*—there; *ātmā*—the soul; *svayam-jyotiḥ*—self-luminous; *yaḥ*—who; *vyakta-avyaktayoḥ*—from the manifest and the unmanifest (the gross and subtle bodies); *paraḥ*—different; *ākāśaḥ*—the sky; *iva*—as; *ca*—and; *ādhāraḥ*—the basis; *dhruvaḥ*—fixed; *ananta*—without end; *upamaḥ*—or comparison; *tataḥ*—thus.

TRANSLATION

The soul within the body is self-luminous and is separate from the visible gross body and invisible subtle body. It remains as the fixed basis of changing bodily existence, just as the ethereal sky is the unchanging background of material transformation. Therefore the soul is endless and without material comparison.

TEXT 9

एवमात्मानमात्मस्थम्
आत्मनैवामृश प्रभो
बुद्ध्यनुमानगर्भिण्या
वासुदेवानुचिन्तया

*evam ātmānam ātma-stham
ātmanaivāmṛśa prabho
buddhyānumāna-garbhiṅyā
vāsudevānucintayā*

SYNONYMS

evam—in this way; *ātmānam*—your true self; *ātma-stham*—situated within the bodily covering; *ātmanā*—with your mind; *eva*—indeed; *āmṛśa*—consider carefully; *prabho*—O master of the self (King Parīkṣit); *buddhyā*—with intelligence; *anumāna-garbhiṅyā*—conceived by logic; *vāsudeva-anucintayā*—with meditation upon Lord Vāsudeva.

TRANSLATION

My dear King, by constantly meditating upon the Supreme Lord, Vāsudeva, and by applying clear and logical intelligence, you should carefully consider your true self and how it is situated within the material body.

TEXT 10

चोदितो विप्रवाक्येन
न त्वां धक्ष्यति तक्षकः
मृत्यवो नोपधक्ष्यन्ति
मृत्यूनां मृत्युमीश्वरम्

*codito vipra-vākyena
na tvām dhakṣyati takṣakaḥ
mṛtyavo nopadhakṣyanti
mṛtyūnām mṛtyum īśvaram*

SYNONYMS

coditaḥ—sent; *vipra-vākyena*—by the words of the *brāhmaṇa*; *na*—not; *tvām*—you; *dhakṣyati*—will burn; *takṣakaḥ*—the snake-bird Takṣaka; *mṛtyavaḥ*—the agents of death personified; *na upadhakṣyanti*—cannot burn; *mṛtyūnām*—of these causes of death; *mṛtyum*—the very death; *īśvaram*—the master of the self.

TRANSLATION

The snake-bird Takṣaka, sent by the curse of the *brāhmaëa*, will not burn your true self. The agents of death will never burn such a master of the self as you, for you have already conquered all dangers on your path back to Godhead.

PURPORT

Real death is the covering of one's eternal Kṛṣṇa consciousness. For the soul, material illusion is just like death, but Parīkṣit Mahārāja had already destroyed all those dangers that threaten one's spiritual life, such as lust, envy and fear. Śukadeva Gosvāmī here congratulates the great saintly king, who, as a pure devotee of Lord Kṛṣṇa homeward bound to the spiritual sky, was far beyond the reach of death.

TEXTS 11-12

अहं ब्रह्म परं धाम
ब्रह्माहं परमं पदम्
एवं समीक्ष्य चात्मानम्
आत्मन्याधाय निष्कले

दशन्तं तक्षकं पादे
लेलिहानं विषाननैः
न द्रक्ष्यसि शरीरं च
विश्वं च पृथगात्मनः

*ahaṁ brahma paraṁ dhāma
brahmāhaṁ paramaṁ padam
evaṁ samīkṣya cātmānam
ātmany ādhāya niṣkale*

*daśantaṁ takṣakaṁ pāde
lelihānaṁ viṣānanaiḥ
na drakṣyasi śarīraṁ ca*

viśvam ca pṛthag ātmanaḥ

SYNONYMS

aham—I; *brahma*—the Absolute Truth; *param*—supreme; *dhāma*—the abode; *brahma*—the Absolute Truth; *aham*—I; *paramam*—the supreme; *padam*—destination; *evam*—thus; *samīkṣya*—considering; *ca*—and; *ātmānam*—yourself; *ātmani*—in the Supreme Self; *ādhāya*—placing; *niṣkale*—which is free from material designation; *daśantam*—biting; *takṣakam*—Takṣaka; *pāde*—upon your foot; *leliḥānam*—the snake, licking his lips; *viṣa-ānanaiḥ*—with his mouth full of poison; *na drakṣyasi*—you will not even notice; *śarīram*—your body; *ca*—and; *viśvam*—the entire material world; *ca*—and; *pṛthag*—separate; *ātmanaḥ*—from the self.

TRANSLATION

You should consider, "I am nondifferent from the Absolute Truth, the supreme abode, and that Absolute Truth, the supreme destination, is nondifferent from me." Thus resigning yourself to the Supreme Soul, who is free from all material misidentifications, you will not even notice the snake-bird Takṣaka when he approaches with his poison-filled fangs and bites your foot. Nor will you see your dying body or the material world around you, because you will have realized yourself to be separate from them.

TEXT 13

एतत्ते कथितं तात
यदात्मा पृष्टवान्पृप
हरेर्विधात्मनश्चेष्टां

किं भूयः श्रोतुमिच्छसि

*etat te kathitam tāta
yad ātmā pṛṣṭavān nṛpa
harer viśvātmanaś ceṣṭām
kim bhūyaḥ śrotum icchasi*

SYNONYMS

etat—this; *te*—to you; *kathitam*—narrated; *tāta*—my dear Parīkṣit; *yad*—which; *ātmā*—you; *pṛṣṭavān*—inquired; *nṛpa*—O King; *hareḥ*—of the Supreme Personality of Godhead; *viśva-ātmanaḥ*—of the Soul of the universe; *ceṣṭām*—the pastimes; *kim*—what; *bhūyaḥ*—further; *śrotum*—to hear; *icchasi*—do you wish.

TRANSLATION

Beloved King Parīkṣit, I have narrated to you the topics you originally inquired about—the pastimes of Lord Hari, the Supreme Soul of the universe. Now, what more do you wish to hear?

PURPORT

In his commentary on this text, Śrīla Jīva Gosvāmī has elaborately demonstrated, by citing many *Bhāgavatam* verses, the exalted devotional position of King Parīkṣit, who was fully determined to fix his mind upon Lord Kṛṣṇa and go back home, back to Godhead.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Twelfth Canto, Fifth Chapter, of the Śrīmad-Bhāgavatam, entitled "Śukadeva Gosvāmī's Final Instructions to Mahārāja Parīkṣit."

6. Mahārāja Parīkṣit Passes Away

This chapter describes Mahārāja Parīkṣit's attainment of liberation, Mahārāja Janamejaya's performance of sacrifice for killing all snakes, the origin of the *Vedas*, and Śrīla Vedavyāsa's dividing of the Vedic literature.

After hearing the words of Śrī Śukadeva, Mahārāja Parīkṣit stated that by having listened to the *Bhāgavatam*, which is the compendium of the *Purāṇas* and which is full of the nectarean pastimes of the Supreme Personality of Godhead, Lord Uttamaḥśloka, Parīkṣit had attained the transcendental position of fearlessness and oneness with the Supreme. His ignorance had been dispelled, and by the mercy of Śrī Śukadeva he had gained sight of the supremely auspicious personal form of God, namely the Personality of Godhead, Śrī Hari. As a result, he had cast aside all fear of death. Śrī Parīkṣit Mahārāja then begged Śukadeva Gosvāmī to permit him to fix his heart upon the lotus feet of Lord Hari and give up his life. Granting this permission, Śrī Śukadeva rose and departed. Subsequently Mahārāja Parīkṣit, free of all doubts, sat down in yogic posture and merged himself in meditation upon the Supersoul. Then the snake-bird Takṣaka, arriving in the disguise of a *brāhmaṇa*, bit him, and the body of the saintly king immediately burned to ashes.

Janamejaya, the son of Parīkṣit, became very angry when he received news of his father's death, and he began a sacrificial performance for the purpose of destroying all the snakes. Even though Takṣaka received protection from Indra, he nevertheless became attracted by the *mantras* and was about to fall into the fire. Seeing this, Bṛhaspati, the son of Aṅgirā Ṛṣi, came and advised Mahārāja Janamejaya that Takṣaka could not be killed because he had drunk

the nectar of the demigods. Furthermore, Aṅgirā said that all living entities must enjoy the fruits of their past activities. Therefore the king should give up this sacrifice. Janamejaya was thus convinced by the words of Bṛhaspati and stopped his sacrifice.

Thereafter Sūta Gosvāmī, in response to questions from Śrī Śaunaka, described the divisions of the *Vedas*. From the heart of the topmost demigod, Brahmā, came the subtle transcendental vibration, and from this subtle sound vibration arose the syllable *om*, greatly potent and self-luminous. Using this *omkāra*, Lord Brahmā created the original *Vedas* and taught them to his sons, Marīci and others, who were all saintly leaders of the *brāhmaṇa* community. This body of Vedic knowledge was handed down through the disciplic succession of spiritual masters until the end of Dvāpara-yuga, when Lord Vyāsadeva divided it into four parts and instructed various schools of sages in these four *samhitās*. When the sage Yājñavalkya was rejected by his spiritual master, he had to give up all the Vedic *mantras* he had received from him. To obtain new *mantras* of the *Yajur Veda*, Yājñavalkya worshiped the Supreme Lord in the form of the sun-god. Śrī Sūryadeva subsequently fulfilled his prayer.

TEXT 1

सूत उवाच

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

sūta uvāca

etan niśamya muninābhihitam parīkṣid

*vyāsātmajena nikhilātma-dṛśā samena
tat-pāda-mūlam upasṛtya natena mūrdhnā
baddhāñjalis tam idam āha sa viṣṇurātaḥ*

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *etat*—this; *niśamya*—hearing; *muninā*—by the sage (Śukadeva); *abhihitam*—narrated; *parīkṣit*—Mahārāja Parīkṣit; *vyāsa-ātma-jena*—by the son of Vyāsadeva; *nikhila*—of all living beings; *ātma*—the Supreme Lord; *dṛśā*—who sees; *samena*—who is perfectly equipoised; *tat*—of him (Śukadeva); *pāda-mūlam*—to the lotus feet; *upasṛtya*—going up; *natena*—bowed down; *mūrdhnā*—with his head; *baddha-añjaliḥ*—his arms folded in supplication; *tam*—to him; *idam*—this; *āha*—said; *sah*—he; *viṣṇu-rātaḥ*—Parīkṣit, who while still in the womb had been protected by Lord Kṛṣṇa Himself.

TRANSLATION

Sūta Gosvāmī said: After hearing all that was narrated to him by the self-realized and equipoised Śukadeva, the son of Vyāsadeva, Mahārāja Parīkṣit humbly approached his lotus feet. Bowing his head down upon the sage's feet, the King, who had lived his entire life under the protection of Lord Viṣṇu, folded his hands in supplication and spoke as follows.

PURPORT

According to Śrīla Viśvanātha Cakravartī Ṭhākura, some of the sages present while Śukadeva was instructing King Parīkṣit were impersonalist philosophers. Thus the word *samena* indicates that in the previous chapter Śukadeva Gosvāmī had spoken the philosophy of self-realization in a way pleasing to such intellectual *yogīs*.

TEXT 2

राजोवाच

सिद्धोऽस्म्यनुगृहीतोऽस्मि
भवता करुणात्मना
श्रावितो यच्च मे साक्षाद्
अनादिनिधनो हरिः

rājovāca

*siddho 'smy anugṛhīto 'smi
bhavatā karuṇātmanā
śrāvito yac ca me sākṣād
anādi-nidhano hariḥ*

SYNONYMS

rājā uvāca—King Parīkṣit said; *siddhaḥ*—fully successful; *asmi*—I am; *anugṛhītaḥ*—shown great mercy; *asmi*—I am; *bhavatā*—by your good self; *karuṇā-ātmanā*—who are full of mercy; *śrāvitaḥ*—has been described aurally; *yac*—because; *ca*—and; *me*—to me; *sākṣāt*—directly; *anādi*—who has no beginning; *nidhanaḥ*—or end; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

Mahārāja Parīkṣit said: I have now achieved the purpose of my life, because a great and merciful soul like you has shown such kindness to me. You have personally spoken to me this narration of the Supreme Personality of Godhead, Hari, who is without beginning or end.

TEXT 3

नात्यद्भुतमहं मन्ये
महतामच्युतात्मनाम्
अज्ञेषु तापतप्तेषु
भूतेषु यदनुग्रहः

*nāty-adbhutam ahaṁ manye
mahatām acyutātmanām
ajñeṣu tāpa-tapteṣu
bhūteṣu yad anugrahaḥ*

SYNONYMS

na—not; *ati-adbhutam*—very surprising; *aham*—I; *manye*—think; *mahatām*—for the great souls; *acyuta-ātmanām*—whose minds are always absorbed in Lord Kṛṣṇa; *ajñeṣu*—upon the ignorant; *tāpa*—by the distresses of material life; *tapteṣu*—tormented; *bhūteṣu*—upon the conditioned souls; *yad*—which; *anugrahaḥ*—mercy.

TRANSLATION

I do not consider it at all amazing that great souls such as yourself, whose minds are always absorbed in the infallible Personality of Godhead, show mercy to the foolish conditioned souls, tormented as we are by the problems of material life.

TEXT 4

पुराणसंहितामेताम्
अश्रौष्म भवतो वयम्

यस्यां खलूत्तमःश्लोको
भगवाननवर्ण्यते

*purāṇa-saṁhitām etām
aśrauṣma bhavato vayam
yasyām khalūttamaḥ-śloko
bhagavān anavarṇyate*

SYNONYMS

purāṇa-saṁhitām—essential summary of all the *Purāṇas*; *etām*—this; *aśrauṣma*—have heard; *bhavataḥ*—from you; *vayam*—we; *yasyām*—in which; *khalu*—indeed; *uttamaḥ-ślokaḥ*—who is always described in choice poetry; *bhagavān*—the Personality of Godhead; *anavarṇyate*—is fittingly described.

TRANSLATION

I have heard from you this *Çrēmad-Bhāgavatam*, which is the perfect summary of all the *Purāṇas* and which perfectly describes the Supreme Lord, *Uttamaḥśloka*.

TEXT 5

भगवंस्तक्षकादिभ्यो
मृत्युभ्यो न बिभेम्यहम्
प्रविष्टो ब्रह्म निर्वाणम्
अभयं दर्शितं त्वया

*bhagavaṁs takṣakādibhyo
mṛtyubhyo na bibhemy aham*

*praviṣṭo brahma nirvāṇam
abhayaṁ darśitam tvayā*

SYNONYMS

bhagavan—my lord; *takṣaka*—from the snake-bird Takṣaka; *ādibhyaḥ*—or other living entities; *mṛtyubhyaḥ*—from repeated deaths; *na bibhemi*—do not fear; *aham*—I; *praviṣṭaḥ*—having entered; *brahma*—the Absolute Truth; *nirvāṇam*—exclusive of everything material; *abhayaṁ*—fearlessness; *darśitam*—shown; *tvayā*—by you.

TRANSLATION

My lord, I now have no fear of Takṣaka or any other living being, or even of repeated deaths, because I have absorbed myself in that purely spiritual Absolute Truth, which you have revealed and which destroys all fear.

TEXT 6

अनुजानीहि मां ब्रह्मन्
वाचं यच्छाम्यधोक्षजे
मुक्तकामाशयं चेतः
प्रवेश्य विसृजाम्यसून्

*anujānīhi mām brahman
vācaṁ yacchāmy adhokṣaje
mukta-kāmāśayaṁ cetaḥ
praveśya viśṛjāmy asūn*

SYNONYMS

anujānīhi—please give your permission; *mām*—to me; *brahman*—O great *brāhmaṇa*; *vācam*—my speech (and all other sensory functions); *yacchāmi*—I shall place; *adhokṣaje*—within the Supreme Personality of Godhead; *mukta*—having given up; *kāma-āśayam*—all lusty desires; *cetaḥ*—my mind; *praveśya*—absorbing; *visrjāmi*—I shall give up; *asūn*—my life air.

TRANSLATION

O *brāhmaëa*, please give me permission to resign my speech and the functions of all my senses unto Lord Adhokṣaja. Allow me to absorb my mind, purified of lusty desires, within Him and to thus give up my life.

PURPORT

Śukadeva Gosvāmī asked King Parīkṣit, "What more do you wish to hear?" Now the King replies that he has perfectly understood the message of *Śrīmad-Bhāgavatam* and that he is ready, without further discussion, to go back home, back to Godhead.

TEXT 7

अज्ञानं च निरस्तं मे
ज्ञानविज्ञाननिष्ठया
भवता दर्शितं क्षेमं
परं भगवतः पदम्

*ajñānaṁ ca nirastaṁ me
jñāna-vijñāna-niṣṭhayā
bhavatā darśitaṁ kṣemaṁ
paraṁ bhagavataḥ padam*

SYNONYMS

ajñānam—ignorance; *ca*—also; *nirastam*—eradicated; *me*—my; *jñāna*—in knowledge of the Supreme Lord; *viñāna*—and direct realization of His opulence and sweetness; *niṣṭhayā*—by becoming fixed; *bhavatā*—by you; *darśitam*—has been shown; *kṣemam*—all-auspicious; *param*—supreme; *bhagavataḥ*—of the Lord; *padam*—the Personality.

TRANSLATION

You have revealed to me that which is most auspicious, the supreme personal feature of the Lord. I am now fixed in knowledge and self-realization, and my ignorance has been eradicated.

TEXT 8

सूत उवाच
इत्युक्तस्तमनुज्ञाप्य
भगवान् बादरायणिः
जगाम भिक्षुभिः साकं
नरदेवेन पूजितः

sūta uvāca
ity uktas tam anujñāpya
bhagavān bādarāyaṇiḥ
jagāma bhikṣubhiḥ sākaṁ
nara-devena pūjitaḥ

SYNONYMS

sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *iti*—thus; *uktaḥ*—spoken to; *tam*—him; *anujñāpya*—giving permission; *bhagavān*—the powerful saint; *bādarāyaṇiḥ*—Śukadeva, the son of Bādarāyaṇa Vedavyāsa; *jagāma*—went away; *bhikṣubhiḥ*—the renounced sages; *sākam*—along with; *nara-devena*—by the King; *pūjitaḥ*—worshiped.

TRANSLATION

Sūta Gosvāmī said: Thus requested, the saintly son of Śrīla Vyāsadeva gave his permission to King Parīkṣit. Then, after being worshiped by the King and all the sages present, Śukadeva departed from that place.

TEXTS 9-10

परीक्षिदपि राजर्षिर्
आत्मन्यात्मानमात्मना
समाधाय परं दध्याव्
अस्पन्दासुर्यथा तरुः

प्राक्कूले बर्हिष्यासीनो
गङ्गाकूल उदङ्मुखः
ब्रह्मभूतो महायोगी
निःसङ्गश्छिन्नसंशयः

parīkṣid api rājarṣir
ātmany ātmānam ātmanā
samādhāya param dadhyāv
aspandāsur yathā taruḥ

*prāk-kūle barhiṣy āsīno
gaṅgā-kūla udak-mukhaḥ
brahma-bhūto mahā-yogī
niḥsaṅgaś chinna-saṁśayaḥ*

SYNONYMS

parīkṣit—Mahārāja Parīkṣit; *api*—furthermore; *rāja-ṛṣiḥ*—the great saintly King; *ātmani*—within his own spiritual identity; *ātmānam*—his mind; *ātmanā*—by his intelligence; *samādhāya*—placing; *param*—upon the Supreme; *dadhyau*—he meditated; *aspanda*—motionless; *asuḥ*—his living air; *yathā*—just as; *taruḥ*—a tree; *prāk-kūle*—with the tips of its stalks facing east; *barhiṣi*—upon *darbha* grass; *āsīnaḥ*—sitting; *gaṅgā-kūle*—on the bank of the Gaṅgā; *udak-mukhaḥ*—facing north; *brahma-bhūtaḥ*—in perfect realization of his true identity; *mahā-yogī*—the exalted mystic; *niḥsaṅgaḥ*—free of all material attachment; *chinna*—broken off; *saṁśayaḥ*—all doubts.

TRANSLATION

Mahārāja Parīkṣit then sat down on the bank of the Ganges, upon a seat made of *darbha* grass with the tips of its stalks facing east, and turned himself toward the north. Having attained the perfection of *yoga*, he experienced full self-realization and was free of material attachment and doubt. The saintly King settled his mind within his spiritual self by pure intelligence and proceeded to meditate upon the Supreme Absolute Truth. His life air ceased to move, and he became as stationary as a tree.

TEXT 11

तक्षकः प्रहितो विप्राः
क्रुद्धेन द्विजसूनुना

हन्तुकामो नृपं गच्छन्
ददर्श पथि कश्यपम्

*takṣakaḥ prahito viprāḥ
kruddhena dvija-sūnunā
hantu-kāmo nṛpaṁ gacchan
dadarśa pathi kaśyapaṁ*

SYNONYMS

takṣakaḥ—the snake-bird Takṣaka; *prahitaḥ*—sent; *viprāḥ*—O learned *brāhmaṇas*; *kruddhena*—who had been angered; *dvija*—of the sage Samīka; *sūnunā*—by the son; *hantu-kāmaḥ*—desirous of killing; *nṛpaṁ*—the King; *gacchan*—while going; *dadarśa*—he saw; *pathi*—upon the road; *kaśyapaṁ*—Kaśyapa Muni.

TRANSLATION

O learned *brāhmaëas*, the snake-bird Takṣaka, who had been sent by the angry son of a *brāhmaëa*, was going toward the King to kill him when he saw Kaśyapa Muni on the path.

TEXT 12

तं तर्पयित्वा द्रविणैर्
निवर्त्य विषहारिणम्
द्विजरूपप्रतिच्छन्नः
कामरूपोऽदशानृपम्

taṁ tarpayitvā draviṇair

nivartya viṣa-hāriṇam
dvija-rūpa-praticchannaḥ
kāma-rūpo 'daśan nṛpam

SYNONYMS

tam—him (Kaśyapa); *tarpayitvā*—gratifying; *draviṇaiḥ*—with valuable offerings; *nivartya*—stopping; *viṣa-hāriṇam*—an expert in counteracting poison; *dvija-rūpa*—in the form of a *brāhmaṇa*; *praticchannaḥ*—disguising himself; *kāma-rūpaḥ*—Takṣaka, who could assume any form he wished; *adaśat*—bit; *nṛpam*—King Parīkṣit.

TRANSLATION

Takṣaka flattered Kaśyapa by presenting him with valuable offerings and thereby stopped the sage, who was expert in counteracting poison, from protecting Mahārāja Parīkṣit. Then the snakebird, who could assume any form he wished, disguised himself as a *brāhmaëa*, approached the King and bit him.

PURPORT

Kaśyapa could counteract the poison of Takṣaka and demonstrated this power by bringing a palm tree back to life after Takṣaka had burned it to ashes by biting it with his fangs. According to the arrangement of destiny, Kaśyapa was diverted by Takṣaka, and the inevitable took place.

TEXT 13

ब्रह्मभूतस्य राजर्षेर्
देहोऽहिगरलाग्निना
बभूव भस्मसात्सद्यः

पश्यतां सर्वदेहिनाम्

*brahma-bhūtasya rājarṣer
deho 'hi-garalāgninā
babhūva bhasmasāt sadyaḥ
paśyatām sarva-dehinām*

SYNONYMS

brahma-bhūtasya—of the fully self-realized; *rāja-ṛṣeḥ*—the saint among kings; *dehaḥ*—the body; *ahi*—of the snake; *garala*—from the poison; *agninā*—by the fire; *babhūva*—turned; *bhasma-sāt*—to ashes; *sadyaḥ*—immediately; *paśyatām*—while they were watching; *sarva-dehinām*—all embodied living beings.

TRANSLATION

While living beings all over the universe looked on, the body of the great self-realized saint among kings was immediately burned to ashes by the fire of the snake's poison.

TEXT 14

हाहाकारो महानासीद्
भुवि खे दिक्षु सर्वतः
विस्मिता ह्यभवन् सर्वे
देवासुरनरादयः

*hāhā-kāro mahān āsīd
bhuvi khe dikṣu sarvataḥ*

*vismitā hy abhavan sarve
devāsura-narādayaḥ*

SYNONYMS

hāhā-kāraḥ—a cry of lamentation; *mahān*—great; *āsīt*—there was; *bhuvi*—on the earth; *khe*—in the sky; *dikṣu*—in the directions; *sarvataḥ*—all about; *vismitāḥ*—amazed; *hi*—indeed; *abhavan*—they became; *sarve*—all; *deva*—the demigods; *asura*—demons; *nara*—human beings; *ādayaḥ*—and other creatures.

TRANSLATION

There arose a terrible cry of lamentation in all directions on the earth and in the heavens, and all the demigods, demons, human beings and other creatures were astonished.

TEXT 15

देवदुन्दुभयो नेदुर
गन्धर्वाप्सरसो जगुः
ववृषुः पुष्पवर्षाणि
विबुधाः साधुवादिनः

*deva-dundubhayo nedur
gandharvāpsaraso jaguḥ
vavṛṣuḥ puṣpa-varṣāṇi
vibudhāḥ sādhu-vādināḥ*

SYNONYMS

deva—of the demigods; *dundubhayaḥ*—the kettledrums; *neduḥ*—resounded;

gandharva-apsarasaḥ—the Gandharvas and Apsarās; *jaguḥ*—sang; *vavṛṣuḥ*—they showered down; *puṣpa-varṣāṇi*—rains of flowers; *vibudhāḥ*—the demigods; *sādhu-vādināḥ*—speaking praise.

TRANSLATION

Kettledrums sounded in the regions of the demigods, and the celestial Gandharvas and Apsarās sang. The demigods showered flowers and spoke words of praise.

PURPORT

Although lamenting at first, all learned persons, including the demigods, soon realized that a great soul had gone back home, back to Godhead. This was certainly a cause for celebration.

TEXT 16

जन्मेजयः स्वपितरं
श्रुत्वा तक्षकभक्षितम्
यथाजुहाव सन्क्रुद्धो
नागान् सत्रे सह द्विजैः

janmejayaḥ sva-pitaram
śrutvā takṣaka-bhakṣitam
yathājuhāva sankruddho
nāgān satre saha dvijaiḥ

SYNONYMS

janmejayaḥ—King Janamejaya, the son of Parīkṣit; *sva-pitaram*—his own

father; *śrutvā*—hearing; *takṣaka*—by Takṣaka, the snake-bird; *bhakṣitam*—bitten; *yathā*—properly; *ājuhāva*—offered as oblations; *saṅkruddhaḥ*—extremely angry; *nāgān*—the snakes; *satre*—in a great sacrifice; *saha*—along with; *dvijaiḥ*—*brāhmaṇas*.

TRANSLATION

Hearing that his father had been fatally bitten by the snakebird, Mahārāja Janamejaya became extremely angry and had *brāhmaṇas* perform a mighty sacrifice in which he offered all the snakes in the world into the sacrificial fire.

TEXT 17

सर्पसत्रे समिद्धाग्नौ
दह्यमानान्महोरगान्
दृष्ट्वेन्द्रं भयसंविग्नस्
तक्षकः शरणं ययौ

sarpa-satre samiddhāgnau
dahyamānān mahoragān
dṛṣṭvendram bhaya-saṁvignas
takṣakaḥ śaraṇam yayau

SYNONYMS

sarpa-satre—in the snake sacrifice; *samiddha*—blazing; *agnau*—in the fire; *dahyamānān*—being burned; *mahā-uragān*—the great serpents; *dṛṣṭvā*—seeing; *indram*—to Indra; *bhaya*—with fear; *saṁvignaḥ*—very disturbed; *takṣakaḥ*—Takṣaka; *śaraṇam*—for shelter; *yayau*—went.

TRANSLATION

When Takṣaka saw even the most powerful serpents being burned in the blazing fire of that snake sacrifice, he was overwhelmed with fear and approached Lord Indra for shelter.

TEXT 18

अपश्यंस्तक्षकं तत्र
राजा पारीक्षितो द्विजान्
उवाच तक्षकः कस्मान्
न दह्येतोरगाधमः

*apaśyaṁs takṣakaṁ tatra
rājā pārīkṣito dvijān
uvāca takṣakaḥ kasmān
na dahyetaḥ oragādhamah*

SYNONYMS

apaśyan—not seeing; *takṣakam*—Takṣaka; *tatra*—there; *rājā*—the King; *pārīkṣitaḥ*—Janamejaya; *dvijān*—to the *brāhmaṇas*; *uvāca*—said; *takṣakaḥ*—Takṣaka; *kasmāt*—why; *na dahyeta*—has not been burned; *uraga*—of all the serpents; *adhamah*—the lowest.

TRANSLATION

When King Janamejaya did not see Takṣaka entering his sacrificial fire, he said to the *brāhmaṇas*: Why is not Takṣaka, the lowest of all serpents, burning in this fire?

TEXT 19

तं गोपायति राजेन्द्र
शक्रः शरणमागतम्
तेन संस्तम्भितः सर्पसु
तस्मान्नाग्नौ पतत्यसौ

*tam gopāyati rājendra
śakraḥ śaraṇam āgatam
tena samstambhitaḥ sarpaḥ
tasmān nāgnau pataty asau*

SYNONYMS

tam—him (Takṣaka); *gopāyati*—is hiding; *rāja-indra*—O best of kings; *śakraḥ*—Lord Indra; *śaraṇam*—for shelter; *āgatam*—who has approached; *tena*—by that Indra; *samstambhitaḥ*—kept; *sarpaḥ*—the snake; *tasmāt*—thus; *na*—not; *agnau*—into the fire; *patati*—does fall; *asau*—he.

TRANSLATION

The brāhmaṇas replied: O best of kings, the snake Takṣaka has not fallen into the fire because he is being protected by Indra, whom he has approached for shelter. Indra is holding him back from the fire.

TEXT 20

पारीक्षित इति श्रुत्वा
प्राहर्त्विज उदारधीः

सहेन्द्रस्तक्षको विप्रा
नाग्नौ किमिति पात्यते

*pārīkṣita iti śrutvā
prāhartvija udāra-dhīḥ
sahendras takṣako viprā
nāgnau kim iti pātyate*

SYNONYMS

pārīkṣitaḥ—King Janamejaya; *iti*—these words; *śrutvā*—hearing; *prāha*—replied; *ṛtvijaḥ*—to the priests; *udāra*—broad; *dhīḥ*—whose intelligence; *saha*—along with; *indraḥ*—Indra; *takṣakaḥ*—Takṣaka; *viprāḥ*—O *brāhmaṇas*; *na*—not; *agnau*—into the fire; *kim*—why; *iti*—indeed; *pātyate*—is made to fall.

TRANSLATION

The intelligent King Janamejaya, hearing these words, replied to the priests: Then, my dear *brāhmaṇas*, why not make Takṣaka fall into the fire, along with his protector, Indra?

TEXT 21

तच्छ्रुत्वाजुहुवुर्विप्राः
सहेन्द्रं तक्षकं मखे
तक्षकाशु पतस्वेह
सहेन्द्रेण मरुत्वता

tac chrutvājuhuvur viprāḥ

sahendram takṣakam makhe
takṣakāśu patasveha
sahendreṇa marutvatā

SYNONYMS

tat—that; *śrutvā*—hearing; *ājuhuvuḥ*—they performed the ritual of offering oblation; *viprāḥ*—the *brāhmaṇa* priests; *saha*—along with; *indram*—King Indra; *takṣakam*—the snake-bird Takṣaka; *makhe*—into the sacrificial fire; *takṣaka*—O Takṣaka; *āśu*—quickly; *patasva*—you should fall; *iha*—here; *saha indreṇa*—together with Indra; *marut-vatā*—who is accompanied by all the demigods.

TRANSLATION

Hearing this, the priests then chanted this *mantra* for offering Takṣaka together with Indra as an oblation into the sacrificial fire: O Takṣaka, fall immediately into this fire, together with Indra and his entire host of demigods!

TEXT 22

इति ब्रह्मोदिताक्षेपैः
स्थानादिन्द्रः प्रचालितः
बभूव सम्भ्रान्तमतिः
सविमानः सतक्षकः

iti brahmoditākṣepaiḥ
sthānād indraḥ pracālitah
babhūva sambhrānta-matiḥ
sa-vimānaḥ sa-takṣakaḥ

SYNONYMS

iti—thus; *brahma*—by the *brāhmaṇas*; *udita*—spoken; *ākṣepaiḥ*—by the insulting words; *sthānāt*—from his place; *indraḥ*—Lord Indra; *pracālitah*—thrown; *babhūva*—became; *sambhrānta*—disturbed; *matiḥ*—in his mind; *sa-vimānaḥ*—along with his heavenly airplane; *sa-takṣakaḥ*—along with Takṣaka.

TRANSLATION

When Lord Indra, along with his airplane and Takṣaka, was suddenly thrown from his position by these insulting words of the *brāhmaëas*, he became very disturbed.

TEXT 23

तं पतन्तं विमानेन
सहतक्षकमम्बरात्
विलोक्याङ्गिरसः प्राह
राजानं तं बृहस्पतिः

taṁ patantaṁ vimānena
saha-takṣakam ambarāt
vilokyāṅgirasah prāha
rājānaṁ taṁ bṛhaspatiḥ

SYNONYMS

taṁ—him; *patantaṁ*—falling; *vimānena*—in his airplane; *saha-takṣakam*—with Takṣaka; *ambarāt*—from the sky; *vilokya*—observing;

āṅgirasah—the son of *Āṅgirā*; *prāha*—spoke; *rājānam*—to the King (Janamejaya); *tam*—to him; *bṛhaspatiḥ*—*Bṛhaspati*.

TRANSLATION

Bṛhaspati, the son of *Āṅgirā Muni*, seeing *Indra* falling from the sky in his airplane along with *Takṣaka*, approached King *Janamejaya* and spoke to him as follows.

TEXT 24

नैष त्वया मनुष्येन्द्र
वधमर्हति सर्पराट्
अनेन पीतममृतम्
अथ वा अजरामरः

naiṣa tvayā manuṣyendra
vadham arhati sarpa-rāṭ
anena pītam amṛtam
atha vā ajarāmarah

SYNONYMS

na—not; *eṣah*—this snake-bird; *tvayā*—by you; *manuṣya-indra*—O great ruler of men; *vadham*—murder; *arhati*—deserves; *sarpa-rāṭ*—the king of snakes; *anena*—by him; *pītam*—has been drunk; *amṛtam*—the nectar of the demigods; *atha*—therefore; *vai*—certainly; *ajara*—free from the effects of old age; *amaraḥ*—virtually immortal.

TRANSLATION

O King among men, it is not fitting that this king of snakes meet death at your hands, for he has drunk the nectar of the immortal demigods. Consequently he is not subject to the ordinary symptoms of old age and death.

TEXT 25

जीवितं मरणं जन्तोर्
गतिः स्वेनैव कर्मणा
राजंस्ततोऽन्यो नास्त्यस्य
प्रदाता सुखदुःखयोः

*jīvitam maraṇam jantor
gatiḥ svenaiva karmaṇā
rājams tato 'nyo nāsty asya
pradātā sukha-duḥkhayoḥ*

SYNONYMS

jīvitam—the living; *marāṇam*—the dying; *jantor*—of a living being; *gatiḥ*—the destination in his next life; *svena*—by his own; *eva*—only; *karmaṇā*—work; *rājan*—O King; *tataḥ*—than that; *anyaḥ*—another; *na asti*—there is not; *asya*—for him; *pradātā*—bestower; *sukha-duḥkhayoḥ*—of happiness and distress.

TRANSLATION

The life and death of an embodied soul and his destination in the next life are all caused by himself through his own activity. Therefore, O King, no other agent is actually responsible for creating one's happiness and distress.

PURPORT

Although King Parīkṣit apparently died by the bite of Takṣaka, it was Lord Kṛṣṇa Himself who brought the King back to the kingdom of God. Bṛhaspati wanted young King Janamejaya to see things from the spiritual point of view.

TEXT 26

सर्पचौराग्निविद्युद्भयः
क्षुत्तृद्व्याध्यादिभिर्नृप
पञ्चत्वमृच्छते जन्तुर्
भुङ्क्ते आरब्धकर्म तत्

*sarpa-caurāgni-vidyudbhyaḥ
kṣut-tṛd-vyādhy-ādibhir nṛpa
pañcatvam ṛcchate jantur
bhun̄kta ārabdha-karma tat*

SYNONYMS

sarpa—from snakes; *caura*—thieves; *agni*—fire; *vidyudbhyaḥ*—and lightning; *kṣut*—from hunger; *tṛt*—thirst; *vyādhi*—disease; *ādibhiḥ*—and other agents; *nṛpa*—O King; *pañcatvam*—death; *ṛcchate*—obtains; *jantuh*—the conditioned living entity; *bhun̄kte*—he enjoys; *ārabdha*—already created by his past work; *karma*—the fruitive reaction; *tat*—that.

TRANSLATION

When a conditioned soul is killed by snakes, thieves, fire, lightning, hunger, disease or anything else, he is experiencing the reaction to his own past work.

PURPORT

According to Śrīla Viśvanātha Cakravartī Ṭhākura, King Parīkṣit obviously was not suffering the reaction of past *karma*. As a great devotee he was personally brought back home, back to Godhead, by the Lord.

TEXT 27

तस्मात्सत्रमिदं राजन्
संस्थीयेताभिचारिकम्
सर्पा अनागसो दग्धा
जनैर्दिष्टं हि भुज्यते

*tasmāt satram idam rājan
saṁsthīyetābhicārikam
sarṣā anāgasō dagdhā
janair diṣṭam hi bhujyate*

SYNONYMS

tasmāt—therefore; *satram*—sacrifice; *idam*—this; *rājan*—O King; *saṁsthīyeta*—should be stopped; *ābhicārikam*—done with intent to harm; *sarṣāḥ*—the serpents; *anāgasāḥ*—innocent; *dagdhāḥ*—burned; *janaiḥ*—by persons; *diṣṭam*—fate; *hi*—indeed; *bhujyate*—is suffered.

TRANSLATION

Therefore, my dear King, please stop this sacrificial performance, which was initiated with the intent of doing harm to others. Many innocent snakes have already been burned to death. Indeed, all persons must suffer the unforeseen

consequences of their past activities.

PURPORT

Bṛhaspati here admits that although the snakes appeared to be innocent, by the Lord's arrangement they were also being punished for previous vicious activities.

TEXT 28

सूत उवाच
इत्युक्तः स तथेत्याह
महर्षेर्मानयन् वचः
सर्पसत्रादुपरतः
पूजयामास वाक्पतिम्

sūta uvāca
ity uktaḥ sa tathety āha
maharṣer mānayan vacaḥ
sarpa-satrād uparataḥ
pūjayām āsa vāk-ṣatim

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *iti*—thus; *uktaḥ*—addressed; *saḥ*—he (Janamejaya); *tathā iti*—so be it; *āha*—he said; *mahā-ṛṣeḥ*—of the great sage; *mānayan*—honoring; *vacaḥ*—the words; *sarpa-satrāt*—from the snake sacrifice; *uparataḥ*—ceasing; *pūjayām āsa*—he worshiped; *vāk-ṣatim*—Bṛhaspati, the master of eloquence.

TRANSLATION

Sūta Gosvāmī continued: Advised in this manner, Mahārāja Janamejaya replied, "So be it." Honoring the words of the great sage, he desisted from performing the snake sacrifice and worshiped Bṛhaspati, the most eloquent of sages.

TEXT 29

सैषा विष्णोर्महामाया-
बाध्ययालक्षणा यया
मुह्यन्त्यस्यैवात्मभूता
भूतेषु गुणवृत्तिभिः

*saiṣā viṣṇor mahā-māyā-
bādhyayālakṣaṇā yayā
muhyanty asyaivātma-bhūtā
bhūteṣu guṇa-vṛttibhiḥ*

SYNONYMS

sā eṣā—this very; *viṣṇoḥ*—of the Supreme Lord, Viṣṇu; *mahā-māyā*—the illusory material energy; *abādhyayā*—by her who cannot be checked; *alakṣaṇā*—indiscernible; *yayā*—by whom; *muhyanti*—become bewildered; *asya*—of the Lord; *eva*—indeed; *ātma-bhūtāḥ*—the part-and-parcel spirit souls; *bhūteṣu*—within their material bodies; *guṇa*—of the modes of nature; *vṛttibhiḥ*—by the functions.

TRANSLATION

This is indeed the Supreme Lord Viṣṇu's illusory energy, which is unstoppable and difficult to perceive. Although the individual spirit souls are part and parcel of the Lord, through the influence of this illusory energy they are bewildered by their identification with various material bodies.

PURPORT

The illusory energy of Lord Viṣṇu is so powerful that even the illustrious son of King Parikṣit was temporarily misdirected. Because he was a devotee of Lord Kṛṣṇa, however, his bewilderment was quickly rectified. On the other hand, an ordinary, materialistic person without the special protection of the Lord plummets to the depths of material ignorance. Factually, materialistic persons are not interested in the protection of Lord Viṣṇu. Therefore their complete ruination is inevitable.

TEXTS 30-31

न यत्र दम्भीत्यभया विराजिता
मायात्मवादेऽसकृदात्मवादिभिः
न यद्विवादो विविधस्तदाश्रयो
मनश्च सङ्कल्पविकल्पवृत्ति यत्

न यत्र सृज्यं सृजतोभयोः परं
श्रेयश्च जीवस्त्रिभिरन्वितस्त्वहम्
तदेतदुत्सादितबाध्यबाधवं
निषिध्य चोर्मीन् विरमेत तन्मुनिः

*na yatra dambhīty abhayā virājitā
māyātma-vāde 'sakṛd ātma-vādibhiḥ*

*na yad vivādo vividhas tad-āśrayo
manaś ca saṅkalpa-vikalpa-vṛtti yat*

*na yatra sṛjyaṁ sṛjatobhayoḥ param
śreyaś ca jīvas tribhir anvitas tv aham
tad etad utsādita-bādhya-bādhakam
niṣidhya cormīn virameta tan muniḥ*

SYNONYMS

na—not; *yatra*—in which; *dambhī*—he is a hypocrite; *iti*—thinking thus; *abhayā*—fearless; *virājitā*—visible; *māyā*—the illusory energy; *ātma-vāde*—when spiritual inquiry is being conducted; *asakṛt*—constantly; *ātma-vādibhiḥ*—by those who describe spiritual science; *na*—not; *yat*—in which; *vivādaḥ*—materialistic argument; *vividhaḥ*—taking many different forms; *tad-āśrayaḥ*—founded upon that illusory energy; *manaḥ*—the mind; *ca*—and; *saṅkalpa*—decision; *vikalpa*—and doubt; *vṛtti*—whose functions; *yat*—in which; *na*—not; *yatra*—in which; *sṛjyam*—the created products of the material world; *sṛjatā*—along with their causes; *ubhayoḥ*—by both; *param*—achieved; *śreyaḥ*—the benefits; *ca*—and; *jīvaḥ*—the living entity; *tribhiḥ*—with the three (modes of nature); *anvitaḥ*—joined; *tu*—indeed; *aham*—(conditioned by) false ego; *tad etad*—that indeed; *utsādita*—excluding; *bādhya*—the obstructed (conditioned living beings); *bādhakam*—and the obstructing (modes of material nature); *niṣidhya*—warding off; *ca*—and; *ūrmīn*—the waves (of false ego and so on); *virameta*—should take special pleasure; *tad*—in that; *muniḥ*—a sage.

TRANSLATION

But there exists a supreme reality, in which the illusory energy cannot fearlessly dominate, thinking, "I can control this person because he is deceitful." In that highest reality there are no illusory argumentative

philosophies. Rather, there the true students of spiritual science constantly engage in authorized spiritual investigation. In that supreme reality there is no manifestation of the material mind, which functions in terms of alternating decision and doubt. Created material products, their subtle causes and the goals of enjoyment attained by their utilization do not exist there. Furthermore, in that supreme reality there is no conditioned spirit, covered by false ego and the three modes of nature. That reality excludes everything limited or limiting. One who is wise should therefore stop the waves of material life and enjoy within that Supreme Truth.

PURPORT

The illusory energy of the Lord, Māyā, can freely exert her influence over those who are hypocritical, deceitful and disobedient to the laws of God. Since the Personality of Godhead is free of all material qualities, Māyā herself becomes fearful in His presence. As stated by Lord Brahmā (*vilajjamānayā yasya sthātum īkṣa-pate 'muyā*): "Māyā herself is ashamed to stand face to face with the Supreme Lord."

In the supreme spiritual reality, useless academic wrangling is completely absent. As stated in *Śrīmad-Bhāgavatam* (6.4.31),

*yac-chaktayo vadatām vādinām vai
vivāda-saṁvāda-bhuvo bhavanti
kurvanti caiṣām mahur ātma-mohaṁ
tasmai namo 'nanta-guṇāya bhūmne*

"Let me offer my respectful obeisances unto the all-pervading Supreme Personality of Godhead, who possesses unlimited transcendental qualities. Acting from within the cores of the hearts of all philosophers, who propagate various views, He causes them to forget their own souls while sometimes agreeing and sometimes disagreeing among themselves. Thus He creates within this material world a situation in which they are unable to come to a

conclusion. I offer my obeisances unto Him."

TEXT 32

परं पदं वैष्णवमामनन्ति तद्
यन्नेति नेतीत्यतदुत्सिसृक्षवः
विसृज्य दौरात्म्यमनन्यसौहृदा
हृदोपगुह्यावसितं समाहितैः

*param padam vaiṣṇavam āmananti tad
yan neti netīty atad-utsisṛkṣavaḥ
visṛjya daurātmyam ananya-sauhṛdā
hṛdopaguhyāvasitam samāhitaiḥ*

SYNONYMS

param—the supreme; *padam*—situation; *vaiṣṇavam*—of Lord Viṣṇu; *āmananti*—they designate; *tad*—that; *yad*—which; *na iti na iti*—"not this, not this"; *iti*—thus analyzing; *atat*—everything extraneous; *utsisṛkṣavaḥ*—those who are desirous of giving up; *visṛjya*—rejecting; *daurātmyam*—petty materialism; *ananya*—placing nowhere else; *sauhṛdāḥ*—their affection; *hṛdā*—within their hearts; *upaguhya*—embracing Him; *avasitam*—who is captured; *samāhitaiḥ*—by those who meditate upon Him in trance.

TRANSLATION

Those who desire to give up all that is not essentially real move systematically, by negative discrimination of the extraneous, to the supreme position of Lord Viṣṇu. Giving up petty materialism, they offer their love exclusively to the Absolute Truth within their hearts and embrace that highest

truth in fixed meditation.

PURPORT

The words *yan neti netīy atad-utisīṛkṣavaḥ* indicate the process of negative discrimination, by which one engaged in the search for essential and absolute truth systematically rejects all that is superfluous, superficial and relative. Throughout the world people have gradually rejected the ultimate validity of political, social and even religious truths, but because they lack Kṛṣṇa consciousness they remain bewildered and cynical. However, as clearly stated here, *param padam vaiṣṇavam āmananti tat*. Those who actually desire perfect knowledge must not only reject the nonessential but must also ultimately understand the essential spiritual reality called *param padam vaiṣṇavam*: the supreme destination, the abode of Lord Viṣṇu. *Padam* indicates both the status and the abode of the Supreme Personality of Godhead, which can be understood only by those who give up petty materialism and adopt the position of *ananya-sauhṛdam*, exclusive love for the Lord. Such exclusive love is not narrow-minded or sectarian, because all living entities, being within the Lord, are automatically served when one directly serves the supreme entity. This process of rendering the highest service to the Lord and to all living entities constitutes the science of Kṛṣṇa consciousness, which is taught throughout *Śrīmad-Bhāgavatam*.

TEXT 33

त एतदधिगच्छन्ति
विष्णोर्यत्परमं पदम्
अहं ममेति दौर्जन्यं
न येषां देहगेहजम्

*ta etad adhigacchanti
viṣṇor yat paramam padam
aham mameti daurjanyam
na yeṣām deha-geha-jam*

SYNONYMS

te—they; *etat*—this; *adhigacchanti*—come to know; *viṣṇoḥ*—of Lord Viṣṇu; *yat*—which; *paramam*—the supreme; *padam*—personal situation; *aham*—I; *mama*—my; *iti*—thus; *daurjanyam*—the depravity; *na*—is not; *yeṣām*—for whom; *deha*—the body; *geha*—and home; *jam*—based upon.

TRANSLATION

Such devotees come to understand the supreme transcendental situation of the Personality of Godhead, Lord Viṣṇu, because they are no longer polluted by the concepts of "I" and "my," which are based on body and home.

TEXT 34

अतिवादांस्तितिक्षेत
नावमन्येत कञ्चन
न चेमं देहमाश्रित्य
वैरं कुर्वीत केनचित्

*ativādāms titikṣeta
nāvamanyeta kañcana
na cemaṁ deham āśritya
vairam kurvīta kenacit*

SYNONYMS

ati-vādān—insulting words; *titikṣeta*—one should tolerate; *na*—never; *avamanyeta*—one should disrespect; *kañcana*—anyone; *na ca*—nor; *imam*—this; *deham*—material body; *āśritya*—identifying with; *vairam*—enmity; *kurvīta*—one should have; *kenacit*—with anyone.

TRANSLATION

One should tolerate all insults and never fail to show proper respect to any person. Avoiding identification with the material body, one should not create enmity with anyone.

TEXT 35

नमो भगवते तस्मै
कृष्णायकुण्ठमेधसे
यत्पादाम्बुरुहध्यानात्
संहितामध्यगामिमाम्

namo bhagavate tasmai
kṛṣṇāyākuṅṭha-medhase
yat-pādāmburuha-dhyānāt
saṁhitām adhyagām imām

SYNONYMS

namaḥ—obeisances; *bhagavate*—to the Supreme Personality of Godhead; *tasmai*—to Him; *kṛṣṇāya*—Lord Śrī Kṛṣṇa; *akuṅṭha-medhase*—whose power is never impeded; *yat*—whose; *pāda-ambu-ruha*—upon the lotus feet;

dhyānāt—by meditation; *saṁhitām*—the scripture; *adhyagām*—I have assimilated; *imām*—this.

TRANSLATION

I offer my obeisances to the Supreme Personality of Godhead, the invincible Lord Śrī Kṛṣṇa. Simply by meditating upon His lotus feet I have been able to study and appreciate this great literature.

TEXT 36

श्रीशौनक उवाच
पैलादिभिव्यासशिष्यैर्
वेदाचार्यैर्महात्मभिः
वेदाश्च कथिता व्यस्ता
एतत्सौम्याभिधेहि नः

śrī-śaunaka uvāca
pailādibhir vyāsa-śiṣyair
vedācāryair mahātmabhiḥ
vedāś ca kathitā vyastā
etat saumyābhidhehi naḥ

SYNONYMS

śrī-śaunakaḥ uvāca—Śrī Śaunaka Ṛṣi said; *paila-ādibhiḥ*—by Paila and others; *vyāsa-śiṣyaiḥ*—the disciples of Śrīla Vyāsadeva; *veda-ācāryaiḥ*—the standard authorities of the Vedas; *mahā-ātmabhiḥ*—whose intelligence was very great; *vedāḥ*—the Vedas; *ca*—and; *kathitāḥ*—spoken; *vyastāḥ*—divided; *etat*—this; *saumya*—O gentle Sūta; *abhidhehi*—please narrate; *naḥ*—to us.

TRANSLATION

Śaunaka Ṛṣi said: O gentle Sūta, please narrate to us how Paila and the other greatly intelligent disciples of Śrīla Vyāsadeva, who are known as the standard authorities of Vedic wisdom, spoke and edited the Vedas.

TEXT 37

सूत उवाच
समाहितात्मनो ब्रह्मन्
ब्रह्मणः परमेष्ठिनः
हृद्याकाशाद्भूनादो
वृत्तिरोधाद्विभाव्यते

sūta uvāca
samāhitātmano brahman
brahmaṇaḥ parameṣṭhinaḥ
hṛdy ākāśād abhūn nādo
vṛtti-rodhād vibhāvya

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *samāhita-ātmanaḥ*—whose mind was perfectly fixed; *brahman*—O *brāhmaṇa* (Śaunaka); *brahmaṇaḥ*—of Lord Brahmā; *parame-sthinaḥ*—the most elevated of living beings; *hṛdi*—within the heart; *ākāśāt*—from out of the sky; *abhūt*—arose; *nādaḥ*—the transcendental subtle sound; *vṛtti-rodhāt*—by stopping the functioning (of the ears); *vibhāvya*—is perceived.

TRANSLATION

Sūta Gosvāmī said: O brāhmaṇa, first the subtle vibration of transcendental sound appeared from the sky of the heart of the most elevated Lord Brahmā, whose mind was perfectly fixed in spiritual realization. One can perceive this subtle vibration when one stops all external hearing.

PURPORT

Because Śrīmad-Bhāgavatam is the supreme Vedic literature, the sages headed by Śaunaka desired to trace out its source.

TEXT 38

यदुपासनया ब्रह्मन्
योगिनो मलमात्मनः
द्रव्यक्रियाकारकाख्यं
धूत्वा यान्त्यपुनर्भवम्

yad-upāsanayā brahman
yogino malam ātmanaḥ
dravya-kriyā-kāra-kākhyam
dhūtvā yānti apunar-bhavam

SYNONYMS

yat—of which (subtle form of the Vedas); upāsanayā—by the worship; brahman—O brāhmaṇa; yoginaḥ—mystic sages; malam—the contamination; ātmanaḥ—of the heart; dravya—substance; kriyā—activity; kāra— and performer; ākhyam—designated as such; dhūtvā—cleansing away; yānti—they

achieve; *apunaḥ-bhavam*—freedom from rebirth.

TRANSLATION

By worship of this subtle form of the *Vedas*, O *brāhmaëa*, mystic sages cleanse their hearts of all contamination caused by impurity of substance, activity and doer, and thus they attain freedom from repeated birth and death.

TEXT 39

ततोऽभूत्त्रिवृदोकारो
योऽव्यक्तप्रभवः स्वराट्
यत्तल्लिङ्गं भगवतो
ब्रह्मणः परमात्मनः

tato 'bhūt tri-vṛd omkāro
yo 'vyakta-prabhavaḥ sva-rāṭ
yat tal liṅgam bhagavato
brahmaṇaḥ paramātmanaḥ

SYNONYMS

tataḥ—from that; *abhūt*—came into being; *tri-vṛt*—threefold; *omkāraḥ*—the syllable *om*; *yaḥ*-which; *avyakta*—not apparent; *prabhavaḥ*—its influence; *sva-rāṭ*—self-manifesting; *yat*—which; *tat*—that; *liṅgam*—the representation; *bhagavataḥ*—of the Supreme Personality of Godhead; *brahmaṇaḥ*—of the Absolute Truth in His impersonal aspect; *parama-ātmanaḥ*—and of the Supersoul.

TRANSLATION

From that transcendental subtle vibration arose the *oākāra* composed of three sounds. The *oākāra* has unseen potencies and manifests automatically within a purified heart. It is the representation of the Absolute Truth in all three of His phases—the Supreme Personality, the Supreme Soul and the supreme impersonal truth.

TEXTS 40-41

शृणोति य इमं स्फोटं
सुप्तश्रोत्रे च शून्यदृक्
येन वाग्व्यज्यते यस्य
व्यक्तिराकाश आत्मनः

स्वधाम्नो ब्राह्मणः साक्षाद्
वाचकः परमात्मनः
स सर्वमन्त्रोपनिषद्
वेदबीजं सनातनम्

*śṛṅnoti ya imam sphoṭam
supta-śrotre ca śūnya-dṛk
yena vāg vyajyate yasya
vyaktir ākāśa ātmanaḥ*

*sva-dhāmno brāhmaṇaḥ sākṣād
vācakaḥ paramātmanaḥ
sa sarva-mantropaniṣad
veda-bījam sanātanam*

SYNONYMS

śṛṇoti—hears; *yaḥ*—who; *imam*—this; *sphoṭam*—unmanifest and eternal subtle sound; *supta-śrotre*—when the sense of hearing is asleep; *ca*—and; *śūnya-dṛk*—devoid of material sight and other sensory functions; *yena*—by which; *vāk*—the expanse of Vedic sound; *vyajyate*—is elaborated; *yasya*—of which; *vyaktiḥ*—the manifestation; *ākāśe*—in the sky (of the heart); *ātmanaḥ*—from the soul; *sva-dhāmnaḥ*—who is His own origin; *brahmaṇaḥ*—of the Absolute Truth; *sākṣāt*—directly; *vācakaḥ*—the designating term; *parama-ātmanaḥ*—of the Supersoul; *saḥ*—that; *sarva*—of all; *mantra*—Vedic hymns; *uṇiṣat*—the secret; *veda*—of the Vedas; *bījam*—the seed; *sanātanam*—eternal.

TRANSLATION

This *oṅkāra*, ultimately nonmaterial and imperceptible, is heard by the Supersoul without His possessing material ears or any other material senses. The entire expanse of Vedic sound is elaborated from *oṅkāra*, which appears from the soul, within the sky of the heart. It is the direct designation of the self-originating Absolute Truth, the Supersoul, and is the secret essence and eternal seed of all Vedic hymns.

PURPORT

The senses of a sleeping person do not function until he has awakened. Therefore, when a sleeping person is awakened by a noise, one may ask, "Who heard the noise?" The words *supta-śrotre* in this verse indicate that the Supreme Lord within the heart hears the sound and awakens the sleeping living entities. The Lord's sensory activities always function on a superior level. Ultimately, all sounds vibrate within the sky, and in the internal region of the heart there is a type of sky meant for the vibration of Vedic sounds. The seed, or source, of all Vedic sounds is the *oṅkāra*. This is confirmed by the Vedic statement *oṃ ity etad brahmaṇo nediṣṭham nāma*. The full elaboration of the Vedic seed sound is *Śrīmad-Bhāgavatam*, the greatest Vedic literature.

TEXT 42

तस्य ह्यासंस्त्रयो वर्णा
अकाराद्या भृगूद्वह
धार्यन्ते यैस्त्रयो भावा
गुणनामार्थवृत्तयः

*tasya hy āsaṁs trayo varṇā
a-kārādyā bhṛgūdvaha
dhāryante yais trayo bhāvā
guṇa-nāmārtha-vṛttayaḥ*

SYNONYMS

tasya—of that *omkāra*; *hi*—indeed; *āsan*—came into being; *trayaḥ*—three; *varṇāḥ*—sounds of the alphabet; *a-kāra-ādyāḥ*—beginning with the letter *a*; *bhṛgu-udvaha*—O most eminent of the descendants of Bhṛgu; *dhāryante*—are sustained; *yaiḥ*—by which three sounds; *trayaḥ*—the threefold; *bhāvāḥ*—states of existence; *guṇa*—the qualities of nature; *nāma*—names; *artha*—goals; *vṛttayaḥ*—and states of consciousness.

TRANSLATION

Oākāra exhibited the three original sounds of the alphabet—*A, U* and *M*. These three, O most eminent descendant of Bhṛgu, sustain all the different threefold aspects of material existence, including the three modes of nature, the names of the *Āg, Yajur* and *Sāma Vedas*, the goals known as the *Bhūr, Bhuvar* and *Svar* planetary systems, and the three functional platforms called waking consciousness, sleep and deep sleep.

TEXT 43

ततोऽक्षरसमाम्नायम्
असृजद्भगवानजः
अन्तस्थोष्मस्वरस्पर्श-
ह्रस्वदीर्घादिलक्षणम्

*tato 'kṣara-samāmnāyam
asṛjad bhagavān ajaḥ
antasthoṣma-svara-sparśa-
hrasva-dīrghādi-lakṣaṇam*

SYNONYMS

tataḥ—from that *omkāra*; *akṣara*-of the different sounds; *samāmnāyam*—the total collection; *asṛjat*—created; *bhagavān*—the powerful demigod; *ajaḥ*—unborn Brahmā; *anta-stha*—as the semivowels; *uṣma*—sibilants; *svara*—vowels; *sparśa*—and consonant stops; *hrasva-dīrgha*—in short and long forms; *ādi*—and so on; *lakṣaṇam*—characterized.

TRANSLATION

From that *oṅkāra* Lord Brahmā created all the sounds of the alphabet—the vowels, consonants, semivowels, sibilants and others—distinguished by such features as long and short measure.

TEXT 44

तेनासौ चतुरो वेदांश्च

चतुर्भिर्वदनैर्विभुः
सव्याहृतिकान् सौंकारांश्
चातुर्होत्रविवक्षया

*tenāsau caturo vedāṁś
caturbhir vadanair vibhuḥ
sa-vyāhṛtikān somkārāṁś
cātur-hotra-vivakṣayā*

SYNONYMS

tena—with that body of sounds; *asau*—he; *caturah*—the four; *vedān*—*Vedas*; *caturbhiḥ*—from his four; *vadanaiḥ*—faces; *vibhuḥ*—the all-powerful; *sa-vyāhṛtikān*—along with the *vyāhṛtis* (the invocations of the names of the seven planetary systems: *bhūḥ*, *bhuvah*, *svah*, *mahah*, *janah*, *tapah* and *satya*); *sa-omkārān*—along with the seed, *om*; *cātuḥ-hotra*—the four aspects of ritual sacrifice performed by the priests of each of the four *Vedas*; *vivakṣayā*—with the desire of describing.

TRANSLATION

All-powerful *Brahmā* made use of this collection of sounds to produce from his four faces the four *Vedas*, which appeared together with the sacred *oṅkāra* and the seven *vyāhṛti* invocations. His intention was to propagate the process of Vedic sacrifice according to the different functions performed by the priests of each of the four *Vedas*.

TEXT 45

पुत्रानध्यापयत्तांस्तु

ब्रह्मर्षीन् ब्रह्मकोविदान्
ते तु धर्मोपदेष्टारः
स्वपुत्रेभ्यः समादिशन्

*putrān adhyāpayat tāms tu
brahmarṣīn brahma-kovidān
te tu dharmopadeṣṭārah
sva-putrebhyaḥ samādiśan*

SYNONYMS

putrān—to his sons; *adhyāpayat*—he taught; *tān*—those *Vedas*; *tu*—and; *brahma-ṛṣīn*—to the great sages among the *brāhmaṇas*; *brahma*—in the art of Vedic recitation; *kovidān*—who were very expert; *te*—they; *tu*—moreover; *dharmā*—in religious rituals; *upadeṣṭārah*—instructors; *sva-putrebhyaḥ*—to their own sons; *samādiśan*—imparted.

TRANSLATION

Brahmā taught these *Vedas* to his sons, who were great sages among the *brāhmaëas* and experts in the art of Vedic recitation. They in turn took the role of *ācāryas* and imparted the *Vedas* to their own sons.

TEXT 46

ते परम्परया प्राप्तास्
तत्तच्छिष्यैर्धृतव्रतैः
चतुर्युगेष्वथ व्यस्ता

द्वापरादौ महर्षिभिः

*te paramparayā prāptās
tat-tat-chiṣyair dhṛta-vratāiḥ
catur-yugeṣv atha vyastā
dvāparādau maharṣibhiḥ*

SYNONYMS

te—these *Vedas*; *paramparayā*—by continuous disciplic succession; *prāptāḥ*—received; *tat-tat*—of each succeeding generation; *śiṣyaiḥ*—by the disciples; *dhṛta-vratāiḥ*—who were firm in their vows; *catur-yugeṣu*—throughout the four ages; *atha*—then; *vyastāḥ*—were divided; *dvāpara-ādau*—at the end of the Dvāpara millennium; *mahā-ṛṣibhiḥ*—by great authorities.

TRANSLATION

In this way, throughout the cycles of four ages, generation after generation of disciples—all firmly fixed in their spiritual vows—have received these *Vedas* by disciplic succession. At the end of each Dvāpara-yuga the *Vedas* are edited into separate divisions by eminent sages.

TEXT 47

क्षीणायुषः क्षीणसत्त्वान्
दुर्मैधान् वीक्ष्य कालतः
वेदान् ब्रह्मर्षयो व्यस्यन्
हृदिस्थाच्युतचोदिताः

kṣīṇāyusaḥ kṣīṇa-sattvān
durmedhān vīkṣya kālataḥ
vedān brahmaṛṣayaḥ vyasyan
hṛdi-sthācyuta-coditāḥ

SYNONYMS

kṣīṇa-āyusaḥ—their life span diminished; *kṣīṇa-sattvān*—their strength diminished; *durmedhān*—of less intelligence; *vīkṣya*—observing; *kālataḥ*—by the effect of time; *vedān*—the Vedas; *brahma-ṛṣayaḥ*—the chief sages; *vyasyan*—divided up; *hṛdi-stha*—sitting within their hearts; *acyuta*—by the infallible Personality of Godhead; *coditāḥ*—inspired.

TRANSLATION

Observing that people in general were diminished in their life span, strength and intelligence by the influence of time, great sages took inspiration from the Personality of Godhead sitting within their hearts and systematically divided the *Vedas*.

TEXTS 48-49

अस्मिन्नप्यन्तरे ब्रह्मन्
भगवान्लोकभावनः
ब्रह्मेशाद्यैर्लोकपालैर्
याचितो धर्मगुप्तये

पराशरात्सत्यवत्याम्
अंशांशकलया विभुः

अवतीर्णो महाभाग वेदं चक्रे चतुर्विधम्

*asminn aṅy antare brahman
bhagavān loka-bhāvanaḥ
brahmeśādyair loka-pālair
yācito dharma-guṭtaye

parāśarāt satyavatyām
amśāmśa-kalayā vibhuḥ
avatīrṇo mahā-bhāga
vedam cakre catur-vidham*

SYNONYMS

asmin—in this; *aṅi*—also; *antare*—rule of Manu; *brahman*—O *brāhmaṇa* (Śaunaka); *bhagavān*—the Supreme Personality of Godhead; *loka*—of the universe; *bhāvanaḥ*—the protector; *brahma*—by Brahmā; *īśa*—Śiva; *ādyaiḥ*—and the others; *loka-pālaiḥ*—the rulers of the various planets; *yācitiḥ*—requested; *dharma-guṭtaye*—for the protection of the principles of religion; *parāśarāt*—by Parāśara Muni; *satyavatyām*—in the womb of Satyavatī; *amśa*—of His plenary expansion (Saṅkarṣaṇa); *amśa*—of the expansion (Viṣṇu); *kalayā*—as the partial expansion; *vibhuḥ*—the Lord; *avatīrṇaḥ*—descended; *mahā-bhāga*—O most fortunate one; *vedam*—the Veda; *cakre*—he made; *catur-vidham*—in four parts.

TRANSLATION

O *brāhmaēa*, in the present age of Vaivasvata Manu, the leaders of the universe, led by Brahmā and Śiva, requested the Supreme Personality of Godhead, the protector of all the worlds, to save the principles of religion. O most fortunate Śaunaka, the almighty Lord, exhibiting a divine spark of a

portion of His plenary portion, then appeared in the womb of Satyavatī as the son of Parāśara. In this form, named Kṛṣṇa Dvaipāyana Vyāsa, he divided the one Veda into four.

TEXT 50

ऋगथर्वयजुःसाम्नां
राशीरुद्धृत्य वर्गशः
चतस्रः संहिताश्चक्रे
मन्त्रैर्मणिगणा इव

*ṛg-atharva-yajuh-sāmnām
rāśīr uddhṛtya vargaśaḥ
catasraḥ saṁhitāś cakre
mantrair maṇi-gaṇā iva*

SYNONYMS

ṛk-atharva-yajuh-sāmnām—of the Ṛg, Atharva, Yajur and Sāma Vedas; *rāśīḥ*—the accumulation (of mantras); *uddhṛtya*—separating out; *vargaśaḥ*—in specific categories; *catasraḥ*—four; *saṁhitāḥ*—collections; *cakre*—he made; *mantraiḥ*—with the mantras; *maṇi-gaṇāḥ*—gems; *iva*—just as.

TRANSLATION

Śrīla Vyāsadeva separated the *mantras* of the *Āg, Atharva, Yajur* and *Sāma Vedas* into four divisions, just as one sorts out a mixed collection of jewels into piles. Thus he composed four distinct Vedic literatures.

PURPORT

When Lord Brahmā first spoke the four *Vedas* with his four mouths, the *mantras* were mixed together like an unsorted collection of various types of jewels. Śrīla Vyāsadeva sorted the Vedic *mantras* into four divisions (*saṁhitās*), which thus became the recognizable Ṛg, Atharva, Yajur and Sāma *Vedas*.

TEXT 51

तासां स चतुरः शिष्यान्
उपाहूय महामतिः
एकैकां संहितां ब्रह्मन्
एकैकस्मै ददौ विभुः

tāsām sa caturaḥ śiṣyān
upāhūya mahā-matiḥ
ekaikām saṁhitām brahmann
ekaikasmai dadau vibhuḥ

SYNONYMS

tāsām—of those four collections; *saḥ*—he; *caturaḥ*—four; *śiṣyān*—disciples; *upāhūya*—calling near; *mahā-matiḥ*—the powerfully intelligent sage; *eka-ekām*—one by one; *saṁhitām*—a collection; *brahman*—O *brāhmaṇa*; *eka-ekasmai*—to each of them; *dadau*—he gave; *vibhuḥ*—the powerful Vyāsadeva.

TRANSLATION

The most powerful and intelligent Vyāsadeva called four of his disciples, O *brāhmaëa*, and entrusted to each of them one of these four *saṁhitās*.

TEXTS 52-53

पैलाय संहितामाद्यां
बहुचाख्यां उवाच ह
वैशम्पायनसंज्ञाय
निगदाख्यं यजुर्गणम्

साम्नां जैमिनये प्राह
तथा छन्दोगसंहिताम्
अथर्वाङ्गिरसीं नाम
स्वशिष्याय सुमन्तवे

*pailāya saṁhitām ādyām
bahvṛcākhyām uvāca ha
vaiśampāyana-saṁjñāya
nigadākhyam yajur-gaṇam*

*sāmnām jaiminaye prāha
tathā chandoga-saṁhitām
atharvāṅgirasīm nāma
sva-śiṣyāya sumantave*

SYNONYMS

pailāya—to Paila; *saṁhitām*—the collection; *ādyām*—first (of the Ṛg Veda); *bahu-ṛca-ākhyam*—called Bahvṛca; *uvāca*—he spoke; *ha*—indeed; *vaiśampāyana-saṁjñāya*—to the sage named Vaiśampāyana; *nigada-ākhyam*—known as Nigada; *yajuḥ-gaṇam*—the collection of Yajur mantras; *sāmnām*—the mantras of the Sāma Veda; *jaiminaye*—to Jaimini; *prāha*—he spoke; *tathā*—and; *chandoga-saṁhitām*—the *saṁhitā* named

Chandoga; *atharva-aṅgirasīm*-the *Veda* ascribed to the sages Atharva and Aṅgirā; *nāma*—indeed; *sva-śiṣyāya*—to his disciple; *sumantave*—Sumantu.

TRANSLATION

Śrīla Vyāsadeva taught the first *saṅhitā*, the *Āg Veda*, to Paila and gave this collection the name *Bahvāca*. To the sage Vaiśampāyana he spoke the collection of *Yajur mantras* named *Nigada*. He taught the *Sāma Veda mantras*, designated as the *Chandoga-saṅhitā*, to Jaimini, and he spoke the *Atharva Veda* to his dear disciple Sumantu.

TEXTS 54-56

पैलः स्वसंहितामूचे
इन्द्रप्रमितये मुनिः
बाष्कलाय च सोऽप्याह
शिष्येभ्यः संहितां स्वकाम्

चतुर्धा व्यस्य बोध्याय
याज्ञवल्क्याय भार्गव
पराशरायाग्निमित्र
इन्द्रप्रमितिरात्मवान्

अध्यापयत्संहितां स्वां
माण्डूकेयमृषिं कविम्
तस्य शिष्यो देवमित्रः

सौभर्यादिभ्य ऊचिवान्

*pailaḥ sva-saṁhitām ūce
indrapramitaye muniḥ
bāṣkalāya ca so 'py āha
śiṣyebhyaḥ saṁhitām svakām*

*caturdhā vyasya bodhyāya
yājñavalkyāya bhārgava
parāśarāyāgnimitra
indrapramitir ātmavān*

*adhyāpayat saṁhitām svām
māṇḍūkeyam ṛṣim kavim
tasya śiṣyo devamitraḥ
saubhary-ādibhya ūcivān*

SYNONYMS

pailaḥ—Paila; *sva-saṁhitām*—his own collection; *ūce*—spoke; *indrapramitaye*—to Indrapramiti; *muniḥ*—the sage; *bāṣkalāya*—to Bāṣkala; *ca*—and; *saḥ*—he (Bāṣkala); *api*—moreover; *āha*—spoke; *śiṣyebhyaḥ*—to his disciples; *saṁhitām*—the collection; *svakām*—his own; *caturdhā*—in four parts; *vyasya*—dividing; *bodhyāya*—to Bodhya; *yājñavalkyāya*—to Yājñavalkya; *bhārgava*—O descendant of Bhṛgu (Śaunaka); *parāśarāya*—to Parāśara; *agnimitre*—to Agnimitra; *indrapramitiḥ*—Indrapramiti; *ātma-vān*—the self-controlled; *adhyāpayat*—taught; *saṁhitām*—the collection; *svām*—his; *māṇḍūkeyam*—to Māṇḍūkeya; *ṛṣim*—the sage; *kavim*—scholarly; *tasya*—of him (Māṇḍūkeya); *śiṣyaḥ*—the disciple; *devamitraḥ*—Devamitra; *saubhary-ādibhyaḥ*—to Saubhari and others; *ūcivān*—spoke.

TRANSLATION

After dividing his *saṅhitā* into two parts, the wise Paila spoke it to Indrapramiti and Bāṣkala. Bāṣkala further divided his collection into four parts, O Bhārgava, and instructed them to his disciples Bodhya, Yājñavalkya, Parāśara and Agnimitra. Indrapramiti, the self-controlled sage, taught his *saṅhitā* to the learned mystic Māṇḍūkeya, whose disciple Devamitra later passed down the divisions of the *Āg Veda* to Saubhari and others.

PURPORT

According to Śrīla Śrīdhara Svāmī, Māṇḍūkeya was the son of Indrapramiti, from whom he received Vedic knowledge.

TEXT 57

शाकल्यस्तत्सुतः स्वां तु
पञ्चधा व्यस्य संहिताम्
वात्स्यमुद्गलशालीय-
गोखल्यशिशिरेष्वधात्

*śākalyas tat-sutaḥ svām tu
pañcadhā vyasya saṁhitām
vātsya-mudgala-śālīya-
gokhalya-śiśireṣu adhāt*

SYNONYMS

śākalyaḥ—Śākalya; *tat-sutaḥ*—the son of Māṇḍūkeya; *svām*—his own; *tu*—and; *pañcadhā*—in five parts; *vyasya*—dividing; *saṁhitām*—the collection; *vātsya-mudgala-śālīya*—to Vātsya, Mudgala and Śālīya; *gokhalya-śiśireṣu*—and to Gokhalya and Śiśira; *adhāt*—gave.

TRANSLATION

The son of Māṇḍūkeya, named Śākalya, divided his own collection into five, entrusting one subdivision each to Vātsya, Mudgala, Śālīya, Gokhalya and Śiśira.

TEXT 58

जातूकर्ण्यश्च तच्छिष्यः
सनिरुक्तां स्वसंहिताम्
बलाकपैलजाबाल-
विरजेभ्यो ददौ मुनिः

*jātūkarṇyaś ca tac-chiṣyaḥ
sa-niruktām sva-saṁhitām
balāka-paila-jābāla-
virajebhyo dadau muniḥ*

SYNONYMS

jātūkarṇyaḥ—Jātūkarṇya; *ca*—and; *tac-śiṣyaḥ*—the disciple of Śākalya; *sa-niruktām*—along with a glossary explaining obscure terms; *sva-saṁhitām*—the collection he received; *balāka-paila-jābāla-virajebhyaḥ*—to Balāka, Paila, Jābāla and Viraja; *dadau*—passed down; *muniḥ*—the sage.

TRANSLATION

The sage Jātūkarṇya was also a disciple of Śākalya, and after dividing the *saṁhitā* he received from Śākalya into three parts, he added a fourth section, a Vedic glossary. He taught one of these parts to each of four disciples—Balāka,

the second Paila, Jābāla and Viraja.

TEXT 59

बाष्कलिः प्रतिशाखाभ्यो
वालखिल्याख्यसंहिताम्
चक्रे वालायनिर्भज्यः
काशारश्चैव तां दधुः

*bāṣkaliḥ prati-śākhābhyo
vālakhilyākhyā-saṁhitām
cakre vālāyanir bhajyaḥ
kāśāraś caiva tāṁ dadhuḥ*

SYNONYMS

bāṣkaliḥ—Bāṣkali, the son of Bāṣkala; *prati-śākhābhyāḥ*—from all the different branches; *vālakhilyā-ākhyā*—entitled *Vālakhilya*; *saṁhitām*—the collection; *cakre*—he made; *vālāyaniḥ*—Vālāyani; *bhajyaḥ*—Bhajya; *kāśāraḥ*—Kāśāra; *ca*—and; *eva*—indeed; *tām*—that; *dadhuḥ*—they accepted.

TRANSLATION

Bāṣkali assembled the *Vālakhilya-saṁhitā*, a collection from all the branches of the *Āg Veda*. This collection was received by Vālāyani, Bhajya and Kāśāra.

PURPORT

According to Śrīla Śrīdhara Svāmī, Vālāyani, Bhajya and Kāśāra belonged to the Daitya community.

TEXT 60

बहृचाः संहिता ह्येता
एभिर्ब्रह्मर्षिभिर्धृताः
श्रुत्वैतच्छन्दसां व्यासं
सर्वपापैः प्रमुच्यते

*bahvṛcāḥ saṁhitā hy etā
ebhir brahmarṣibhir dhṛtāḥ
śrutvaitac-chandasām vyāsam
sarva-pāpaiḥ pramucyate*

SYNONYMS

bahu-ṛcāḥ—of the *Ṛg Veda*; *saṁhitāḥ*—the collections; *hi*—indeed; *etāḥ*—these; *ebhiḥ*—by these; *brahma-ṛṣibhiḥ*—saintly *brāhmaṇas*; *dhṛtāḥ*—maintained through disciplic succession; *śrutvā*—hearing; *etat*—their; *chandasām*—of the sacred verses; *vyāsam*—the process of division; *sarva-pāpaiḥ*—from all sins; *pramucyate*—one becomes delivered.

TRANSLATION

Thus these various *saṁhitās* of the *Āg Veda* were maintained through disciplic succession by these saintly *brāhmaṇas*. Simply by hearing of this distribution of the Vedic hymns, one will be freed from all sins.

TEXT 61

वैशम्पायनशिष्या वै
चरकाध्वर्यवोऽभवन्

यच्चैरुर्ब्रह्महत्यांहः
क्षपणं स्वगुरोर्व्रतम्

*vaiśampāyana-śiṣyā vai
carakādhvaryavo 'bhavan
yac cerur brahma-hatyāmhaḥ
kṣapaṇam sva-guror vratam*

SYNONYMS

vaiśampāyana-śiṣyāḥ—the disciples of Vaiśampāyana; *vai*—indeed; *caraka*—named the Carakas; *adhvaryavaḥ*—authorities of the *Atharva Veda*; *abhavan*—became; *yat*—because; *ceruḥ*—they executed; *brahma-hatyā*—due to the killing of a *brāhmaṇa*; *amhaḥ*—of the sin; *kṣapaṇam*—the expiration; *sva-guroḥ*—for their own *guru*; *vratam*—the vow.

TRANSLATION

The disciples of Vaiśampāyana became authorities in the *Atharva Veda*. They were known as the Carakas because they executed strict vows to free their *guru* from his sin of killing a *brāhmaëa*.

TEXT 62

याज्ञवल्क्यश्च तच्छिष्य
आहाहो भगवन् कियत्
चरितेनाल्पसाराणां
चरिष्येऽहं सुदुश्चरम्

yājñavalkyaś ca tac-chiṣya

*āhāho bhagavan kiyat
caritenālpa-sārāṇām
cariṣye 'haṁ su-duścaram*

SYNONYMS

yājñavalkyaḥ—Yājñavalkya; *ca*—and; *tat-śiṣyaḥ*—the disciple of Vaiśampāyana; *āha*—said; *aho*—just see; *bhagavan*—O master; *kiyat*—how much value; *caritena*—with the endeavor; *alpa-sārāṇām*—of these weak fellows; *cariṣye*—shall execute; *aham*—I; *su-duścaram*—that which is very difficult to perform.

TRANSLATION

Once Yājñavalkya, one of the disciples of Vaiśampāyana, said: O master, how much benefit will be derived from the feeble endeavors of these weak disciples of yours? I will personally perform some outstanding penance.

TEXT 63

इत्युक्तो गुरुरप्याह
कुपितो याह्यलं त्वया
विप्रावमन्त्रा शिष्येण
मदधीतं त्यजाश्विति

*ity ukto gurur apy āha
kupito yāhy alam tvayā
viprāvamantrā śiṣyena
mad-adhītaṁ tyajāśv iti*

SYNONYMS

iti—thus; *uktaḥ*—addressed; *guruḥ*—his spiritual master; *āpi*—indeed; *āha*—said; *kupitaḥ*—angry; *yāhi*—go away; *alam*—enough; *tvayā*—with you; *vipra-avamantrā*—the insulter of *brāhmaṇas*; *śiṣyeṇa*—such a disciple; *mat-adhītam*—what has been taught by me; *tyaja*—give up; *āśu*—immediately; *iti*—thus.

TRANSLATION

Addressed thus, the spiritual master Vaiśampāyana became angry and said:
Go away from here! Enough of you, O disciple who insults *brāhmaṇas*!
Furthermore, you must immediately give back everything I have taught you.

PURPORT

Śrī Vaiśampāyana was angry because one of his disciples, Yājñavalkya, was insulting the other disciples, who were, after all, qualified *brāhmaṇas*. Just as a father is disturbed when one son mistreats the father's other children, the spiritual master is very displeased if a proud disciple insults or mistreats the *guru*'s other disciples.

TEXTS 64-65

देवरातसुतः सोऽपि
छर्दित्वा यजुषां गणम्
ततो गतोऽथ मुनयो
ददृशुस्तान् यजुर्गणान्

यजूंषि तित्तिरा भूत्वा
तल्लोलुपतयाददुः
तैत्तिरीया इति यजुः-
शाखा आसन् सुपेशलाः

*devarāta-sutaḥ so 'pi
charditvā yajuṣām gaṇam
tato gato 'tha munayo
dadṛśus tān yajur-gaṇān*

*yajūṃṣi tittirā bhūtvā
tal-loluṣatayādaduḥ
taittirīyā iti yajuḥ-
śākhā āsan su-peśalāḥ*

SYNONYMS

devarāta-sutaḥ—the son of Devarāta (Yājñavalkya); *saḥ*—he; *api*—indeed; *charditvā*—vomiting; *yajuṣām*—of the *Yajur Veda*; *gaṇam*—the collected *mantras*; *tataḥ*—from there; *gataḥ*—having gone; *atha*—then; *munayaḥ*—the sages; *dadṛśuḥ*—saw; *tān*—those; *yajuḥ-gaṇān*—*yajur-mantras*; *yajūṃṣi*—these *yajurs*; *tittirāḥ*—partridges; *bhūtvā*—becoming; *tat*—for those *mantras*; *loluṣatayā*—with greedy desire; *ādaduḥ*—picked them up; *taittirīyāḥ*—known as *Taittirīya*; *iti*—thus; *yajuḥ-śākhāḥ*—branches of the *Yajur Veda*; *āsan*—came into being; *su-peśalāḥ*—most beautiful.

TRANSLATION

Yājñavalkya, the son of Devarāta, then vomited the *mantras* of the *Yajur Veda* and went away from there. The assembled disciples, looking greedily upon these *yajur* hymns, assumed the form of partridges and picked them all up.

These divisions of the *Yajur Veda* therefore became known as the most beautiful *Taittiréya-saàhitā*, the hymns collected by partridges [*tittirāu*].

PURPORT

According to Śrīla Śrīdhara Svāmī, it is improper for a *brāhmaṇa* to collect what has been vomited, and so the powerful *brāhmaṇa* disciples of Vaiśampāyana assumed the form of *tittiras*, partridges, and collected the valuable *mantras*.

TEXT 66

याज्ञवल्क्यस्ततो ब्रह्मंश्
छन्दांस्यधि गवेषयन्
गुरोरविद्यमानानि
सूपतस्थेऽर्कमीश्वरम्

*yājñavalkyas tato brahmaṁś
chandāṁsy adhi gaveṣayan
guror avidyamānāni
sūpatasthe 'rkam īśvaram*

SYNONYMS

yājñavalkyaḥ—Yājñavalkya; *tataḥ*—thereafter; *brahman*—O *brāhmaṇa*; *chandāṁsi*—*mantras*; *adhi*—additional; *gaveṣayan*—seeking out; *guroḥ*—to his spiritual master; *avidyamānāni*—not known; *su-upatasthe*—he carefully worshiped; *arkam*—the sun; *īśvaram*—the powerful controller.

TRANSLATION

My dear *brāhmaëa* Śaunaka, Yājñavalkya then desired to find out new *yajur-mantras* unknown to even his spiritual master. With this in mind he offered attentive worship to the powerful lord of the sun.

TEXT 67

श्रीयाज्ञवल्क्य उवाच

ॐ नमो भगवते आदित्यायाखिलजगतामात्मस्वरूपेण काल-
स्वरूपेण चतुर्विधभूतनिकायानां ब्रह्मादिस्तम्बपर्यन्तानामन्तर्हृदयेषु बहिरपि
चाकाश इवोपाधिनाव्यवधीयमानो भवानेक
एव क्षणलवनिमेषावयवोपचितसंवत्सरगणेनापामादान-
विसर्गाभ्यामिमां लोकयात्रामनुवहति ॥

śrī-yājñavalkya uvāca

*om namo bhagavate ādityāyākhila-jagatām ātma-svarūpeṇa kāla-
svarūpeṇa catur-vidha-bhūta-nikāyānām brahmādi-stamba-paryantānām
antar-hṛdayeṣu bahir api cākāśa ivopādhināvyavadhīyamāno bhavān eka
eva kṣaṇa-lava-nimeṣāvayavopacita-saṁvatsara-gaṇenāpām ādāna-
visargābhyām imām loka-yātrām anuvahati.*

SYNONYMS

śrī-yājñavalkyaḥ uvāca—Śrī Yājñavalkya said; *om namaḥ*—I offer my respectful obeisances; *bhagavate*—to the Personality of Godhead; *ādityāya*—appearing as the sun-god; *akhila-jagatām*—of all the planetary systems; *ātma-svarūpeṇa*—in the form of the Supersoul; *kāla-svarūpeṇa*—in the form of time; *catur-vidha*—of four kinds; *bhūta-nikāyānām*—of all the living beings; *brahma-ādi*—beginning from Lord Brahmā; *stamba-paryantānām*—and extending down to the blades of grass; *antaḥ-hṛdayeṣu*—within the recesses of their hearts; *bahiḥ*—externally; *api*—also; *ca*—and; *ākāśaḥ iva*—in the same

way as the sky; *upādhinā*—by material designations; *avyavadhīyamānaḥ*—not being covered; *bhavān*—yourself; *ekaḥ*—alone; *eva*—indeed; *kṣaṇa-lava-nimeṣa*—the *kṣaṇa*, *lava* and *nimeṣa* (the smallest fractions of time); *avayava*—by these fragments; *upacita*—collected together; *saṁvatsara-gaṇena*—by the years; *apām*—of the water; *ādāna*—by taking away; *visargābhyām*—and giving; *imām*—this; *loka*—of the universe; *yātrām*—the maintenance; *anuvahati*—carries out.

TRANSLATION

Śrī Yājñavalkya said: I offer my respectful obeisances to the Supreme Personality of Godhead appearing as the sun. You are present as the controller of the four kinds of living entities, beginning from *Brahmā* and extending down to the blades of grass. Just as the sky is present both inside and outside every living being, you exist both within the hearts of all as the Supersoul and externally in the form of time. Just as the sky cannot be covered by the clouds present within it, you are never covered by any false material designation. By the flow of years, which are made up of the tiny fragments of time called *kṣaṇas*, *lavas* and *nimeṣas*, you alone maintain this world, drying up the waters and giving them back as rain.

PURPORT

This prayer is not offered to the sun-god as an independent or autonomous entity but rather to the Supreme Personality of Godhead, represented by His powerful expansion the solar deity.

TEXT 68

यदु ह वाव विबुधर्षभ सवितरदस्तपत्यनुसवनमहर
अहराम्नायविधिनोपतिष्ठमानानामखिलदुरितवृजिन-

बीजावभर्जन भगवतः समभिधीमहि तपन मण्डलम्

*yad u ha vāva vibudharṣabha savitar adas tapaty anusavanam ahar
ahar āmnāya-vidhinopatiṣṭhamānānām akhila-durita-vṛjina-
bījāvabharjana bhagavataḥ samabhidhīmahī tapana maṇḍalam.*

SYNONYMS

yat—which; *u ha vāva*—indeed; *vibudha-ṛṣabha*—O chief of the demigods; *savitaḥ*—O lord of the sun; *adaḥ*—that; *tapati*—is glowing; *anusavanam*—at each of the junctures of the day (sunrise, noon and sunset); *ahaḥ ahaḥ*—each day; *āmnāya-vidhinā*—by the Vedic path, as passed down through disciplic succession; *upatiṣṭhamānānām*—of those who are engaged in offering prayer; *akhila-durita*—all sinful activities; *vṛjina*—the consequent suffering; *bīja*—and the original seed of such; *avabharjana*—O you who burn; *bhagavataḥ*—of the mighty controller; *samabhidhīmahī*—I meditate with full attention; *tapana*—O glowing one; *maṇḍalam*—upon the sphere.

TRANSLATION

O glowing one, O powerful lord of the sun, you are the chief of all the demigods. I meditate with careful attention on your fiery globe, because for those who offer prayers to you three times daily according to the Vedic method passed down through authorized disciplic succession, you burn away all sinful activities, all consequent suffering and even the original seed of desire.

TEXT 69

य इह वाव स्थिरचरनिकराणां निजनिकेतनानां मनइन्द्रियासु-
गणाननात्मनः स्वयमात्मान्तर्यामी प्रचोदयति ॥

*ya iha vāva sthira-cara-nikarāṇām nija-niketanānām mana-indriyāsu-
gaṇān anātmanaḥ svayam ātmāntar-yāmī pracodayati.*

SYNONYMS

*yaḥ—*who; *iha—*in this world; *vāva—*indeed; *sthira-cara-nikarāṇām—*of all the nonmoving and moving living beings; *nija-niketanānām—*who depend on your shelter; *manaḥ-indriya-asu-gaṇān—*the mind, senses and vital air; *anātmanaḥ—*which are nonliving matter; *svayam—*yourself; *ātma—*in their hearts; *antaḥ-yāmī—*the indwelling lord; *pracodayati—*inspires to activity.

TRANSLATION

You are personally present as the indwelling lord in the hearts of all moving and nonmoving beings, who depend completely on your shelter. Indeed, you animate their material minds, senses and vital airs to act.

TEXT 70

य एवेमं लोकमतिकरालवदनान्धकारसंज्ञाजगरग्रह-
गिलितं मृतकमिव विचेतनमवलोक्यानुकम्पया परमकारुणिक
ईक्षयैवोत्थाप्याहरहरनुसवनं श्रेयसि स्वधर्माख्यात्माव-
स्थने प्रवर्तयति ॥

*ya evemaṁ lokam ati-karāla-vadanāndhakāra-samjñājagara-graha-
gilitaṁ mṛtakam iva vicetanam avalokyānukampayā parama-kāruṇika
īkṣayai votthāpyāhar ahar anusavanaṁ śreyasi sva-dharmākhyātmāva-
sthane pravartayati.*

SYNONYMS

yaḥ—who; *eva*—alone; *imam*—this; *lokam*—world; *ati-karāla*—very fearful; *vadana*—the mouth of which; *andhakāra-samjña*—known as darkness; *ajagara*—by the python; *graha*—seized; *gilitam*—and swallowed; *mṛtakam*—dead; *iva*—as if; *vicetanam*—unconscious; *avalokya*—by glancing; *anukampayā*—mercifully; *parama-kāruṇikaḥ*—supremely magnanimous; *īkṣayā*—by casting his glance; *eva*—indeed; *utthāpya*—raising them up; *ahaḥ ahaḥ*—day after day; *anu-savanam*—at the three sacred junctures of the day; *śreyasi*—in the ultimate benefit; *sva-dharma-ākhyā*—known as the soul's proper duty; *ātma-avasthāne*—in the inclination toward spiritual life; *pravartayati*—engages.

TRANSLATION

The world has been seized and swallowed by the python of darkness in its horrible mouth and has become unconscious, as if dead. But mercifully glancing upon the sleeping people of the world, you raise them up with the gift of sight. Thus you are most magnanimous. At the three sacred junctures of each day, you engage the pious in the path of ultimate good, inducing them to perform religious duties that situate them in their spiritual position.

PURPORT

According to Vedic culture, the three higher classes of society (the intellectual, political and mercantile sections) are formally connected with the spiritual master by initiation and receive the *Gāyatrī mantra*. This purifying *mantra* is chanted three times daily—at sunrise, noon and sunset. Auspicious moments for the performance of spiritual duties are calculated according to the sun's path in the sky, and this systematic scheduling of spiritual duties is here attributed to the sun as the representative of God.

TEXT 71

अवनिपतिरिवासाधूनां भयमुदीरयन्नटति परित आशापालैस्
तत्र तत्र कमलकोशाञ्जलिभिरुपहृतार्हाणः ॥

*avani-patir ivāsādhūnām bhayam udīrayann aṭati parita āśā-pālais
tatra tatra kamala-kośāñjalibhir upahṛtārhaṇaḥ.*

SYNONYMS

avani-patiḥ—a king; *iva*—as; *asādhūnām*—of the unholy; *bhayam*—fear; *udīrayan*—creating; *aṭati*—travels about; *paritaḥ*—all around; *āśā-pālaiḥ*—by the controlling deities of the directions; *tatra tatra*—here and there; *kamala-kośa*—holding lotus flowers; *añjalibhiḥ*—with folded palms; *upahṛta*—offered; *arhaṇaḥ*—honorable presentations.

TRANSLATION

Just like an earthly king, you travel about everywhere spreading fear among the unholy as the powerful deities of the directions offer you in their folded palms lotus flowers and other respectful presentations.

TEXT 72

अथ ह भगवंस्तव चरणनलिनयुगलं
त्रिभुवनगुरुभिरभिवन्दितमहमयातयामयजुष्काम उपसरामीति ॥

*atha ha bhagavaṁs tava caraṇa-nalina-yugalaṁ tri-bhuvana-gurubhir
abhivanditam aham ayāta-yāma-yajuṣ-kāma upasarāmīti.*

SYNONYMS

atha—thus; *ha*—indeed; *bhagavan*—O lord; *tava*—your;

caraṇa-nalina-yugalam—two lotus feet; *tri-bhuvana*—of the three worlds; *gurubhiḥ*—by the spiritual masters; *abhivanditam*—honored; *aham*—I; *ayāta-yāma*—unknown to anyone else; *yajuḥ-kāmaḥ*—desiring to have the *yajur-mantras*; *upasarāmi*—am approaching with worship; *iti*—thus.

TRANSLATION

Therefore, my lord, I am prayerfully approaching your lotus feet, which are honored by the spiritual masters of the three worlds, because I hope to receive from you *mantras* of the *Yajur Veda* unknown to anyone else.

TEXT 73

सूत उवाच

एवं स्तुतः स भगवान्
वाजिरूपधरो रविः
यजूंष्ययातयामानि
मुनयेऽदात्प्रसादितः

sūta uvāca
evam stutaḥ sa bhagavān
vāji-rūpa-dharo raviḥ
yajūṃṣy ayāta-yāmāni
munaye 'dāt prasāditaḥ

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *evam*—in this way; *stutaḥ*—offered glorification; *saḥ*—he; *bhagavān*—the powerful demigod; *vāji-rūpa*—the form of a horse; *dharāḥ*—assuming; *raviḥ*—the sun-god; *yajūṃṣi*—*yajur-mantras*;

ayāta-yāmāni—never learned by any other mortal; *munaye*—to the sage; *adāt*—presented; *prasāditah*—being satisfied.

TRANSLATION

Sūta Gosvāmī said: Satisfied by such glorification, the powerful sun-god assumed the form of a horse and presented to the sage Yājñavalkya yajur-mantras previously unknown in human society.

TEXT 74

यजुर्भिरकरोच्छाखा
दश पञ्च शतैर्विभुः
जगृहुर्वाजसन्यस्ताः
काण्वमाध्यन्दिनादयः

yajurbhir akaroc chākhā
daśa pañca śatair vibhuḥ
jagṛhur vājasanyas tāḥ
kāṇva-mādhyandinādayaḥ

SYNONYMS

yajurbhiḥ—with the yajur-mantras; *akarot*—he made; *śākhāḥ*—branches; *daśa*—ten; *pañca*—plus five; *śataiḥ*—with the hundreds; *vibhuḥ*—the powerful; *jagṛhuḥ*—they accepted; *vāja-sanyaḥ*—produced from the hairs of the horse's mane and thus known as *Vājasaneyī*; *tāḥ*—them; *kāṇva-mādhyandina-ādayaḥ*—the disciples of Kāṇva and Mādhyandina, and other ṛṣis.

TRANSLATION

From these countless hundreds of *mantras* of the *Yajur Veda*, the powerful sage compiled fifteen new branches of Vedic literature. These became known as the *Vājasaneyi-saṅhitā* because they were produced from the hairs of the horse's mane, and they were accepted in disciplic succession by the followers of Kāṇva, Mādhyandina and other *āṅgīs*.

TEXT 75

जैमिनेः समगस्यासीत्
सुमन्तुस्तनयो मुनिः
सुत्वांस्तु तत्सुतस्ताभ्याम्
एकैकां प्राह संहिताम्

jaimineḥ sama-gasyāsīt
sumantus tanayo muniḥ
sutvāms tu tat-sutas tābhyām
ekaikām prāha saṁhitām

SYNONYMS

jaimineḥ—of Jaimini; *sama-gasya*—the singer of the *Sāma Veda*; *āsīt*—there was; *sumantuḥ*—Sumantu; *tanayaḥ*—the son; *muniḥ*—the sage (Jaimini); *sutvān*—Sutvān; *tu*—and; *tat-sutaḥ*—the son of Sumantu; *tābhyām*—to each of them; *eka-ekām*—one of each of the two parts; *prāha*—he spoke; *saṁhitām*—collection.

TRANSLATION

Jaimini R̥ṣi, the authority of the *Sāma Veda*, had a son named Sumantu, and the son of Sumantu was Sutvān. The sage Jaimini spoke to each of them a different part of the *Sāma-veda-saṅgīta*.

TEXTS 76-77

सुकर्मा चापि तच्छिष्यः
सामवेदतरोर्महान्
सहस्रसंहिताभेदं
चक्रे साम्नां ततो द्विज

हिरण्यनाभः कौशल्यः
पौष्यञ्जिश्च सुकर्मणः
शिष्यौ जगृहतुश्चान्य
आवन्त्यो ब्रह्मवित्तमः

sukarmā cāpi tac-chiṣyaḥ
sāma-veda-taror mahān
sahasra-saṁhitā-bhedam
cakre sāmnaṁ tato dvija

hiraṇyanābhaḥ kauśalyaḥ
ṣauṣyañjiś ca sukarmaṇaḥ
śiṣyau jagṛhatus cānya
āvantyo brahma-vittamaḥ

SYNONYMS

sukarmā—Sukarmā; *ca*—and; *api*—indeed; *tat-śiṣyaḥ*—the disciple of Jaimini; *sāma-veda-taroḥ*—of the tree of the *Sāma Veda*; *mahān*—the great thinker;

sahasra-saṁhitā—of one thousand collections; *bhedam*—a division; *cakre*—he made; *sāmnām*—of the *sāma-mantras*; *tataḥ*-and then; *dvija*—O *brāhmaṇa* (Śaunaka); *hiraṇyanābhaḥ kauśalyaḥ*—Hiraṇyanābha, the son of Kuśala; *pauṣyañjiḥ*—Pauṣyañji; *ca*—and; *sukarmaṇaḥ*—of Sukarmā; *śiṣyau*—the two disciples; *jagṛhatuḥ*—took; *ca*—and; *anyaḥ*—another; *āvantyaḥ*—Āvantya; *brahma-vit-tamaḥ*—most perfectly realized in knowledge of the Absolute Truth.

TRANSLATION

Sukarmā, another disciple of Jaimini, was a great scholar. He divided the mighty tree of the *Sāma Veda* into one thousand *saṁhitās*. Then, O *brāhmaṇa*, three disciples of Sukarmā—Hiraṇyanābha, the son of Kuśala; Pauṣyañji; and Āvantya, who was very advanced in spiritual realization—*took charge of the sāma-mantras*.

TEXT 78

उदीच्याः सामगाः शिष्या
आसन् पञ्चशतानि वै
पौष्यञ्ज्यावन्त्ययोश्चापि
तांश्च प्राच्यान् प्रचक्षते

udīcyāḥ sāma-gāḥ śiṣyā
āsan pañca-śatāni vai
pauṣyañjy-āvantyayoś cāpi
tāṁś ca prācyān pracakṣate

SYNONYMS

udīcyāḥ—belonging to the north; *sāma-gāḥ*—the singer of the *Sāma Veda*; *śiṣyāḥ*—the disciples; *āsan*—there were; *pañca-śatāni*—five hundred; *vai*—indeed; *pauṣyañji-āvantyayoḥ*—of Pausyañji and Āvantya; *ca*—and; *api*—indeed; *tān*—they; *ca*—also; *prācyān*—easterners; *pracakṣate*—are called.

TRANSLATION

The five hundred disciples of Pausyañji and Āvantya became known as the northern singers of the *Sāma Veda*, and in later times some of them also became known as eastern singers.

TEXT 79

लौगाक्षिर्माङ्गलिः कुल्यः
कुशीदः कुक्षिरेव च
पौष्यञ्जिसिष्या जगृहुः
संहितास्ते शतं शतम्

laugākṣir māṅgaliḥ kulyaḥ
kuśīdaḥ kukṣir eva ca
pauṣyañji-śiṣyā jagṛhuḥ
saṁhitās te śatam śatam

SYNONYMS

laugākṣiḥ māṅgaliḥ kulyaḥ—Laugākṣi, Māṅgali and Kulya; *kuśīdaḥ kukṣiḥ*—Kuśīda and Kukṣi; *eva*—indeed; *ca*—also; *pauṣyañji-śiṣyāḥ*—disciples of Pausyañji; *jagṛhuḥ*—they took; *saṁhitāḥ*—collections; *te*—they; *śatam śatam*—each one hundred.

TRANSLATION

Five other disciples of Pauṣyañji, namely Laugākṣi, Māṅgali, Kulya, Kuśīda and Kukṣi, each received one hundred *saḥhitās*.

TEXT 80

कृतो हिरण्यनाभस्य
चतुर्विंशति संहिताः
शिष्य ऊचे स्वशिष्येभ्यः
शेषा आवन्त्य आत्मवान्

*kṛto hiraṇyanābhasya
catur-vimśati saṁhitāḥ
śiṣya ūce sva-śiṣyebhyaḥ
śeṣā āvantya ātmavān*

SYNONYMS

kṛtaḥ—Kṛta; *hiraṇyanābhasya*—of Hiraṇyanābha; *catur-vimśati*—twenty-four; *saṁhitāḥ*—collections; *śiṣyaḥ*—the disciple; *ūce*—spoke; *sva-śiṣyebhyaḥ*—to his own disciples; *śeṣāḥ*—the remaining (collections); *āvantyaḥ*—Āvantya; *ātma-vān*—the self-controlled.

TRANSLATION

Kṛta, the disciple of Hiraṇyanābha, spoke twenty four *saḥhitās* to his own disciples, and the remaining collections were passed down by the self-realized sage Āvantya.

Thus end the purports of the humble servants of His Divine Grace A.C.
Bhaktivedanta Swami Prabhupāda to the Twelfth Canto, Sixth Chapter, of the
Śrīmad-Bhāgavatam, entitled "Mahārāja Parīkṣit Passes Away."

7. The Purāṇic Literatures

In this chapter Śrī Sūta Gosvāmī describes the expansion of the branches of the *Atharva Veda*, enumerates the compilers of the *Purāṇas* and explains the characteristics of a *Purāṇa*. He then lists the eighteen major *Purāṇas* and finishes his account by stating that any person who hears about these matters from someone in a proper disciplic succession will acquire spiritual potency.

TEXT 1

सूत उवाच
अथर्ववित्सुमन्तुश्च
शिष्यमध्यापयत्स्वकाम्
संहितां सोऽपि पथ्याय
वेददर्शाय चोक्तवान्

sūta uvāca
atharva-vit sumantuś ca
śiṣyam adhyāpayat svakām
saṁhitām so 'pi pathyāya

vedadarśāya cuktavān

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *atharva-vit*—the expert knower of the *Atharva Veda*; *sumantuḥ*—Sumantu; *ca*—and; *śiṣyam*—to his disciple; *adhyāpayat*—instructed; *svakām*—his own; *saṁhitām*—collection; *saḥ*—he, the disciple of Sumantu; *api*—also; *pathyāya*—to Pathya; *vedadarśāya*—to Vedadarśa; *ca*—and; *uktavān*—spoke.

TRANSLATION

Sūta Gosvāmī said: Sumantu Ṛṣi, the authority on the Atharva Veda, taught his saṁhitā to his disciple Kabandha, who in turn spoke it to Pathya and Vedadarśa.

PURPORT

As confirmed in the *Viṣṇu Purāṇa*:

*atharva-vedaṁ sa muniḥ
sumantur amita-dyutiḥ
śiṣyam adhyāpayām āsa
kabandhaṁ so 'pi ca dvidhā
kṛtvā tu vedadarśāya
tathā pathyāya dattavān*

"That sage Sumantu, whose brilliance was immeasurable, taught the *Atharva Veda* to his disciple Kabandha. Kabandha in turn divided it into two parts and passed them down to Vedadarśa and Pathya."

TEXT 2

शौक्लायनिर्ब्रह्मबलिर्
मोदोषः पिप्पलायनिः
वेददर्शस्य शिष्यास्ते
पथ्यशिष्यानथो शृणु
कुमुदः शुनको ब्रह्मन्
जाजलिश्चाप्यथर्ववित्

*śauklāyanir brahmabalir
modoṣaḥ pippalāyaniḥ
vedadarśasya śiṣyās te
pathya-śiṣyān atho śṛṇu
kumudaḥ śunako brahman
jājaliś cāpy atharva-vit*

SYNONYMS

śauklāyaniḥ brahmabaliḥ—Śauklāyani and Brahmabali; *modoṣaḥ pippalāyaniḥ*—Modoṣa and Pippalāyani; *vedadarśasya*—of Vedadarśa; *śiṣyāḥ*—the disciples; *te*—they; *pathya-śiṣyān*—the disciples of Pathya; *atho*—furthermore; *śṛṇu*—please hear; *kumudaḥ śunakaḥ*—Kumuda and Śunaka; *brahman*—O *brāhmaṇa*, Śaunaka; *jājaliḥ*—Jājali; *ca*—and; *api*—also; *atharva-vit*—full in knowledge of the *Atharva Veda*.

TRANSLATION

Śauklāyani, Brahmabali, Modoṣa and Pippalāyani were disciples of Vedadarśa. Hear from me also the names of the disciples of Pathya. My dear *brāhmaëa*, they are Kumuda, Śunaka and Jājali, all of whom knew the *Atharva Veda* very well.

PURPORT

According to Śrīla Śrīdhara Svāmī, Vedadarśa divided his edition of the *Atharva Veda* into four parts and instructed them to his four disciples. Pathya divided his edition into three parts and instructed it to the three disciples mentioned here.

TEXT 3

बभ्रुः शिष्योऽथान्गिरसः
सैन्धवायन एव च
अधीयेतां संहिते द्वे
सावर्णाद्यास्तथापरे

babhruḥ śiṣyo 'thāngirasah
saindhavāyana eva ca
adhīyetām saṁhite dve
sāvarṇādyās tathāpare

SYNONYMS

babhruḥ—Babhru; *śiṣyaḥ*—the disciple; *atha*—then; *aṅgirasah*—of Śunaka (also known as Aṅgirā); *saindhavāyanaḥ*—Saindhavāyana; *eva*—indeed; *ca*—also; *adhīyetām*—they learned; *saṁhite*—collections; *dve*—two; *sāvarṇa*—Sāvarṇa; *ādyāḥ*—headed by; *tathā*—similarly; *apare*—other disciples.

TRANSLATION

Babhru and Saindhavāyana, disciples of Śunaka, studied the two divisions of

their spiritual master's compilation of the *Atharva Veda*. Saindhavāyana's disciple Sāvarṇa and disciples of other great sages also studied this edition of the *Atharva Veda*.

TEXT 4

नक्षत्रकल्पः शान्तिश्च
कश्यपाङ्गिरसादयः
एते आथर्वणाचार्याः
शृणु पौराणिकान्मुने

*nakṣatrakalpaḥ śāntiś ca
kaśyapāṅgirasādayaḥ
ete ātharvaṇācāryāḥ
śṛṇu paurāṇikān mune*

SYNONYMS

nakṣatrakalpaḥ—Nakṣatrakalpa; *śāntiḥ*—Śāntikalpa; *ca*—also; *kaśyapa-āṅgirasa-ādayaḥ*—Kaśyapa, Āṅgirasa and others; *ete*—these; *ātharvaṇa-ācāryāḥ*—spiritual masters of the *Atharva Veda*; *śṛṇu*—now hear; *paurāṇikān*—the authorities of the *Purāṇas*; *mune*—O sage, Śaunaka.

TRANSLATION

Nakṣatrakalpa, Śāntikalpa, Kaśyapa, Āṅgirasa and others were also among the *ācāryas* of the *Atharva Veda*. Now, O sage, listen as I name the authorities on Purāṇic literature.

TEXT 5

त्रय्यारुणिः कश्यपश्च
सावर्णिरकृतव्रनः
वैशम्पायनहारीतौ
षड्वै पौराणिका इमे

*trayyāruṇiḥ kaśyapaś ca
sāvarṇir akṛtavraṇaḥ
vaiśampāyana-hārītau
ṣaḍ vai paurāṇikā ime*

SYNONYMS

trayyāruṇiḥ kaśyapaḥ ca—Trayyāruṇi and Kaśyapa; *sāvarṇiḥ akṛta-vraṇaḥ*—Sāvarṇi and Akṛtavraṇa; *vaiśampāyana-hārītau*—Vaiśampāyana and Hārīta; *ṣaḍ*—six; *vai*—indeed; *paurāṇikāḥ*—spiritual masters of the *Purāṇas*; *ime*—these.

TRANSLATION

Trayyāruṇi, Kaśyapa, Sāvarṇi, Akṛtavraṇa, Vaiśampāyana and Hārīta are the six masters of the *Purāṇas*.

TEXT 6

अधीयन्त व्यासशिष्यात्
संहितां मत्पितुर्मुखात्
एकैकामहमेतेषां

शिष्यः सर्वाः समध्यगाम्

*adhīyanta vyāsa-śiṣyāt
saṁhitām mat-pitur mukhāt
ekaikām aham eteṣām
śiṣyaḥ sarvāḥ samadhyagām*

SYNONYMS

adhīyanta—they have learned; *vyāsa-śiṣyāt*—from the disciple of Vyāsadeva (Romaharṣaṇa); *saṁhitām*—the collection of the *Purāṇas*; *mat-pituḥ*—of my father; *mukhāt*—from the mouth; *eka-ekām*—each learning one portion; *aham*—I; *eteṣām*—of these; *śiṣyaḥ*—the disciple; *sarvāḥ*—all the collections; *samadhyagām*—I have thoroughly learned.

TRANSLATION

Each of them studied one of the six anthologies of the *Purāṇas* from my father, Romahārṣaṇa, who was a disciple of Śrīla Vyāsadeva. I became the disciple of these six authorities and thoroughly learned all their presentations of Puranic wisdom.

TEXT 7

कश्यपोऽहं च सावर्णी
रामशिष्योऽकृतव्रनः
अधीमहि व्यासशिष्याच्च
चत्वारो मूलसंहिताः

kaśyapo 'ham ca sāvarṇī

rāma-śiṣyo 'kṛtavraṇaḥ
adhīmahi vyāsa-śiṣyāc
catvāro mūla-saṁhitāḥ

SYNONYMS

kaśyapaḥ—Kaśyapa; aham—I; ca—and; sāvarṇiḥ—Sāvarṇi; rāma-śiṣyaḥ—a disciple of Rāma; akṛtvraṇaḥ—namely Akṛtavraṇa; adhīmahi—we have assimilated; vyāsa-śiṣyāt—from the disciple of Vyāsa (Romaharṣaṇa); catvāraḥ—four; mūla-saṁhitāḥ—basic collections.

TRANSLATION

Romaharṣaṇa, a disciple of Vedavyāsa, divided the *Purāṇas* into four basic compilations. The sage Kaśyapa and I, along with Sāvarṇi and Akṛtavraṇa, a disciple of Rāma, learned these four divisions.

TEXT 8

पुराणलक्षणं ब्रह्मन
ब्रह्मर्षिभिर्निरूपितम्
शृणुष्व बुद्धिमाश्रित्य
वेदशास्त्रानुसारतः

purāṇa-lakṣaṇaṁ brahman
brahmarṣibhir nirūpitam
śṛṇuṣva buddhim āśritya
veda-śāstrānusārataḥ

SYNONYMS

purāṇa-lakṣaṇam—the characteristics of a *Purāṇa*; *brahman*-O *brāhmaṇa*, Śaunaka; *brahma-ṛṣibhiḥ*—by great learned *brāhmaṇas*; *nirūpitam*—ascertained; *śṛṇuṣva*—please hear; *buddhim*—intelligence; *āśritya*-resorting to; *veda-śāstra*—the Vedic scriptures; *anusārataḥ*—in accordance with.

TRANSLATION

O Śaunaka, please hear with attention the characteristics of a *Purāṇa*, which have been defined by the most eminent learned *brāhmaṇas* in accordance with Vedic literature.

TEXTS 9-10

सर्गोऽस्याथ विसर्गश्च
वृत्तिरक्षान्तराणि च
वंशो वंशानुचरीतं
संस्था हेतुरपाश्रयः

दशभिर्लक्षणैर्युक्तं
पुराणं तद्विदो विदुः
केचित्पञ्चविधं ब्रह्मन्
महदल्पव्यवस्थया

sargo 'syātha visargaś ca
vṛtti-rakṣāntarāṇi ca
vaṁśo vaṁśānucarītaṁ
saṁsthā hetur apāśrayaḥ

*daśabhir lakṣaṇair yuktam
purāṇam tad-vido viduḥ
kecit pañca-vidham brahman
mahad-alpa-vyavasthayā*

SYNONYMS

sargaḥ—the creation; *asya*—of this universe; *atha*—then; *visargaḥ*—the secondary creation; *ca*—and; *vṛtti*—maintenance; *rakṣā*—protection by sustenance; *antarāṇi*—the reigns of the Manus; *ca*—and; *vaṁśaḥ*—the dynasties of great kings; *vaṁśa-anucaritam*—the narrations of their activities; *saṁsthā*—the annihilation; *hetuḥ*—the motivation (for the living entities' involvement in material activities); *apāśrayaḥ*—the supreme shelter; *daśabhiḥ*—with the ten; *lakṣaṇaiḥ*—characteristics; *yuktam*—endowed; *purāṇam*—a *Purāṇa*; *tat*—of this matter; *vidaḥ*—those who know; *viduḥ*—they know; *kecit*—some authorities; *pañca-vidham*—fivefold; *brahman*—O *brāhmaṇa*; *mahat*—of great; *alpa*—and lesser; *vyavasthayā*—according to the distinction.

TRANSLATION

O brāhmaëa, authorities on the matter understand a *Puräëa* to contain ten characteristic topics: the creation of this universe, the subsequent creation of worlds and beings, the maintenance of all living beings, their sustenance, the rule of various Manus, the dynasties of great kings, the activities of such kings, annihilation, motivation and the supreme shelter. Other scholars state that the great *Puräëas* deal with these ten topics, while lesser *Puräëas* may deal with five.

PURPORT

The ten subjects of a great *Purāṇa* are also described in the Second Canto

of *Śrīmad-Bhāgavatam* (2.10.1):

śrī-śuka uvāca
atra sargo visargaś ca
sthānam ṣoṣaṇam ūtayaḥ
manvantareśānukathā
nirodho muktir āśrayaḥ

"Śrī Śukadeva Gosvāmī said: In the *Śrīmad-Bhāgavatam* there are ten divisions of statements regarding the following: the creation of the universe, subcreation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home (back to Godhead), liberation and the *summum bonum*."

According to Śrīla Jīva Gosvāmī, *Purāṇas* such as *Śrīmad-Bhāgavatam* deal with these ten topics, whereas lesser *Purāṇas* deal with only five. As stated in Vedic literature:

sargaś ca pratisargaś ca
vaṁśo manvantarāṇi ca
vaṁśānucaritaṁ ceti
purāṇam pañca-lakṣaṇam

"Creation, secondary creation, the dynasties of kings, the reigns of Manus and the activities of various dynasties are the five characteristics of a *Purāṇa*." *Purāṇas* covering five categories of knowledge are understood to be secondary Purāṇic literature.

Śrīla Jīva Gosvāmī has explained that the ten principal topics of *Śrīmad-Bhāgavatam* are found within each of the twelve cantos. One should not try to assign each of the ten topics to a particular canto. Nor should the *Śrīmad-Bhāgavatam* be artificially interpreted to show that it deals with the topics successively. The simple fact is that all aspects of knowledge important to human beings, summarized in the ten categories mentioned above, are

described with various degrees of emphasis and analysis throughout the *Śrīmad-Bhāgavatam*.

TEXT 11

अव्याकृतगुणक्षोभान्
महतस्त्रिवृतोऽहमः
भूतसूक्ष्मेन्द्रियार्थानां
सम्भवः सर्ग उच्यते

avyākṛta-guṇa-kṣobhān
mahatas tri-vṛto 'hamah
bhūta-sūkṣmendriyārthānām
sambhavaḥ sarga ucyate

SYNONYMS

avyākṛta—of the unmanifest stage of nature; *guṇa-kṣobhāt*—by the agitation of the modes; *mahataḥ*—from the basic *mahat-tattva*; *tri-vṛtaḥ*-threefold; *ahamaḥ*—from the false ego; *bhūta-sūkṣma*—of the subtle forms of perception; *indriya*—of the senses; *arthānām*—and the objects of sense perception; *sambhavaḥ*—the generation; *sargaḥ*—creation; *ucyate*—is called.

TRANSLATION

From the agitation of the original modes within the unmanifest material nature, the *mahat-tattva* arises. From the *mahat-tattva* comes the element false ego, which divides into three aspects. This threefold false ego further manifests as the subtle forms of perception, as the senses and as the gross sense objects. The generation of all these is called creation.

TEXT 12

पुरुषानुगृहीतानाम्
एतेषां वासनामयः
विसर्गोऽयं समाहारो
बीजाद्वीजं चराचरम्

*puruṣānugṛhītānām
eteṣām vāsanā-mayaḥ
visargo 'yaṁ samāhāro
bījād bījaṁ carācaram*

SYNONYMS

puruṣa—of the Supreme Personality of Godhead in His pastime role of creation; *anugṛhītānām*—which have received the mercy; *eteṣām*—of these elements; *vāsanā-mayaḥ*—consisting predominantly of the remnants of past desires of the living entities; *visargaḥ*—the secondary creation; *ayaṁ*—this; *samāhāraḥ*—manifest amalgamation; *bījāt*—from a seed; *bījam*—another seed; *cara*—moving beings; *acaram*—and nonmoving beings.

TRANSLATION

The secondary creation, which exists by the mercy of the Lord, is the manifest amalgamation of the desires of the living entities. Just as a seed produces additional seeds, activities that promote material desires in the performer produce moving and nonmoving life forms.

PURPORT

Just as a seed grows into a tree that produces thousands of new seeds, material desire develops into fruitive activity that stimulates thousands of new desires within the heart of the conditioned soul. The word *puruṣānugṛhītānām* indicates that by the mercy of the Supreme Lord one is allowed to desire and act in this world.

TEXT 13

वृत्तिर्भूतानि भूतानां
चरणामचराणि च
कृता स्वेन नृणां तत्र
कामाच्चोदनयापि वा

*vṛttir bhūtāni bhūtānām
carāṇām acarāṇi ca
kṛtā svena nṛṇām tatra
kāmac codanayāpi vā*

SYNONYMS

vṛttiḥ—the sustenance; *bhūtāni*—living beings; *bhūtānām*—of living beings; *carāṇām*—of those that move; *acarāṇi*—those that do not move; *ca*—and; *kṛtā*—executed; *svena*—by one's own conditioned nature; *nṛṇām*—for human beings; *tatra*—therein; *kāmāt*—out of lust; *codanayā*—in pursuit of Vedic injunction; *api*—indeed; *vā*—or.

TRANSLATION

Vātti means the process of sustenance, by which the moving beings live upon the nonmoving. For a human, *vātti* specifically means acting for one's livelihood

in a manner suited to his personal nature. Such action may be carried out either in pursuit of selfish desire or in accordance with the law of God.

TEXT 14

रक्षाच्युतावतारेहा
विश्वस्यानु युगे युगे
तिर्यङ्मर्त्यर्षिदेवेषु
हन्यन्ते यैस्त्रयीद्विषः

*rakṣācyutāvatārehā
viśvasyānu yuge yuge
tiryaṅ-martyarṣi-deveṣu
hanyante yaiḥ trayī-dviṣaḥ*

SYNONYMS

rakṣā—protection; *acyuta-avatāra*—of the incarnations of Lord Acyuta; *ihā*—the activities; *viśvasya*—of this universe; *anu yuge yuge*—in each age; *tiryak*—among the animals; *martya*—human beings; *ṛṣi*—sages; *deveṣu*—and demigods; *hanyante*—are killed; *yaiḥ*—by which incarnations; *trayī-dviṣaḥ*—the Daityas, who are enemies of Vedic culture.

TRANSLATION

In each age, the infallible Lord appears in this world among the animals, human beings, sages and demigods. By His activities in these incarnations He protects the universe and kills the enemies of Vedic culture.

PURPORT

The protective activities of the Lord, indicated by the word *rakṣā*, constitute one of the ten fundamental topics of a *Mahā-Purāṇa*, or a great Purāṇic literature.

TEXT 15

मन्वन्तरं मनुर्देवा
मनुपुत्राः सुरेश्वराः
र्षयोऽशावताराश्च
हरेः षड्विधमुच्यते

*manvantaram manur devā
manu-putrāḥ sureśvarāḥ
ṛṣayo 'mśāvatārāś ca
hareḥ ṣaḍ-vidham ucyate*

SYNONYMS

manu-antaram—the reign of each Manu; *manuḥ*—the Manu; *devāḥ*—the demigods; *manu-putrāḥ*—the sons of Manu; *sura-īśvarāḥ*—the different Indras; *ṛṣayaḥ*—the chief sages; *aṁśa-avatārāḥ*—the incarnations of portions of the Supreme Lord; *ca*—and; *hareḥ*—of Lord Hari; *ṣaṭ-vidham*—sixfold; *ucyate*—is said.

TRANSLATION

In each reign of Manu, six types of personalities appear as manifestations of Lord Hari: the ruling Manu, the chief demigods, the sons of Manu, Indra, the great sages and the partial incarnations of the Supreme Personality of Godhead.

TEXT 16

राज्ञां ब्रह्मप्रसूतानां
वंशस्रैकालिकोऽन्वयः
वंशानुचरितं तेषाम्
वृत्तं वंशधरास्च ये

*rājñām brahma-prasūtānām
vaṁśas trai-kālikaḥ 'nvayaḥ
vaṁśānucaritam teṣām
vṛttam vaṁśa-dharās ca ye*

SYNONYMS

rājñām—of the kings; *brahma-prasūtānām*—born originally from Brahmā; *vaṁśaḥ*—dynasty; *trai-kālikaḥ*—extending into the three phases of time (past, present and future); *anvayaḥ*—the series; *vaṁśa-anucaritam*—histories of the dynasties; *teṣām*—of these dynasties; *vṛttam*—the activities; *vaṁśa-dharāḥ*—the prominent members of the dynasties; *ca*—and; *ye*—which.

TRANSLATION

Dynasties are lines of kings originating with Lord Brahmā and extending continuously through past, present and future. The accounts of such dynasties, especially of their most prominent members, constitute the subject of dynastic history.

TEXT 17

नैमित्तिकः प्राकृतिको

नित्य आत्यन्तिको लयः
संस्थेति कविभिः प्रोक्तश्
चतुर्धास्य स्वभावतः

naimittikaḥ prākṛtiko
nitya ātyantiko layaḥ
saṁstheti kavibhiḥ proktaś
caturdhāsyā svabhāvataḥ

SYNONYMS

naimittikaḥ—occasional; *prākṛtikaḥ*—elemental; *nityaḥ*—continuous; *ātyantikaḥ*—ultimate; *layaḥ*—annihilation; *saṁsthā*—the dissolution; *iti*—thus; *kavibhiḥ*—by learned scholars; *proktaḥ*—described; *caturdhā*—in four aspects; *asya*—of this universe; *svabhāvataḥ*—by the inherent energy of the Supreme Personality of Godhead.

TRANSLATION

There are four types of cosmic annihilation—occasional, elemental, continuous and ultimate—all of which are effected by the inherent potency of the Supreme Lord. Learned scholars have designated this topic dissolution.

TEXT 18

हेतुर्जीवोऽस्य सर्गादेर्
अविद्याकर्मकारकः
यं चानुशायिनं प्राहुर्

अव्याकृतमुतापरे

hetur jīvo 'sya sargāder
avidyā-karma-kāraḥ
yaṁ cānuśāyinaṁ prāhur
avyākṛtam utāpare

SYNONYMS

hetuḥ—the cause; *jīvaḥ*—the living being; *asya*—of this universe; *sarga-ādeḥ*—of the creation, maintenance and destruction; *avidyā*—out of ignorance; *karma-kāraḥ*—the performer of material activities; *yaṁ*—whom; *ca*—and; *anuśāyinaṁ*—the underlying personality; *prāhuḥ*—they call; *avyākṛtam*—the unmanifest; *uta*—indeed; *āpare*—others.

TRANSLATION

Out of ignorance the living being performs material activities and thereby becomes in one sense the cause of the creation, maintenance and destruction of the universe. Some authorities call the living being the personality underlying the material creation, while others say he is the unmanifest self.

PURPORT

The Supreme Lord Himself creates, maintains and annihilates the cosmos. However, such activities are performed in response to the desires of conditioned souls, who are described herein as *hetu*, or the cause of cosmic activity. The Lord creates this world to facilitate the conditioned soul's attempt to exploit nature and ultimately to facilitate his self-realization.

Since conditioned souls cannot perceive their own constitutional identity, they are described here as *avyākṛtam*, or unmanifest. In other words, the living entity cannot perceive his real form unless he is completely Kṛṣṇa conscious.

TEXT 19

व्यतिरेकान्वयो यस्य
जाग्रत्स्वप्नसुषुप्तिषु
मायामयेषु तद् ब्रह्म
जीववृत्तिष्वपाश्रयः

*vyatirekānvayo yasya
jāgrat-svapna-suṣuptiṣu
māyā-mayeṣu tad brahma
jīva-vṛttiṣv apāśrayaḥ*

SYNONYMS

vyatireka—the presence as separate; *anvayaḥ*—and as conjoint; *yasya*—of which; *jāgrat*—within waking consciousness; *svapna*—sleep; *suṣuptiṣu*—and deep sleep; *māyā-mayeṣu*—within the products of the illusory energy; *tad*—that; *brahma*—the Absolute Truth; *jīva-vṛttiṣu*—within the functions of the living entities; *apāśrayaḥ*—the unique shelter.

TRANSLATION

The Supreme Absolute Truth is present throughout all the stages of awareness—waking consciousness, sleep and deep sleep—throughout all the phenomena manifested by the illusory energy, and within the functions of all living entities, and He also exists separate from all these. Thus situated in His own transcendence, He is the ultimate and unique shelter.

TEXT 20

पदार्थेषु यथा द्रव्यं
सन्मात्रं रूपनामसु
बीजादिपञ्चतान्तासु
ह्यवस्थासु युतायुतम्

*padārtheṣu yathā dravyam
san-mātram rūpa-nāmasu
bijādi-pañcatāntāsu
hy avasthāsu yutāyutam*

SYNONYMS

pada-artheṣu—within material objects; *yathā*—just as; *dravyam*—the basic substance; *sat-mātram*—the sheer existence of things; *rūpa-nāmasu*—among their forms and names; *bīja-ādi*—beginning from the seed (i.e., from the time of conception); *pañcatā-antāsu*—ending with death; *hi*—indeed; *avasthāsu*—throughout the various phases of bodily existence; *yuta-ayutam*—both conjoined and separate.

TRANSLATION

Although a material object may assume various forms and names, its essential ingredient is always present as the basis of its existence. Similarly, both conjointly and separately, the Supreme Absolute Truth is always present with the created material body throughout its phases of existence, beginning with conception and ending with death.

PURPORT

Moist clay can be molded into various shapes and named "waterpot,"

"flowerpot" or "storage pot." Despite the various names and forms, the essential ingredient, earth, is constantly present. Similarly, the Supreme Lord is present throughout a material body's stages of bodily existence. The Lord is identical with material nature, being its ultimate generating source. At the same time, the unique Supreme Being exists separately, aloof in His own abode.

TEXT 21

विरमेत यदा चित्तं
हित्वा वृत्तित्रयं स्वयम्
योगेर्ल वा तदात्मानं
वेदेहाया निवर्तते

*virameta yadā cittam
hitvā vṛtti-trayam svayam
yogerla vā tadātmānam
vedehāyā nivartate*

SYNONYMS

virameta—desists; *yadā*—when; *cittam*—the mind; *hitvā*—giving up; *vṛtti-trayam*—the functions of material life in the three phases of waking, sleep and deep sleep; *svayam*—automatically; *yogena*—by regulated spiritual practice; *vā*—or; *tadā*—then; *ātmānam*—the Supreme Soul; *veda*—he knows; *ihāyāḥ*—from material endeavor; *nivartate*—he ceases.

TRANSLATION

Either automatically or because of one's regulated spiritual practice, one's mind may stop functioning on the material platform of waking consciousness,

sleep and deep sleep. Then one understands the Supreme Soul and withdraws from material endeavor.

PURPORT

As stated in *Śrīmad-Bhāgavatam* (3.25.33), *jarayaty āśu yā kośam nigīrṇam analo yathā*: "Bhakti, devotional service, dissolves the subtle body of the living entity without separate endeavor, just as fire in the stomach digests all that we eat." The subtle material body is inclined to exploit nature through sex, greed, false pride and madness. Loving service to the Lord, however, dissolves the stubborn false ego and lifts one to pure blissful consciousness, Kṛṣṇa consciousness, the sublime perfection of existence.

TEXT 22

एवं लक्षणलक्ष्याणि
पुराणानि पुराविदः
मुनयोऽष्टादश प्राहुः
क्षुल्लकानि महान्ति च

evam lakṣaṇa-lakṣyāṇi
purāṇāni purā-vidaḥ
munayo 'ṣṭādaśa prāhuḥ
kṣullakāni mahānti ca

SYNONYMS

evam—in this way; *lakṣaṇa-lakṣyāṇi*—symptomized by their characteristics; *purāṇāni*—the *Purāṇas*; *purā-vidaḥ*—those who are expert in such ancient histories; *munayaḥ*—the sages; *aṣṭādaśa*—eighteen; *prāhuḥ*—say;

kṣullakāni—minor; *mahānti*—great; *ca*—also.

TRANSLATION

Sages expert in ancient histories have declared that the *Purāēas*, according to their various characteristics, can be divided into eighteen major *Purāēas* and eighteen secondary *Purāēas*.

TEXTS 23-24

ब्राह्मं पाद्मं वैष्णवं च
शैवं लैङ्गं सगारुडं
नारदीयं भागवतम्
आग्नेयं स्कान्दसंज्ञितम्

भविष्यं ब्रह्मवैवर्तं
मार्कण्डेयं सवामनम्
वाराहं मात्स्यं कौर्मं च
ब्रह्माण्डाख्यमिति त्रिषट्

brāhmaṃ pādmaṃ vaiṣṇavaṃ ca
śaivaṃ laiṅgaṃ sa-gāruḍaṃ
nāradīyaṃ bhāgavatam
āgneyaṃ skānda-samjñitam

bhaviṣyaṃ brahma-vaivartam
mārkaṇḍeyaṃ sa-vāmanam
vārāhaṃ mātsyaṃ kaurmaṃ ca
brahmāṇḍākhyam iti tri-ṣaṭ

SYNONYMS

brāhmam—the *Brahmā Purāṇa*; *pādmam*—the *Padma Purāṇa*; *vaiṣṇavam*—the *Viṣṇu Purāṇa*; *ca*—and; *śaivam*—the *Śiva Purāṇa*; *laiṅgam*—the *Liṅga Purāṇa*; *sa-gāruḍam*—along with the *Garuḍa Purāṇa*; *nārādīyam*—the *Nārada Purāṇa*; *bhāgavatam*—the *Bhāgavata Purāṇa*; *āgneyam*—the *Agni Purāṇa*; *skānda*—the *Skanda Purāṇa*; *saṃjñitam*—known as; *bhaviṣyam*—the *Bhaviṣya Purāṇa*; *brahma-vaivartam*—the *Brahma-vaivarta Purāṇa*; *mārkaṇḍeyam*—the *Mārkaṇḍeya Purāṇa*; *sa-vāmanam*—together with the *Vāmana Purāṇa*; *vārāham*—the *Varāha Purāṇa*; *mātsyam*—the *Matsya Purāṇa*; *kaurmam*—the *Kūrma Purāṇa*; *ca*—and; *brahmāṇḍa-ākhyam*—known as the *Brahmāṇḍa Purāṇa*; *iti*—thus; *tri-ṣaṭ*—three times six.

TRANSLATION

The eighteen major *Purāṇas* are the *Brahmā, Padma, Viṅḡu, Śiva, Liṅga, Garuḍa, Nārada, Bhāgavata, Agni, Skanda, Bhaviṅya, Brahma-vaivarta, Mārkaḇḇeya, Vāmana, Varāha, Matsya, Kūrma* and *Brahmāḇḇa Purāḇḇas*.

PURPORT

Śrīla Jīva Gosvāmī has quoted from the *Varāha Purāṇa, Śiva Purāṇa* and *Matsya Purāṇa* in confirmation of the above two verses.

TEXT 25

ब्रह्मन्निदं समाख्यातं
शाखाप्रणयनं मुनेः
शिष्यशिष्यप्रशिष्याणां

ब्रह्मतेजोविवर्धनम्

*brahmann idam samākhyātam
śākhā-praṇayanam muneḥ
śiṣya-śiṣya-praśiṣyāṇām
brahma-tejo-vivardhanam*

SYNONYMS

brahman—O *brāhmaṇa*; *idam*—this; *samākhyātam*—thoroughly described; *śākhā-praṇayanam*—the expansion of the branches; *muneḥ*—of the sage (Śrīla Vyāsadeva); *śiṣya*—of the disciples; *śiṣya-praśiṣyāṇām*—and the subsequent disciples of his disciples; *brahma-tejaḥ*—spiritual potency; *vivardhanam*—which increases.

TRANSLATION

I have thoroughly described to you, O *brāhmaëa*, the expansion of the branches of the *Vedas* by the great sage Vyāsadeva, his disciples and the disciples of his disciples. One who listens to this narration will increase in spiritual strength.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Twelfth Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, entitled "The Purāṇic Literatures."

8. Mārkaṇḍeya's Prayers to Nara-Nārāyaṇa Ṛṣi

This chapter describes how Mārkaṇḍeya Ṛṣi performed austerities, defeated by his potency Cupid and all his associates, and offered prayers to Lord Śrī Hari in His forms of Nara and Nārāyaṇa.

Śrī Śaunaka was confused about the extraordinarily long life span of Śrī Mārkaṇḍeya, who had taken birth in Śaunaka's own dynasty yet who had moved about alone in the ocean of devastation millions of years previously and seen a wonderful young child lying upon a banyan leaf. It seemed to Śaunaka that Mārkaṇḍeya had lived through two days of Brahmā, and he asked Śrī Sūta Gosvāmī to explain this.

Suta Gosvāmī replied that the sage Mārkaṇḍeya, after receiving the purificatory ritual of brahminical initiation from his father, had fixed himself in the vow of lifelong celibacy. He then worshiped the Supreme Lord Hari for six lifetimes of Manu. In the seventh *manvantara*, Lord Indra sent Kāmadeva (Cupid) and his associates to interrupt the sage's austerities. But Mārkaṇḍeya Ṛṣi defeated them by the potency generated from his penance.

Then, to show mercy to Mārkaṇḍeya, Lord Śrī Hari appeared before him in the form of Nara-Nārāyaṇa. Śrī Mārkaṇḍeya prostrated himself in obeisance and then worshiped the Lords by offering Them comfortable seats, water for washing Their feet, and other respectful presentations. He then prayed, "O Almighty Lord, You bring to life the vital air of all creatures, and You also protect the three worlds, vanquish distress and award liberation. You never allow those who have taken shelter of You to be defeated by any kind of misery. Attaining Your lotus feet is the only auspicious goal for the conditioned souls, and service to You fulfills all their desires. Your pastimes, enacted in the mode of pure goodness, can award everyone salvation from material life. Therefore those who are intelligent worship Your personal form of pure goodness named Śrī Nārāyaṇa, along with Nara, who represents Your unalloyed devotee.

"The living entity bewildered by illusion can directly understand You if he

receives the knowledge presented in the *Vedas* and promulgated by You, the spiritual master of the entire universe. Even great thinkers like Brahmā are simply bewildered when they try to understand Your identity by struggling on the path of *sāṅkhya-yoga*. You Yourself manifest the proponents of Sāṅkhya and other philosophies, and thus Your true personal identity remains hidden beneath the designative covering of the *jīva* soul. I offer my homage to You, the Mahāpuruṣa."

TEXT 1

श्रीशौनक उवाच
सूत जीव चिरं साधो
वद नो वदतां वर
तमस्यपारे भ्रमतां
नृणां त्वं पारदर्शनः

śrī-śaunaka uvāca
sūta jīva ciram sādho
vada no vadatām vara
tamasy apāre bhramatām
nṛṇām tvam pāra-darśanaḥ

SYNONYMS

śrī-śaunakaḥ uvāca—Śrī Śaunaka said; *sūta*—O Sūta Gosvāmī; *jīva*—may you live; *ciram*—for a long time; *sādho*—O saint; *vada*—please speak; *naḥ*—to us; *vadatām*—of speakers; *vara*—O you who are the best; *tamasi*—in darkness; *apāre*—unbounded; *bhramatām*—who are wandering; *nṛṇām*—for men; *tvam*—you; *pāra-darśanaḥ*—the seer of the opposite shore.

TRANSLATION

Śrī Śaunaka said: O Sūta, may you live a long life! O saintly one, best of speakers, please continue speaking to us. Indeed, only you can show men the path out of the ignorance in which they are wandering.

PURPORT

According to Śrīla Jīva Gosvāmī, the sages saw that Sūta Gosvāmī was about to end his narration of Śrīmad-Bhāgavatam, and thus they urged him to first tell the story of Mārkaṇḍeya Ṛṣi.

TEXTS 2-5

आहुश्चिरायुषमृषिं
मृकण्डुतनयं जनाः
यः कल्पान्ते ह्युर्वरितो
येन ग्रस्तमिदं जगत्

स वा अस्मत्कुलोत्पन्नः
कल्पेऽस्मिन् भार्गवर्षभः
नैवाधुनापि भूतानां
सम्प्लवः कोऽपि जायते

एक एवाण्वे भ्राम्यन्
ददर्श पुरुषं किल
वटपत्रपुटे तोकं

शयानं त्वेकमद्भुतम्

एष नः संशयो भूयान्
सूत कौतूहलं यतः
तं नश्छिन्धि महायोगिन्
पुराणेष्वपि सम्मतः

āhuś cirāyusaṃ ṛṣim
mṛkaṇḍu-tanayaṃ janāḥ
yaḥ kalpānte hy urvarito
yena grastam idaṃ jagat

sa vā asmat-kulotpannaḥ
kalpe 'smin bhārgavarṣabhaḥ
naivādhunāpi bhūtānām
samplavaḥ ko 'pi jāyate

eka evārṇave bhrāmyan
dadarśa puruṣaṃ kila
vaṭa-patra-puṭe tokaṃ
śayānaṃ tv ekam adbhutam

eṣa naḥ saṃśayo bhūyān
sūta kautūhalaṃ yataḥ
taṃ naś chindhi mahā-yogin
purāṇeṣv api sammataḥ

SYNONYMS

āhuḥ—they say; cira-āyusaṃ—having an extraordinarily long life span; ṛṣim—the sage; mṛkaṇḍu-tanayaṃ—the son of Mṛkaṇḍu; janāḥ—people; yaḥ—who; kalpa-ante—at the end of the day of Lord Brahmā; hi—indeed;

urvaritaḥ—remaining alone; *yena*—by which (annihilation); *grastam*—seized; *idam*—this; *jagat*—entire universe; *saḥ*—he, Mārkaṇḍeya; *vai*—indeed; *asmat-kula*—in my own family; *utpannaḥ*—born; *kalpe*—in the day of Brahmā; *asmin*—this; *bhārgava-ṛṣabhaḥ*—the most eminent descendant of Bhṛḡu Muni; *na*—not; *eva*—certainly; *adhunā*—in our age; *api*—even; *bhūtānām*—of all creation; *samplavaḥ*—annihilation by flood; *kaḥ*—any; *api*—at all; *jāyate*—has arisen; *ekaḥ*—alone; *eta*—indeed; *arṇave*—in the great ocean; *bhrāmyan*—wandering; *dadarśa*—he saw; *puruṣam*—a personality; *kila*—it is said; *vata-ṣatra*—of a banyan leaf; *puṭe*—within the fold; *tokam*—an infant boy; *śayānam*—lying; *tu*—but; *ekam*—one; *adbhutam*—wonderful; *eṣaḥ*—this; *naḥ*—our; *saṁśayaḥ*—doubt; *bhūyān*—great; *sūta*—O Sūta Gosvāmī; *kautūhalam*—curiosity; *yataḥ*—due to which; *tam*—that; *naḥ*—for us; *chindhi*—please cut; *mahā-yogin*—O great yogī; *purāṇeṣu*—of the *Purāṇas*; *api*—indeed; *sammataḥ*—universally accepted (as the expert knower).

TRANSLATION

Authorities say that Mārkaṇḍeya Ṛṣi, the son of Mṛkaṇḍu, was an exceptionally long-lived sage who was the only survivor at the end of Brahmā's day, when the entire universe was merged in the flood of annihilation. But this same Mārkaṇḍeya Ṛṣi, the foremost descendant of Bhṛḡu, took birth in my own family during the current day of Brahmā, and we have not yet seen any total annihilation in this day of Brahmā. Also, it is well known that Mārkaṇḍeya while wandering helplessly in the great ocean of annihilation, saw in those fearful waters a wonderful personality—an infant boy lying alone within the fold of a banyan leaf. O Sūta, I am most bewildered and curious about this great sage, Mārkaṇḍeya Ṛṣi. O great *yogī*, you are universally accepted as the authority on all the *Purāṇas*. Therefore kindly dispel my confusion.

PURPORT

Lord Brahmā's day, consisting of his 12 hours, lasts 4 billion 320 million

years, and his night is of the same duration. Apparently Mārkaṇḍeya lived throughout one such day and night and in the following day of Brahmā continued living as the same Mārkaṇḍeya. It seems that when annihilation occurred during Brahmā's night, the sage wandered throughout the fearful waters of destruction and saw within those waters an extraordinary personality lying on a banyan leaf. All of these mysteries concerning Mārkaṇḍeya will be clarified by Sūta Gosvāmī at the request of the great sages.

TEXT 6

सूत उवाच
प्रश्नस्त्वया महर्षेऽयं
कृतो लोकभ्रमापहः
नारायणकथा यत्र
गीता कलिमलापहा

sūta uvāca
praśnas tvayā maharṣe 'yam
kṛto loka-bhramāpahāḥ
nārāyaṇa-kathā yatra
gītā kali-malāpahā

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *praśnaḥ*—question; *tvayā*—by you; *mahā-ṛṣe*—O great sage, Śaunaka; *ayam*—this; *kṛtaḥ*—made; *loka*—of the entire world; *bhrama*—the delusion; *apahaḥ*—which takes away; *nārāyaṇa-kathā*—discussion of the Supreme Lord, Nārāyaṇa; *yatra*—in which; *gītā*—is sung; *kali-mala*—the contamination of the present age of Kali; *apahā*—removing.

TRANSLATION

Sūta Gosvāmī said: O great sage Śaunaka, your very question will help remove everyone's illusion, for it leads to the topics of Lord Nārāyaṇa, which cleanse away the contamination of this Kali age.

TEXTS 7-11

प्राप्तद्विजातिसंस्कारो
मार्कण्डेयः पितुः क्रमात्
छन्दांस्यधीत्य धर्मेण
तपःस्वाध्यायसंयुतः

बृहद्ब्रतधरः शान्तो
जटिलो वल्कलाम्बरः
बिभ्रत्कमण्डलुं दण्डम्
उपवीतं समेखलम्

कृष्णाजिनं साक्षसूत्रं
कुशांश्च नियमद्वये
अग्न्यर्कगुरुविप्रात्मस्व
अर्चयन् सन्ध्ययोर्हरिम्

सायं प्रातः स गुरवे
भैक्ष्यमाहृत्य वाग्यतः
बुभुजे गुर्वनुज्ञातः

सकृन्नो चेदुपोषितः

एवं तपःस्वाध्यायपरो
वर्षाणामयुतायुतम्
आराधयन् हृषीकेशं
जिग्ये मृत्युं सुदुर्जयम्

*prāpta-dvijāti-saṁskāro
mārkaṇḍeyaḥ pituḥ kramāt
chandāmsy adhītya dharmeṇa
tapaḥ-svādhyāya-saṁyutaḥ*

*bṛhad-vrata-dharaḥ śānto
jaṭilo valkalāmbaraḥ
bibhrat kamaṇḍalum daṇḍam
upavītaṁ sa-mekhalam*

*kṛṣṇājinaṁ sākṣa-sūtraṁ
kuśāṁś ca niyamarddhaye
agny-arka-guru-viprātmasv
arcayan sandhyayor harim*

*sāyaṁ prātaḥ sa gurave
bhaikṣyam āhṛtya vāg-yataḥ
bubhujē gurv-anujñātaḥ
sakṛn no ced upoṣitaḥ*

*evaṁ tapaḥ-svādhyāya-para
varṣāṇām ayutāyutam
ārādhayan hṛṣīkeśaṁ
jigye mṛtyuṁ su-durjayam*

SYNONYMS

prāpta—having received; *dvi-jāti*—of second birth; *saṁskāraḥ*—the purificatory rituals; *mārkaṇḍeyaḥ*—Mārkaṇḍeya; *pituh*—from his father; *kramāt*—bv proper sequence; *chandāmsi*—the Vedic hymns; *adhītya*—studying; *dharmeṇa*—along with regulative principles; *tapah*—in austerities; *svādhyāya*—and study; *saṁyutaḥ*—full; *bṛhat-vrata*—the great vow of lifelong celibacy; *dharaḥ*—maintaining; *sāntaḥ*—peaceful; *jaṭilaḥ*—with matted hair; *valkala-ambaraḥ*—wearing bark as his clothing; *bibhrat*—carrying; *kamaṇḍalum*—a waterpot; *daṇḍam*—a mendicant's staff; *upavītam*—the sacred thread; *sa-mekhalam*—along with the ritual belt of a *brahmacārī*; *kṛṣṇa-ajinam*—the skin of a black deer; *sa-akṣa-sūtram*—and prayer beads made of lotus seeds; *kuśān*—*kuśa* grass; *ca*—also; *niyama-ṛddhaye*—to facilitate his spiritual progress; *agni*—in the form of fire; *arka*—the sun; *guru*—the spiritual master; *vipra*—the *brāhmaṇas*; *ātmasu*—and the Supersoul; *arcayan*—worshiping; *sandhyayoḥ*—at the beginning and the end of the day; *harim*—the Supreme Personality of Godhead; *sāyam*—in the evening; *prātaḥ*—in the early morning; *saḥ*—he; *gurave*—unto his spiritual master; *bhaukṣyam*—alms obtained by begging; *āhṛtya*—bringing; *vāk-yataḥ*—with controlled speech; *bubhuje*—he partook; *guru-anujñātaḥ*—invited by his spiritual master; *sakṛt*—once; *na*—not (invited); *u*—indeed; *cet*—if; *uṣoṣitaḥ*—fasting; *evam*—in this way; *tapah-svādhyāya-paraḥ*—dedicated to austerities and studies of the Vedic literature; *varṣāṇām*—years; *ayuta-ayutam*—ten thousand times ten thousand; *ārādhayan*—worshiping; *hṛṣīka-īśam*—the supreme master of the senses, Lord Viṣṇu; *jigye*—he conquered; *mṛtyum*—death; *su-durjayam*—impossible to conquer.

TRANSLATION

After being purified by his father's performance of the prescribed rituals

leading to Mārkaṇḍeya's brahminical initiation, Mārkaṇḍeya studied the Vedic hymns and strictly observed the regulative principles. He became advanced in austerity and Vedic knowledge and remained a lifelong celibate. Appearing most peaceful with his matted hair and his clothing made of bark, he furthered his spiritual progress by carrying the mendicant's waterpot, staff, sacred thread, *brahmacāri* belt, black deerskin, lotus-seed prayer beads and bundles of *kuça* grass. At the sacred junctures of the day he regularly worshiped the Supreme Personality of Godhead in five forms—the sacrificial fire, the sun, his spiritual master, the *brāhmaëas* and the Supersoul within his heart. Morning and evening he would go out begging, and upon returning he would present all the food he had collected to his spiritual master. Only when his spiritual master invited him would he silently take his one meal of the day; otherwise he would fast. Thus devoted to austerity and Vedic study, Mārkaṇḍeya Ṛṣi worshiped the supreme master of the senses, the Personality of Godhead, for countless millions of years, and in this way he conquered unconquerable death.

TEXT 12

ब्रह्मा भृगुर्भवो दक्षो
 ब्रह्मपुत्राश्च येऽपरे
 नृदेवपितृभूतानि
 तेनासन्नतिविस्मिताः

brahmā bhṛgur bhavo dakṣo
brahma-putrās ca ye 'pare
nṛ-deva-pitṛ-bhūtāni
tenāsann ati-vismitāḥ

SYNONYMS

brahmā—Lord Brahmā; *bhṛguḥ*—Bhṛgu Muni; *bhavaḥ*—Lord Śiva; *dakṣaḥ*—Prajāpati Dakṣa; *brahma-putrāḥ*—the great sons of Brahmā; *ca*—and; *ye*—who; *āpare*—others; *nṛ*—human beings; *deva*—demigods; *pitṛ*—forefathers; *bhūtāni*—and ghostly spirits; *tena*—with that (conquest of death); *āsan*—they all became; *ati-vismitāḥ*—extremely amazed.

TRANSLATION

Lord Brahmā, Bhṛgu Muni, Lord Śiva, Prajāpati Dakṣa, the great sons of Brahmā, and many others among the human beings, demigods, forefathers and ghostly spirits—all were astonished by the achievement of Mārkaṇḍeya Ṛṣi.

TEXT 13

इत्थं बृहद्व्रतधरसु
तपःस्वाध्यायसंयमैः
दध्यावधोक्षजं योगी
ध्वस्तक्लेशान्तरात्मना

ittham bṛhad-vrata-dharas
tapah-svādhyāya-saṁyamaiḥ
dadhyāv adhokṣajam yogī
dhvasta-kleśāntarātmanā

SYNONYMS

ittham—in this manner; *bṛhat-vrata-dharaḥ*—maintaining the vow of celibacy, *brahmacarya*; *tapah-svādhyāya-saṁyamaiḥ*—by his austerities, studies of the Vedas and regulative principles; *dadhyau*—he meditated; *adhokṣajam*—upon the transcendental Lord; *yogī*—the *yogī*; *dhvasta*—destroyed; *kleśa*—all

troubles; *antaḥ-ātmana*—with his introspective mind.

TRANSLATION

In this way the devotional mystic Mārkaṇḍeya maintained rigid celibacy through penance, study of the *Vedas* and self-discipline. With his mind thus free of all disturbances, he turned it inward and meditated on the Supreme Personality of Godhead, who lies beyond the material senses.

TEXT 14

तस्यैवं युञ्जतश्चित्तं
महायोगेन योगिनः
व्यतीयाय महान् कालो
मन्वन्तरषडात्मकः

tasyaivaṁ yuñjataś cittam
mahā-yogena yoginaḥ
vyatīyāya mahān kālo
manvantara-ṣaḍ-ātmakaḥ

SYNONYMS

tasya—he; *evam*—thus; *yuñjataḥ*—while fixing; *cittam*—his mind; *mahā-yogena*—by powerful practice of yoga; *yoginaḥ*—the mystic sage; *vyatīyāya*—passed by; *mahān*—a great; *kālaḥ*—period of time; *manu-antara*—lifetimes of Manu; *ṣaṭ*—six; *ātmakaḥ*—consisting of.

TRANSLATION

While the mystic sage thus concentrated his mind by powerful *yoga* practice, the tremendous period of six lifetimes of Manu passed by.

TEXT 15

एतत्पुरन्दरो ज्ञात्वा
सप्तमेऽस्मिन् किलान्तरे
तपोविशङ्कितो ब्रह्मन्
आरेभे तद्विघातनम्

*etat purandaro jñātvā
saptame 'smin kilāntare
tapo-viśaṅkito brahmann
ārebhe tad-vighātanam*

SYNONYMS

etat—this; *purandaraḥ*—Lord Indra; *jñātvā*—learning; *saptame*—in the seventh; *asmin*—this; *kila*—indeed; *antare*—reign of Manu; *tapāḥ*—of the austerities; *viśaṅkitaḥ*—becoming fearful; *brahman*—O *brāhmaṇa* Śaunaka; *ārebhe*—he set into motion; *tat*—of that austeritv; *vighātanam*—obstruction.

TRANSLATION

O *brāhmaëa*, during the seventh reign of Manu, the current age, Lord Indra came to know of Mārkaṇḍeya's austerities and became fearful of his growing mystic potency. Thus he tried to impede the sage's penance.

TEXT 16

गन्धर्वाप्सरसः कामं
वसन्तमलयानिलौ
मुनये प्रेषयामास
रजस्तोकमदौ तथा

*gandharvāpsarasaḥ kāmam
vasanta-malayānilau
munaye preṣayām āsa
rajas-toka-madau tathā*

SYNONYMS

gandharva-apsarasaḥ—the celestial singers and dancing girls; *kāmam*—Cupid; *vasanta*—the spring season; *malaya-anilau*—and the refreshing breeze from the Malaya Hills; *munaye*—to the sage; *preṣayām āsa*—he sent; *rajaḥ-toka*—the child of passion, greed; *madau*—and intoxication; *tathā*—also.

TRANSLATION

To ruin the sage's spiritual practice, Lord Indra sent Cupid, beautiful celestial singers, dancing girls, the season of spring and the sandalwood-scented breeze from the Malaya Hills, along with greed and intoxication personified.

TEXT 17

ते वै तदाश्रमं जग्मुर्
हिमाद्रेः पार्श्वे उत्तरे
पुष्पभद्रा नदी यत्र

चित्राख्या च शिला विभो

*te vai tad-āśramam jagmur
himādreḥ pārśva uttare
puṣpabhadrā nadī yatra
citrākhyā ca śilā vibho*

SYNONYMS

te—they; *vai*—indeed; *tat*—of Mārkaṇḍeya Ṛṣi; *āśramam*—to the hermitage; *jagmuḥ*—went; *hima-adreḥ*—of the Himālaya Mountains; *pārśve*—to the side; *uttare*—on the north; *puṣpabhadrā nadī*—the Puṣpabhadrā River; *yatra*—where; *citrā-ākhyā*—named Citrā; *ca*—and; *śilā*—the peak; *vibho*—O powerful Śaunaka.

TRANSLATION

O most powerful Śaunaka, they went to Mārkaṇḍeya's hermitage, on the northern side of the Himālaya Mountains where the Puṣpabhadrā River passes by the famous peak Citrā.

TEXTS 18-20

तदाश्रमपदं पुण्यं
पुण्यद्रुमलताञ्चितम्
पुण्यद्विजकुलाकीर्णनं
पुण्यामलजलाशयम्

मत्तभ्रमरसङ्गीतं

मत्तकोकिलकूजितम्
मत्तबर्हिनटाटोपं
मत्तद्विजकुलाकुलम्

वायुः प्रविष्ट आदाय
हिमनिर्झरशीकरान्
सुमनोभिः परिष्वक्तो
ववावुत्तम्भयन् स्मरम्

*tad-āśrama-padam puṇyam
puṇya-druma-latāñcitam
puṇya-dvija-kulākīrnam
puṇyāmala-jalāśayam*

*matta-bhramara-saṅgītam
matta-kokila-kūjitam
matta-barhi-naṭāṭopam
matta-dvija-kulākulam*

*vāyuh praviṣṭa ādāya
hima-nirjhara-śīkarān
sumanobhiḥ pariṣvaktō
vavāv uttambhayan smaram*

SYNONYMS

tat—his; *āśrama-padam*—place of hermitage; *puṇyam*—pious; *puṇya*—pious; *druma*—with trees; *latā*—and creepers; *añcitam*—specially marked; *puṇya*—pious; *dvija*—of *brāhmaṇa* sages; *kula*—with the groups; *ākīrṇam*—brimming; *puṇya*—pious; *amala*—spotless; *jala-āśayam*—having reservoirs of water; *matta*—maddened; *bhramara*—of bees; *saṅgītam*—with

singing; *matta*—maddened; *kokila*—of cuckoos; *kūjitam*—with cooing; *matta*—maddened; *barhi*—of peacocks; *naṭa-āṭopam*—with the frenzy of dancing; *matta*—maddened; *dvija*—of birds; *kula*—with the families; *ākulam*—filled; *vāyuh*—the wind of the Malaya Hills; *praviṣṭaḥ*—entering; *ādāya*—taking up; *hima*—chilling; *nirjhara*—of the waterfalls; *śīkarān*—the drops of mist; *sumanobhiḥ*—by the flowers; *pariṣvaktāḥ*—being embraced; *vavau*—blew; *uttambhayan*—evoking; *smaram*—Cupid.

TRANSLATION

Groves of pious trees decorated the holy *āçrama* of Mārkaṇḍeya Ṛṣi, and many saintly *brāhmaëas* lived there, enjoying the abundant pure, sacred ponds. The *āçrama* resounded with the buzzing of intoxicated bees and the cooing of excited cuckoos, while jubilant peacocks danced about. Indeed, many families of maddened birds crowded that hermitage. The springtime breeze sent by Lord Indra entered there, carrying cooling drops of spray from nearby waterfalls. Fragrant from the embrace of forest flowers, that breeze entered the hermitage and began evoking the lusty spirit of Cupid.

TEXT 21

उद्यच्चन्द्रनिशावक्रः
प्रवालस्तबकालिभिः
गोपद्रुमलताजालैस्
तत्रासीत्कुसुमाकरः

udyac-candra-niśā-vaktraḥ
pravāla-stabakālibhiḥ
goṣa-druma-latā-jālais
tatrāsīt kusumākaraḥ

SYNONYMS

udyat—rising; *candra*—with the moon; *niśā*—nighttime; *vaktraḥ*—whose face; *pravāla*—of new sprouts; *stabaka*—and blossoms; *ālibhiḥ*—with rows; *gopa*—being hidden; *druma*—of the trees; *latā*—and creepers; *jālaiḥ*—along with the multitude; *tatra*—there; *āsīt*—appeared; *kusuma-ākaraḥ*—the spring season.

TRANSLATION

Springtime then appeared in Mārkaṇḍeya's *ācrama*. Indeed, the evening sky, glowing with the light of the rising moon, became the very face of spring, and sprouts and fresh blossoms virtually covered the multitude of trees and creepers.

TEXT 22

अन्वीयमानो गन्धर्वैर्
गीतवादित्रयूथकैः
अदृश्यतात्तचापेषुः
स्वःस्त्रीयूथपतिः स्मरः

anvīyamāno gandharvair
gīta-vāditra-yūthakaiḥ
adrśyatātta-cāpeṣuḥ
svaḥ-stri-yūtha-ṭatiḥ smaraḥ

SYNONYMS

anvīyamānaḥ—being followed; *gandharvaiḥ*—by Gandharvas; *gīta*—of singers; *vāditra*—and players of musical instruments; *yūthakaiḥ*—by companies;

adṛśyata—was seen; *ātta*—holding up; *cāpa-iṣuḥ*—his bow and arrows; *svaḥ-strī-yūtha*—of hoardes of heavenly women; *patiḥ*—the master; *smaraḥ*—Cupid.

TRANSLATION

Cupid, the master of many heavenly women, then came there holding his bow and arrows. He was followed by groups of Gandharvas playing musical instruments and singing.

TEXT 23

हुत्वाग्निं समुपासीनं
ददृशुः शक्रकिङ्कराः
मीलिताक्षं दुराधर्षं
मूर्तिमन्तमिवानलम्

hutvāgnim samupāsīnam
dadṛśuḥ śakra-kiṅkarāḥ
mīlitākṣam durādharṣam
mūrtimantam ivānalam

SYNONYMS

hutvā—having offered oblations; *agnim*—to the sacrificial fire; *samupāsīnam*—sitting in yogic meditation; *dadṛśuḥ*—they saw; *śakra*—of Indra; *kiṅkarāḥ*—the servants; *mīlita*—closed; *akṣam*—his eyes; *durādharṣam*—invincible; *mūrti-mantam*—personified; *iva*—as if; *analam*—fire.

TRANSLATION

These servants of Indra found the sage sitting in meditation, having just offered his prescribed oblations into the sacrificial fire. His eyes closed in trance, he seemed invincible, like fire personified.

TEXT 24

ननृतुस्तस्य पुरतः
स्त्रियोऽथो गायका जगुः
मृदङ्गवीणापणवैर्
वाद्यं चक्रुर्मनोरमम्

*nanṛtus tasya purataḥ
striyo 'tho gāyakā jaguḥ
mṛdaṅga-viṇā-ṇavair
vādyam cakrur mano-ramam*

SYNONYMS

nanṛtuḥ—danced; *tasya*—of him; *purataḥ*—in front; *striyaḥ*—women; *athau*—and furthermore; *gāyakāḥ*—singers; *jaguḥ*—sang; *mṛdaṅga*—with drums; *viṇā*—stringed instruments; *ṇavaiḥ*—and cymbals; *vādyam*—instrumental music; *cakruḥ*—they made; *manaḥ-ramam*—charming.

TRANSLATION

The women danced before the sage, and the celestial singers sang to the charming accompaniment of drums, cymbals and *vēās*.

TEXT 25

सन्दधेऽस्त्रं स्वधनुषि
कामः पञ्चमुखं तदा
मधुर्मनो रजस्तोक
इन्द्रभृत्या व्यकम्पयन्

*sandadhe 'stram sva-dhanuṣi
kāmaḥ pañca-mukham tadā
madhur mano rajas-toka
indra-bhṛtyā vyakampayan*

SYNONYMS

sandadhe—he fixed; *astram*—the weapon; *sva-dhanuṣi*—upon his bow; *kāmaḥ*—Cupid; *pañca-mukham*—having five heads (sight, sound, smell, touch and taste); *tadā*—then; *madhuḥ*—spring; *manaḥ*—the mind of the sage; *rajaḥ-tokaḥ*—the child of passion, greed; *indra-bhṛtyāḥ*—the servants of Indra; *vyakampayan*—attempted to agitate.

TRANSLATION

While the son of passion [greed personified], spring and the other servants of Indra all tried to agitate Mārkaṇḍeya's mind, Cupid drew his five-headed arrow and fixed it upon his bow.

TEXTS 26-27

क्रीडन्त्याः पुञ्जिकस्थल्याः
कन्दुकैः स्तनगौरवात्

भृशमुद्विग्नमध्यायाः
केशविस्रंसितस्रजः

इतस्ततो भ्रमद्दृष्टेश्च
चलन्त्या अनु कन्दुकम्
वायुर्जहार तद्वासः
सूक्ष्मं त्रुटितमेखलम्

*krīdantyaḥ puñjikasthalyāḥ
kandukaiḥ stana-gauravāt
bhṛśam udvigna-madhyāyāḥ
keśa-visraṁsita-srajaḥ*

*itas tato bhramad-dṛṣṭeś
calantyaḥ anu kandukam
vāyur jahāra tad-vāsaḥ
sūkṣmaṁ truṭita-mekhalam*

SYNONYMS

krīdantyaḥ—who was playing; *puñjikasthalyāḥ*—of the Apsarā named Puñjikasthalī; *kandukaiḥ*—with a number of balls; *stana*—of her breasts; *gauravāt*—because of the great weight; *bhṛśam*—very much; *udvigna*—overburdened; *madhyāyāḥ*—whose waist; *keśa*—from her hair; *visraṁsita*—falling; *srajaḥ*—the flower garland; *itaḥ tataḥ*—here and there; *bhramat*—wandering; *dṛṣṭeḥ*—whose eyes; *calantyaḥ*—who was running about; *anu kandukam*—after her ball; *vāyur*—the wind; *jahāra*—stole away; *tat-vāsaḥ*—her garment; *sūkṣmam*—fine; *truṭita*—loosened; *mekhalam*—the belt.

TRANSLATION

The Apsarā Puñjikasthalī made a show of playing with a number of toy balls. Her waist seemed weighed down by her heavy breasts, and the wreath of flowers in her hair became disheveled. As she ran about after the balls, glancing here and there, the belt of her thin garment loosened, and suddenly the wind blew her clothes away.

TEXT 28

विससर्ज तदा बाणं
मत्वा तं स्वजितं स्मरः
सर्वं तत्राभवन्मोघम्
अनीशस्य यथोद्यम

*visasarja tadā bāṇam
matvā taṁ sva-jitaṁ smaraḥ
sarvaṁ tatrābhavan mogham
anīśasya yathodyamaḥ*

SYNONYMS

visasarja—shot; *tadā*—then; *bāṇam*—the arrow; *matvā*—thinking; *taṁ*—him; *sva*—by himself; *jitaṁ*—conquered; *smaraḥ*—Cupid; *sarvaṁ*—all this; *tatra*—directed at the sage; *abhavat*—became; *mogham*—futile; *anīśasya*—of an atheist disbeliever; *yathā*—just as; *udyamaḥ*—the endeavors.

TRANSLATION

Cupid, thinking he had conquered the sage, then shot his arrow. But all

these attempts to seduce Mārkaṇḍeya proved futile, just like the useless endeavors of an atheist.

TEXT 29

त इत्थमपकुर्वन्तो
मुनेस्तत्तेजसा मुने
दह्यमाना निववृत्तुः
प्रबोध्याहिमिवार्भकाः

*ta ittham apakurvanto
munes tat-tejasā mune
dahyamānā nivavṛtuḥ
prabodhyaḥim ivārbhakāḥ*

SYNONYMS

te—they; *ittham*—in this way; *apakurvantaḥ*—trying to do harm; *muneḥ*—to the sage; *tat*—his; *tejasā*—by the potency; *mune*—O sage (Śaunaka); *dahyamānāḥ*—feeling burned; *nivavṛtuḥ*—they desisted; *prabodhya*—having awakened; *ahim*—a snake; *iva*—as if; *arbhakāḥ*—children.

TRANSLATION

O learned Śaunaka, while Cupid and his followers tried to harm the sage, they felt themselves being burned alive by his potency. Thus they stopped their mischief, just like children who have aroused a sleeping snake.

TEXT 30

इतीन्द्रानुचरैर्ब्रह्मन्
धर्षितोऽपि महामुनिः
यन्नागादहमो भावं
न तच्चित्रं महत्सु हि

*itīndrānucarair brahman
dharṣito 'pi mahā-muniḥ
yan nāgād ahamo bhāvaṁ
na tac citraṁ mahatsu hi*

SYNONYMS

iti—thus; *indra-anucaraiḥ*—by the followers of Indra; *brahman*—O *brāhmaṇa*; *dharṣitaḥ*—impudently attacked; *api*—although; *mahā-muniḥ*—the elevated sage; *yat*—that; *na agāt*—he did not succumb; *ahamaḥ*—of false ego; *bhāvam*—to the transformation; *na*—not; *tat*—that; *citraṁ*—surprising; *mahatsu*—for great souls; *hi*—indeed.

TRANSLATION

O *brāhmaëa*, the followers of Lord Indra had impudently attacked the saintly Mārkaṇḍeya, yet he did not succumb to any influence of false ego. For great souls such tolerance is not at all surprising.

TEXT 31

दृष्ट्वा निस्तेजसं कामं
सगणं भगवान् स्वराट्
श्रुत्वानुभावं ब्रह्मर्षेर्

विस्मयं समगात्परम्

*dṛṣṭvā nistejasam kāmam
sa-gaṇam bhagavān svarāṭ
śrutvānubhāvam brahmaṛṣeḥ
vismayam samagāt param*

SYNONYMS

dṛṣṭvā—seeing; *nistejasam*—deprived of his power; *kāmam*—Cupid; *sa-gaṇam*—along with his associates; *bhagavān*—the powerful lord; *sva-rāṭ*—King Indra; *śrutvā*—and hearing; *anubhāvam*—the influence; *brahma-ṛṣeḥ*—of the sage among the *brāhmaṇas*; *vismayam*—astonishment; *samagāt*—he attained; *param*—great.

TRANSLATION

The mighty King Indra was most astonished when he heard of the mystic prowess of the exalted sage Mārkaṇḍeya and saw how Cupid and his associates had become powerless in his presence.

TEXT 32

तस्यैवं युञ्जतश्चित्तं
तपःस्वाध्यायसंयमैः
अनुग्रहायाविरासीन्
नरनारायणो हरिः

*tasyaivam yuñjataś cittam
tapaḥ-svādhyāya-saṁyamaiḥ*

*anugrahāyāvīrāsīn
nara-nārāyaṇo hariḥ*

SYNONYMS

tasya—while he, Mārkaṇḍeya; *evam*—in this way; *yuñjataḥ*—was fixing; *cittam*—his mind; *tapāḥ*—by austerity; *svādhyāya*—study of the Vedas; *saṁyamaiḥ*—and regulative principles; *anugrahāya*—for showing mercy; *āvīrāsīt*—made Himself manifest; *nara-nārāyaṇaḥ*—exhibiting the forms of Nara and Nārāyaṇa; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

Desiring to bestow His mercy upon the saintly Mārkaṇḍeya, who had perfectly fixed his mind in self-realization through penance, Vedic study and observance of regulative principles, the Supreme Personality of Godhead personally appeared before the sage in the forms of Nara and Nārāyaṇa.

TEXTS 33-34

तौ शुक्लकृष्णौ नवकञ्जलोचनौ
चतुर्भुजौ रौरववल्कलाम्बरौ
पवित्रपाणी उपवीतकं त्रिवृत्
कमण्डलुं दण्डमृजुं च वैणवम्

पद्माक्षमालामुत जन्तुमार्जनं
वेदं च साक्षात्तप एव रूपिणौ
तपत्तडिद्वर्णपिशङ्गरोचिषा

प्रांशू दधानौ विबुधर्षभार्चितौ

*tau śukla-kṛṣṇau nava-kañja-locanau
catur-bhujau raurava-valkalāambarau
pavitra-pāṇī upavītakaṁ tri-vṛt
kamaṇḍalum daṇḍam ṛjum ca vaiṇavam
padmākṣa-mālām uta jantu-mārjanam
vedam ca sākṣāt tapa eva rūpiṇau
tapat-taḍid-varṇa-piśaṅga-rociṣā
prāṁśū dadhānau vibudharṣabhārcitau*

SYNONYMS

tau—the two of Them; *śukla-kṛṣṇau*—one white and the other black; *nava-kañja*—like blooming lotus flowers; *locanau*—Their eyes; *catur-bhujau*—having four arms; *raurava*—black deerskin; *valkala*—and bark; *ambarau*—as Their clothing; *pavitra*—most purifying; *pāṇī*—Their hands; *upavītakaṁ*—sacred thread; *tri-vṛt*—threefold; *kamaṇḍalum*—waterpot; *daṇḍam*—staff; *ṛjum*—straight; *ca*—and; *vaiṇavam*—made of bamboo; *padma-akṣa*—of lotus seeds; *mālām*—prayer beads; *uta*—and; *jantu-mārjanam*—which purifies all living beings; *vedam*—the Vedas (represented by bundles of *darbha* grass); *ca*—and; *sākṣāt*—directly; *tapah*—austerity; *eva*—indeed; *rūpiṇau*—personified; *tapat*—blazing; *taḍit*—lightning; *varṇa*—the color; *piśaṅga*—yellowish; *rociṣā*—with Their effulgence; *prāṁśū*—very tall; *dadhānau*—bearing; *vibudha-ṛṣabha*—by the chief of the demigods; *arcitau*—worshiped.

TRANSLATION

One of Them was of a whitish complexion, the other blackish, and They both had four arms. Their eyes resembled the petals of blooming lotuses, and

They wore garments of black deerskin and bark, along with the three-stranded sacred thread. In Their hands, which were most purifying, They carried the mendicant's waterpot, straight bamboo staff and lotus-seed prayer beads, as well as the all-purifying *Vedas* in the symbolic form of bundles of *darbha* grass. Their bearing was tall and Their yellow effulgence the color of radiant lightning. Appearing as austerity personified, They were being worshiped by the foremost demigods.

TEXT 35

ते वै भगवतो रूपे
 नरनारायणावृषी
 दृष्ट्वोत्थायादरेणोच्चैर्
 ननामाङ्गेन दण्डवत्

*te vai bhagavato rūpe
 nara-nārāyaṇāv ṛṣī
 dṛṣṭvotthāyādareṇocchair
 nanāmāṅgena daṇḍa-vat*

SYNONYMS

te—They; *vai*—indeed; *bhagavataḥ*—of the Personality of Godhead; *rūpe*—the personal manifestations; *nara-nārāyaṇau*—Nara and Nārāyaṇa; *ṛṣī*—the two sages; *dṛṣṭvā*—seeing; *utthāya*—standing up; *ādareṇa*—with respect; *uccaiḥ*—great; *nanāma*—bowed down; *aṅgena*—with his entire body; *daṇḍa-vat*—just like a stick.

TRANSLATION

These two sages, Nara and Nārāyaṇa, were the direct personal forms of the Supreme Lord. When Mārkaṇḍeya Ṛṣi saw Them, he immediately stood up and then with great respect offered Them obeisances by falling down flat on the ground like a stick.

TEXT 36

स तत्सन्दर्शनानन्द-
निर्वृतात्मेन्द्रियाशयः
हृष्टरोमाश्रुपूर्णाक्षो
न सेहे तावुदीक्षितुम्

*sa tat-sandarśanānanda-
nirvṛtātmendriyāśayaḥ
hṛṣṭa-romāśru-pūrṇākṣo
na sehe tāv udīkṣitum*

SYNONYMS

saḥ—he, Mārkaṇḍeya; *tat*—of Them; *sandarśana*—because of seeing; *ānanda*—by the ecstasy; *nirvṛta*—pleased; *ātma*—whose body; *indriya*—senses; *āśayaḥ*—and mind; *hṛṣṭa*—standing on end; *romā*—his bodily hairs; *aśru*—with tears; *pūrṇa*—filled; *akṣaḥ*—his eyes; *na sehe*—he was unable; *tau*—upon them; *udīkṣitum*—to glance.

TRANSLATION

The ecstasy of seeing Them completely satisfied Mārkaṇḍeya's body, mind and senses and caused the hairs on his body to stand on end and his eyes to fill with tears. Overwhelmed, Mārkaṇḍeya found it difficult to look at Them.

TEXT 37

उत्थाय प्राञ्जलिः प्रह्व
औत्सुक्यादाक्षिषन्निव
नमो नम इतीशानौ
बभाशे गद्गदाक्षरम्

*utthāya prāñjaliḥ prahva
autsukyād āśliṣann iva
namo nama itīśānau
babhāṣe gadgadākṣaram*

SYNONYMS

utthāya—standing up; *prāñjaliḥ*—with folded hands; *prahvaḥ*—humble; *autsukyāt*—out of eagerness; *āśliṣan*—embracing; *iva*—as if; *namaḥ*—obeisances; *namaḥ*—obeisances; *iti*—thus; *īśānau*—to the two Lords; *babhāṣe*—he spoke; *gadgada*—choking with ecstasy; *akṣaram*—the syllables.

TRANSLATION

Standing with his hands folded in supplication and his head bowed in humility, Mārkaṇḍeya felt such eagerness that he imagined he was embracing the two Lords. In a voice choked with ecstasy, he repeatedly said, "I offer You my humble obeisances."

TEXT 38

तयोरसनमादाय

पादयोरवनिज्य च
अर्हणेनानुलेपेन
धूपमाल्यैरपूजयत्

*tayor āsanam ādāya
pādayor avanijya ca
arhaṇenānulepena
dhūpa-mālyair apūjayat*

SYNONYMS

tayoḥ—to Them; *āsanam*—sitting places; *ādāya*—offering; *pādayoḥ*—Their feet; *avanijya*—hathing; *ca*—and; *arhaṇena*—with suitable respectful offerings; *anulepena*—by anointing Them with sandalwood pulp and other fragrant substances; *dhūpa*—with incense; *mālyaiḥ*—and flower garlands; *apūjayat*—he worshiped.

TRANSLATION

He gave Them sitting places and washed Their feet, and then he worshiped Them with presentations of *arghya*, sandalwood pulp, fragrant oils, incense and flower garlands.

TEXT 39

सुखमासनमासीनौ
प्रसादाभिमुखौ मुनी
पुनरानम्य पादाभ्यां

गरिष्ठाविदमब्रवीत्

*sukham āsanam āsīnau
prasādābhimukhau munī
punar ānamya pādābhyām
gariṣṭhāv idam abravīt*

SYNONYMS

sukham—comfortably; *āsanam*—on sitting places; *āsīnau*—seated; *prasāda*—mercy; *abhimukhau*—ready to give; *munī*—to the Lord's incarnation as the two sages; *punaḥ*—again; *ānamya*—bowing down; *pādābhyām*—at Their feet; *gariṣṭhau*—to the supremely worshipable; *idam*—this; *abravīt*—he spoke.

TRANSLATION

Mārkaṇḍeya Ṛṣi once again bowed down at the lotus feet of those two most worshipable sages, who were sitting at ease, ready to bestow all mercy upon him. He when addressed Them as follows.

TEXT 40

श्रीमार्कण्डेय उवाच
किं वर्णये तव विभो यदुदीरितोऽसुः
संस्पन्दते तमनु वाङ्मनइन्द्रियाणि
स्पन्दन्ति वै तनुभृतामजशर्वयोश्च
स्वस्याप्यथापि भजतामसि भावबन्धुः

*śrī-mārkaṇḍeya uvāca
kiṁ varṇaye tava vibho yad-udīrito 'suḥ*

*saṁspandate tam anu vāñ-mana-indriyāṇi
spandanti vai tanu-bhṛtām aja-śarvayoś ca
svasyāpy athāpi bhajatām asi bhāva-bandhuḥ*

SYNONYMS

śrī-mārkaṇḍeyaḥ uvāca—Śrī Mārkaṇḍeya said; *kim*—what; *varṇaye*—shall I describe; *tava*—about You; *vibho*—O Almighty Lord; *yat*—by whom; *udīritaḥ*—moved; *asuḥ*—the vital air; *saṁspandate*—comes to life; *tam anu*—following it; *vāk*—the power of speech; *manaḥ*—the mind; *indriyāṇi*—and the senses; *spandanti*—begin to act; *vai*—indeed; *tanu-bhṛtām*—of all embodied living beings; *aja-śarvayoḥ*—of Lord Brahmā and Lord Śiva; *ca*—as well; *svasya*—of myself; *api*—also; *atha api*—nevertheless; *bhajatām*—for those who are worshipping; *asi*—You become; *bhāva-bandhuḥ*—the intimate loving friend.

TRANSLATION

Śrī Mārkaṇḍeya said: O Almighty Lord, how can I possibly describe You? You awaken the vital air, which then impels the mind, senses and power of speech to act. This is true for all ordinary conditioned souls and even for great demigods like Brahmā and Śiva. So it is certainly true for me. Nevertheless, You become the intimate friend of those who worship You.

TEXT 41

मूर्ती इमे भगवतो भगवंस्त्रिलोक्याः
क्षेमाय तापविरमाय च मृत्युजित्यै
नाना बिभर्ष्यवितुमन्यतनूर्यथेदं

सृष्ट्वा पुनर्ग्रससि सर्वमिवोर्णनाभिः

*mūrtī ime bhagavato bhagavaṁs tri-lokyāḥ
kṣemāya tāpa-viramāya ca mṛtyu-jityai
nānā bibharṣy avitum anya-tanūr yathedaṁ
sṛṣṭvā punar grasasi sarvam ivorṇanābhiḥ*

SYNONYMS

mūrtī—the two personal forms; *ime*—these; *bhagavataḥ*—of the Supreme Personality of Godhead; *bhagavan*—O Lord; *tri-lokyāḥ*—of all the three worlds; *kṣemāya*—for the ultimate benefit; *tāpa*—of material misery; *viramāya*—for the cessation; *ca*—and; *mṛtyu*—of death; *jityai*—for the conquest; *nānā*—various; *bibharṣi*—You manifest; *avitum*—for the purpose of protecting; *anya*—other; *tanūḥ*—transcendental bodies; *yathā*—just as; *idam*—this universe; *sṛṣṭvā*—having created; *punaḥ*—once again; *grasasi*—You swallow up; *sarvam*—entirely; *iva*—just like; *ūrṇa-nābhiḥ*—a spider.

TRANSLATION

O Supreme Personality of Godhead, these two personal forms of Yours have appeared to bestow the ultimate benefit for the three worlds—the cessation of material misery and the conquest of death. My Lord, although You create this universe and then assume many transcendental forms to protect it, You also swallow it up, just like a spider who spins and later withdraws its web.

TEXT 42

तस्यावितुः स्थिरचरेशितुरङ्घ्रिमूलं
यत्स्थं न कर्मगुणकालरजः स्पृशन्ति

यद्वै स्तुवन्ति निनमन्ति यजन्त्यभीक्षणं
ध्यायन्ति वेदहृदया मुनयस्तदाप्त्यै

*tasyāvituhḥ sthira-careṣitur aṅghri-mūlam
yat-stham na karma-guṇa-kāla-rajahḥ spṛśanti
yad vai stuvanti ninamanti yajanty abhīkṣṇam
dhyāyanti veda-hṛdayā munayas tad-āptyai*

SYNONYMS

tasya—of Him; *avituhḥ*—the protector; *sthira-cara*—of the stationary and moving living beings; *īsituhḥ*—the supreme controller; *aṅghri-mūlam*—the soles of His lotus feet; *yat-stham*—one who is situated at which; *na*—do not; *karma-guṇa-kāla*—of material work, material qualities and time; *rajahḥ*—the contamination; *spṛśanti*—touch; *yat*—whom; *vai*—indeed; *stuvanti*—praise; *ninamanti*—how down to; *yajanti*—worship; *abhīkṣṇam*—at every moment; *dhyāyanti*—meditate upon; *veda-hṛdayāḥ*—who have assimilated the essence of the Vedas; *munayaḥ*—sages; *tad-āptyai*—for the purpose of achieving Him.

TRANSLATION

Because You are the protector and the supreme controller of all moving and nonmoving beings, anyone who takes shelter of Your lotus feet can never be touched by the contamination of material work, material qualities or time. Great sages who have assimilated the essential meaning of the Vedas offer their prayers to You. To gain Your association, they bow down to You at every opportunity and constantly worship You and meditate upon You.

TEXT 43

नान्यं तवाङ्घ्र्युपनयादपवर्गमूर्तेः

क्षेमं जनस्य परितोभिय ईश विद्मः
ब्रह्मा बिभेत्यलमतो द्विपरार्धधिष्यः
कालस्य ते किमुत तत्कृतभौतिकानाम्

*nānyam tavaṅghry-upanayād apavarga-mūrteḥ
kṣemam janasya parito-bhiya īśa vidmaḥ
brahmā bibhety alam ato dvi-parārdha-dhiṣṇyaḥ
kālasya te kim uta tat-kṛta-bhautikānām*

SYNONYMS

na anyam—no other; *tava*—Your; *aṅghri*—of the lotus feet; *upanayāt*—than the attainment; *apavarga-mūrteḥ*—who are liberation personified; *kṣemam*—benefit; *janasya*—for the person; *paritaḥ*—on all sides; *bhiyaḥ*—who is fearful; *īśa*—O Lord; *vidmaḥ*—do we know; *brahmā*—Lord Brahmā; *bibheti*—is afraid; *alam*—very much; *ataḥ*—on account of this; *dvi-parārdha*—the entire duration of the universe; *dhiṣṇyaḥ*—the period of whose reign; *kālasya*—because of time; *te*—Your feature; *kim uta*—then what to speak; *tat-kṛta*—created by him, Brahmā; *bhautikānām*—of the mundane creatures.

TRANSLATION

My dear Lord, even Lord Brahmā, who enjoys his exalted position for the entire duration of the universe, fears the passage of time. Then what to speak of those whom Brahmā creates, the conditioned souls. They encounter fearful dangers at every step of their lives. I do not know of any relief from this fear except shelter at Your lotus feet, which are the very form of liberation.

TEXT 44

तद्वै भजाम्यृतधियस्तव पादमूलं
हित्वेदमात्मच्छदि चात्मगुरोः परस्य
देहाद्यपार्थमसदन्त्यमभिज्ञमात्रं
विन्देत ते तर्हि सर्वमनीषितार्थम्

*tad vai bhajāmy ṛta-dhiyas tava pāda-mūlam
hitvedam ātma-cchadi cātma-guroḥ parasya
dehādy apārtham asad antyam abhijñā-mātram
vindeta te tarhi sarva-manīṣitārtham*

SYNONYMS

tat—therefore; *vai*—indeed; *bhajāmi*—I worship; *ṛta-dhiyaḥ*—of Him whose intelligence always perceives the truth; *tava*—of You; *pāda-mūlam*—the soles of the lotus feet; *hitvā*—giving up; *idam*—this; *ātma-chadi*—covering of the self; *ca*—and; *ātma-guroḥ*—of the master of the soul; *parasya*—who is the Supreme Truth; *deha-ādi*—the material body and other false designations; *apārtham*—useless; *asat*—insubstantial; *antyam*—temporary; *abhijñā-mātram*—only imagined to have a separate existence; *vindeta*—one obtains; *te*—from You; *tarhi*—then; *sarva*—all; *manīṣita*—desired; *artham*—objects.

TRANSLATION

Therefore I worship Your lotus feet, having renounced my identification with the material body and everything else that covers my true self. These useless, insubstantial and temporary coverings are merely presumed to be separate from You, whose intelligence encompasses all truth. By attaining You—the Supreme Godhead and the master of the soul—one attains everything desirable.

PURPORT

One who falsely identifies himself as the material body or mind automatically feels entitled to exploit the material world. But when we realize our eternal spiritual nature and Lord Kṛṣṇa's supreme proprietorship over all that be, we renounce our false enjoying propensity by the strength of spiritual knowledge.

TEXT 45

सत्त्वं रजस्तम इतीश तवात्मबन्धो
मायामयाः स्थितिलयोदयहेतवोऽस्य
लीला धृता यदपि सत्त्वमयी प्रशान्त्यै
नान्ये नृणां व्यसनमोहभियश्च याभ्याम्

*sattvaṁ rajas tama itiśa tavātma-bandho
māyā-mayāḥ sthiti-layodaya-hetavo 'sya
līlā dhṛtā yad api sattva-mayī praśāntyai
nānye nṛṇāṁ vyaśana-moha-bhiyaś ca yābhyām*

SYNONYMS

sattvam—goodness; *rajaḥ*—passion; *tamaḥ*—ignorance; *iti*—the modes of nature thus termed; *īśa*—O Lord; *tava*—Your; *ātma-bandho*—O supreme friend of the soul; *māyā-mayāḥ*—produced from Your personal energy; *sthiti-laya-udaya*—of maintenance, destruction and creation; *hetavaḥ*—the causes; *asya*—of this universe; *līlāḥ*—as pastimes; *dhṛtāḥ*—assumed; *yad api*—although; *sattva-mayī*—that which is in the mode of goodness; *praśāntyai*—for liberation; *na*—not; *anye*—the other two; *nṛṇām*—for persons; *vyaśana*—danger; *moha*—bewilderment; *bhiyaḥ*—and fear; *ca*—also;

yābhyām—from which.

TRANSLATION

O my Lord, O supreme friend of the conditioned soul, although for the creation, maintenance and annihilation of this world You accept the modes of goodness, passion and ignorance, which constitute Your illusory potency, You specifically employ the mode of goodness to liberate the conditioned souls. The other two modes simply bring them suffering, illusion and fear.

PURPORT

The words *līlā dhṛtāḥ* indicate that the creative activities of Lord Brahmā, the destructive activities of Lord Śiva and the sustaining functions of Lord Viṣṇu are all pastimes of the Absolute Truth, Lord Kṛṣṇa. But ultimately only Lord Viṣṇu can award liberation from the clutches of material illusion, as indicated by the words *sattva-mayī praśāntyai*.

Our passionate and ignorant activities cause great suffering, illusion and fear for us and others; therefore they should be given up. One should become firmly situated in the mode of goodness and live peacefully on the spiritual platform. The essence of goodness is to renounce selfish interest in all one's activities and thus dedicate one's entire being to the Supreme Being, Lord Kṛṣṇa, who is the source of our existence.

TEXT 46

तस्मात्तवेह भगवन्नथ तावकानां
शुक्लां तनुं स्वदयितां कुशला भजन्ति
यत्सात्वताः पुरुषरूपमुशन्ति सत्त्वं

लोको यतोऽभयमुतात्मसुखं न चान्यत्

*tasmāt taveha bhagavann atha tāvakānām
śuklām tanuṁ sva-dayitām kuśalā bhajanti
yat sātvatāḥ puruṣa-rūpam uśanti sattvam
loko yato 'bhayam utātma-sukham na cānyat*

SYNONYMS

tasmāt—therefore; *tava*—Your; *iha*—in this world; *bhagavan*—O Supreme Lord; *atha*—and; *tāvakānām*—of Your devotees; *śuklām*—transcendental; *tanuṁ*—the personal form; *sva-dayitām*—most dear to them; *kuśalāḥ*—those who are expert in spiritual knowledge; *bhajanti*—worship; *yat*—because; *sātvatāḥ*—the great devotees; *puruṣa*—of the original Personality of Godhead; *rūpam*—the form; *uśanti*—consider; *sattvam*—the mode of goodness; *lokaḥ*—the spiritual world; *yataḥ*—from which; *abhayam*—fearlessness; *uta*—and; *ātma-sukham*—the happiness of the soul; *na*—not; *ca*—and; *anyat*—any other.

TRANSLATION

O Lord, because fearlessness, spiritual happiness and the kingdom of God are all achieved through the mode of pure goodness, Your devotees consider this mode, but never passion and ignorance, to be a direct manifestation of You, the Supreme Personality of Godhead. Intelligent persons thus worship Your beloved transcendental form, composed of pure goodness, along with the spiritual forms of Your pure devotees.

PURPORT

Intelligent persons do not worship the demigods, who represent the modes of passion and ignorance. Lord Brahmā represents passion, Lord Śiva

represents ignorance, and demigods such as Indra also represent the modes of material nature. But Lord Viṣṇu, or Nārāyaṇa, represents pure spiritual goodness, which brings one realization of the spiritual world, freedom from fear, and spiritual bliss. Such benefits can never be derived from impure, material goodness, for it is always mixed with the modes of passion and ignorance. As clearly indicated in this verse, the transcendental form of God is fully constituted of eternal spiritual goodness and thus has no tinge of the material mode of goodness, passion or ignorance.

TEXT 47

तस्मै नमो भगवते पुरुषाय भूम्ने
विश्वाय विश्वगुरवे परदैवताय
नारायणाय ऋषये च नरोत्तमाय
हंसाय संयतगिरे निगमेश्वराय

*tasmai namo bhagavate puruṣāya bhūmne
viśvāya viśva-gurave para-daivatāya
nārāyaṇāya ṛṣaye ca narottamāya
haṁsāya saṁyata-gire nigameśvarāya*

SYNONYMS

tasmai—to Him; *namaḥ*—my obeisances; *bhagavate*—to the Godhead; *puruṣāya*—the Supreme Person; *bhūmne*—the all-pervading one; *viśvāya*—the all-inclusive manifestation of the universe; *viśva-gurave*—the spiritual master of the universe; *para-daivatāya*—the supremely worshipable Deity; *nārāyaṇāya*—to Lord Nārāyaṇa; *ṛṣaye*—the sage; *ca*—and; *nara-uttamāya*—to the best of human beings; *haṁsāya*—situated in perfect purity; *saṁyata-gire*—who has controlled his speech; *nigama-īśvarāya*—the master of

the Vedic scriptures.

TRANSLATION

I offer my humble obeisances to Him, the Supreme Personality of Godhead. He is the all-pervading and all-inclusive form of the universe, as well as its spiritual master. I bow down to Lord Nārāyaṇa, the supremely worshipable Deity appearing as a sage, and also to the saintly Nara, the best of human beings, who is fixed in perfect goodness, fully in control of his speech, and the propagator of the Vedic literatures.

TEXT 48

यं वै न वेद वितथाक्षपथैर्भ्रमद्धीः
सन्तं स्वकेष्वसुषु हृद्यपि दृक्पथेषु
तन्माययावृतमतिः स उ एव साक्षाद्
आद्यस्तवाखिलगुरोरुपसाद्य वेदम्

*yam vai na veda vitathākṣa-pathair bhramad-dhīḥ
santaṁ svakeṣv asuṣu hṛdy api dṛk-patheṣu
tan-māyayāvṛta-matiḥ sa u eva sākṣād
ādyas tavākhila-guror upasādya vedam*

SYNONYMS

yam—whom; *vai*—indeed; *na veda*—does not recognize; *vitatha*—deceptive; *akṣa-pathaiḥ*—by methods of empirical perception; *bhramat*—becoming diverted; *dhīḥ*—whose intelligence; *santaṁ*—present; *svakeṣu*—within one's own; *asuṣu*—senses; *hṛdi*—within the heart; *api*—even; *dṛk-patheṣu*—among perceived objects of the external world; *tat-māyayā*—by His illusory potency;

āvṛta—covered over; *matih*—his understanding; *saḥ*—he; *u*—even; *eva*—indeed; *sākṣāt*—directly; *ādyah*—originally (in ignorance); *tava*—of You; *akhila-guroḥ*—the spiritual master of all living beings; *upasādyā*—obtaining; *vedam*—the knowledge of the *Vedas*.

TRANSLATION

A materialist, his intelligence perverted by the action of his deceptive senses, cannot recognize You at all, although You are always present within his own senses and heart and also among the objects of his perception. Yet even though one's understanding has been covered by Your illusory potency, if one obtains Vedic knowledge from You, the supreme spiritual master of all, he can directly understand You.

TEXT 49

यद्दर्शनं निगम आत्मरहःप्रकाशं
मुह्यन्ति यत्र कवयोऽजपरा यतन्तः
तं सर्ववादविषयप्रतिरूपशीलं
वन्दे महापुरुषमात्मनिगूढबोधम्

yad-darśanam nigama ātma-rahah-prakāśam
muhyanti yatra kavayo 'ja-parā yatantaḥ
taṁ sarva-vāda-viṣaya-pratirūpa-śīlam
vande mahā-puruṣam ātma-nigūḍha-bodham

SYNONYMS

yat—of whom; *darśanam*—the vision; *nigame*—in the *Vedas*; *ātma*—of the Supreme Soul; *rahah*—the mystery; *prakāśam*—which reveals;

muhyanti—become bewildered; *yatra*—about which; *kavayaḥ*—great learned authorities; *aja-parāḥ*—headed by Brahmā; *yatantaḥ*—endeavoring; *tam*—to Him; *sarva-vāda*—of all different philosophies; *viṣaya*—the subject matter; *pratirūpa*—adjusting itself as suitable; *śīlam*—whose personal nature; *vande*—I offer my homage; *mahā-puruṣam*—to the Supreme Personality of Godhead; *ātma*—from the spirit soul; *nigūḍha*—hidden; *bodham*—understanding.

TRANSLATION

My dear Lord, the Vedic literatures alone reveal confidential knowledge of Your supreme personality, and thus even such great scholars as Lord Brahmā himself are bewildered in their attempt to understand You through empirical methods. Each philosopher understands You according to his particular speculative conclusions. I worship that Supreme Person, knowledge of whom is hidden by the bodily designations covering the conditioned soul's spiritual identity.

PURPORT

Even great demigods like Brahmā are bewildered in their speculative attempts to understand the Supreme Personality of Godhead. Each philosopher is covered by a unique combination of the modes of nature and thus describes the Supreme Truth according to his own material conditioning. Therefore even strenuous empirical endeavor will never bring one to the conclusion of all knowledge. The highest knowledge is Kṛṣṇa, the Supreme Personality of Godhead, and one can understand Him only by fully surrendering to Him and serving Him with love. This is why Mārkaṇḍeya Ṛṣi states here, *vande mahā-puruṣam*: "I simply worship that Supreme Personality." Those who try to worship God but at the same time continue speculating or acting fruitively will attain only mixed and bewildering results. To be pure a devotee must give up all fruitive activity and mental speculation; in that way his loving service to the Lord will yield perfect knowledge of the Supreme.

Only this perfection can satisfy the eternal soul.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Twelfth Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "Mārkaṇḍeya's Prayers to Nara-Nārāyaṇa Ṛṣi."

9. Mārkaṇḍeya Ṛṣi Sees the Illusory Potency of the Lord

This chapter describes Mārkaṇḍeya Ṛṣi's vision of the Supreme Personality of Godhead's illusory energy.

Satisfied by the prayers Śrī Mārkaṇḍeya had offered, the Supreme Lord told him to ask for a benediction, and the sage said he wanted to see the Lord's illusory energy. The Supreme Lord Śrī Hari, present before Mārkaṇḍeya in the form of Nara-Nārāyaṇa, replied, "So be it," and then left for Badarikāśrama. One day, as Śrī Mārkaṇḍeya was offering his evening prayers, the water of devastation suddenly flooded the three worlds. With great difficulty Mārkaṇḍeya moved about all alone in this water for a long time, until he came upon a banyan tree. Lying upon a leaf of that tree was an infant boy glowing with a charming effulgence. As Mārkaṇḍeya moved toward the leaf, he was pulled by the boy's inhalation and, just like a mosquito, drawn within His body.

Inside the boy's body, Mārkaṇḍeya was amazed to see the entire universe just as it had been before the annihilation. After a moment the sage was carried out by the force of the child's exhalation and hurled back into the ocean of annihilation. Then, seeing that the child on the leaf was actually Śrī Hari, the transcendental Lord situated within his own heart, Śrī Mārkaṇḍeya tried to embrace Him. But at that moment Lord Hari, the master of all mystic

power, disappeared. Then the waters of annihilation disappeared as well, and Śrī Mārkaṇḍeya found himself in his own āśrama, just as before.

TEXT 1

सूत उवाच
संस्तुतो भगवानित्थं
मार्कण्डेयेन धीमता
नारायणो नरसखः
प्रीत आह भृगूद्वहम्

sūta uvāca
saṁstuto bhagavān itthaṁ
mārkaṇḍeyena dhīmatā
nārāyaṇo nara-sakhaḥ
prīta āha bhṛgūdvaham

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *saṁstutaḥ*—properly glorified; *bhagavān*—the Supreme Lord; *itthaṁ*—in this way; *mārkaṇḍeyena*—by Mārkaṇḍeya; *dhī-matā*—the intelligent sage; *nārāyaṇaḥ*—Lord Nārāyaṇa; *nara-sakhaḥ*—the friend of Nara; *prītaḥ*—satisfied; *āha*—spoke; *bhṛgu-udvaham*—to the most eminent descendant of Bhṛgu.

TRANSLATION

Sūta Gosvāmī said: The Supreme Lord Nārāyaṇa, the friend of Nara, was satisfied by the proper glorification offered by the intelligent sage Mārkaṇḍeya. Thus the Lord addressed that excellent descendant of Bhṛgu.

TEXT 2

श्रीभगवानुवाच
भो भो ब्रह्मर्षिवर्योऽसि
सिद्ध आत्मसमाधिना
मयि भक्त्यानपायिन्या
तपःस्वाध्यायसंयमैः

śrī-bhagavān uvāca
bho bho brahmarṣi-varyo 'si
siddha ātma-samādhinā
mayi bhaktyānapāyinyā
tapah-svādhyāya-saṁyamaiḥ

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *bhoḥ bhoḥ*—dear sage; *brahma-ṛṣi*—of all learned *brāhmaṇas*; *varyaḥ*—the best; *asi*—you are; *siddhaḥ*—perfect; *ātma-samādhinā*—by fixed meditation upon the Self; *mayi*—directed toward Me; *bhaktyā*—by devotional service; *anapāyinyā*—undeviating; *tapah*—by austerities; *svādhyāya*—study of the Vedas; *saṁyamaiḥ*—and regulative principles.

TRANSLATION

The Supreme Personality of Godhead said: My dear Mārkaṇḍeya, you are indeed the best of all learned *brāhmaṇas*. You have perfected your life by practicing fixed meditation upon the Supreme Soul, as well as by focusing upon Me your undeviating devotional service, your austerities, your study of the

Vedas and your strict adherence to regulative principles.

TEXT 3

वयं ते परितुष्टाः स्म
त्वद्बृहद्व्रतचर्यया
वरं प्रतीच्छ भद्रं ते
वरदोऽस्मि त्वदीप्सितम्

*vayaṁ te parituṣṭāḥ sma
tvad-bṛhad-vrata-caryayā
varam pratīccha bhadraṁ te
vara-do 'smi tvad-īpsitam*

SYNONYMS

vayam—We; *te*—with you; *parituṣṭāḥ*—perfectly satisfied; *sma*—have become; *tvat*—your; *bṛhat-vrata*—of the vow of lifelong celibacy; *caryayā*—by performance; *varam*—a benediction; *pratīccha*—please choose; *bhadram*—all good; *te*—unto you; *vara-daḥ*—the giver of benedictions; *asmi*—I am; *tvat-īpsitam*—desired by you.

TRANSLATION

We are perfectly satisfied with your practice of lifelong celibacy. Please choose whatever benediction you desire, since I can grant your wish. May you enjoy all good fortune.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura explains that the Lord used the plural

form in the beginning of this verse—"We are satisfied"—because He was referring to Himself along with Śiva and Umā, who will later be glorified by Mārkaṇḍeya. The Lord then used the singular—"I am the bestower of benedictions"—because ultimately only Lord Nārāyaṇa (Kṛṣṇa) can award the highest perfection of life, eternal Kṛṣṇa consciousness.

TEXT 4

श्रीऋषिरुवाच
जितं ते देवदेवेश
प्रपन्नार्तिहराच्युत
वरेणैतावतालं नो
यद्भवान् समदृश्यत

śrī-ṛṣir uvāca
jitaṁ te deva-deveśa
praṇannārti-harācyuta
vareṇaitāvatālaṁ no
yad bhavān samadṛśyata

SYNONYMS

śrī-ṛṣiḥ uvāca—the sage said; *jitaṁ*—are victorious; *te*—You; *deva-deva-īśa*—O Lord of lords; *praṇanna*—of one who is surrendered; *ārti-hara*—O remover of all distress; *acyuta*—O infallible one; *vareṇa*—with the benediction; *etāvatā*—this much; *alam*—enough; *naḥ*—by us; *yat*—that; *bhavān*—Your good self; *samadṛśyata*—has been seen.

TRANSLATION

The sage said: O Lord of lords, all glories to You! O Lord Acyuta, You remove all distress for the devotees who surrender unto You. That you have allowed me to see You is all the benediction I want.

TEXT 5

गृहीत्वाजादयो यस्य
श्रीमत्पादाब्जदर्शनम्
मनसा योगपक्वेन
स भवान्मेऽक्षिगोचरः

*gṛhītvājādayo yasya
śrīmat-pādābja-darśanam
manasā yoga-pakvena
sa bhavān me 'kṣi-gocaraḥ*

SYNONYMS

gṛhītvā—receiving; *aja-ādayaḥ*—(became) Brahmā and others; *yasya*—whose; *śrīmat*—all-opulent; *pāda-abja*—of the lotus feet; *darśanam*—the sight; *manasā*—by the mind; *yoga-pakvena*—matured in *yoga* practice; *saḥ*—He; *bhavān*—Yourself; *me*—my; *akṣi*—to the eyes; *go-caraḥ*—perceptible.

TRANSLATION

Such demigods as Lord Brahmā achieved their exalted positions simply by seeing Your beautiful lotus feet after their minds had become mature in *yoga* practice. And now, my Lord, You have personally appeared before me.

PURPORT

Mārkaṇḍeya Ṛṣi points out that exalted demigods like Lord Brahmā achieved their positions simply by glimpsing the Lord's lotus feet, and yet Mārkaṇḍeya Ṛṣi was now able to see Lord Kṛṣṇa's entire body. Thus he could not even imagine the extent of his good fortune.

TEXT 6

अथाप्यम्बुजपत्राक्ष
पुण्यक्षोकशिखामणे
द्रक्ष्ये मायां यया लोकः
सपालो वेद सद्भिदाम्

*athāpy ambuja-patrākṣa
puṇya-śloka-śikhāmaṇe
drakṣye māyām yayā lokaḥ
sa-pālo veda sad-bhidām*

SYNONYMS

atha api—nonetheless; *ambuja-patra*—like the petals of a lotus; *akṣa*—O You whose eyes; *puṇya-śloka*—of famous personalities; *śikhāmaṇe*—O crest jewel; *drakṣye*—I desire to see; *māyām*—the illusory energy; *yayā*—by which; *lokaḥ*—the entire world; *sa-pālaḥ*—along with its ruling demigods; *veda*—considers; *sat*—of the absolute reality; *bhidām*—material differentiation.

TRANSLATION

O lotus-eyed Lord, O crest jewel of renowned personalities, although I am satisfied simply by seeing You, I do wish to see Your illusory potency, by whose

influence the entire world, together with its ruling demigods, considers reality to be materially variegated.

PURPORT

A conditioned soul sees the material world to be constituted of independent, separate entities. Actually, all things are united, being potencies of the Supreme Lord. Mārkaṇḍeya Ṛṣi is curious to witness the exact process by which *māyā*, the Lord's bewildering potency, casts living beings into illusion.

TEXT 7

सूत उवाच
इतीडितोऽर्चितः कामम्
ऋषिणा भगवान्मुने
तथेति स स्मयन् प्रागाद्
बदर्याश्रममीश्वरः

sūta uvāca
itīḍito 'rcitaḥ kāmam
ṛṣiṇā bhagavān mune
tatheti sa smayan prāgād
badary-āśramam īśvaraḥ

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *iti*—in these words; *īḍitaḥ*—glorified; *arcitaḥ*—worshiped; *kāmam*—satisfactorily; *ṛṣiṇā*—by the sage Mārkaṇḍeya; *bhagavān*—the Personality of Godhead; *mune*—O wise Śaunaka; *tathā iti*—"so

be it"; *saḥ*—He; *smayan*—smiling; *prāgāt*—departed; *badarī-āśramam*—for the hermitage Badarikāśrama; *īśvaraḥ*—the Supreme Lord.

TRANSLATION

Sūta Gosvāmī said: O wise Śaunaka, thus satisfied by Mārkaṇḍeya's praise and worship, the Supreme Personality of Godhead, smiling, replied, "So be it," and then departed for His hermitage at Badarikāśrama.

PURPORT

The words *bhagavān* and *īśvara* in this verse refer to the Supreme Lord in His incarnation as the twin sages Nara and Nārāyaṇa. According to Śrīla Viśvanātha Cakravartī Ṭhākura, the Supreme Lord smiled ruefully, because He prefers that His pure devotees stay away from His illusory energy. Curiosity to see the illusory energy of the Lord sometimes develops into sinful material desire. Nonetheless, to please His devotee Mārkaṇḍeya, the Lord granted his request, just as a father who cannot convince his son to give up pursuing a harmful desire may let him experience some painful reaction so that he will then voluntarily desist. Thus, understanding what would soon happen to Mārkaṇḍeya, the Lord smiled as He prepared to display the illusory potency to him.

TEXTS 8-9

तमेव चिन्तयन्नर्थम्
ऋषिः स्वाश्रम एव सः
वसन्नग्न्यर्कसोमाम्बु-
भूवायुवियदात्मसु

ध्यायन् सर्वत्र च हरिं
भावद्रव्यैरपूजयत्
क्वचित्पूजां विसस्मार
प्रेमप्रसरसम्प्लुतः

*tam eva cintayann artham
ṛṣiḥ svāśrama eva saḥ
vasann agny-arka-somāmbu-
bhū-vāyu-viyad-ātmasu
dhyāyan sarvatra ca harim
bhāva-dravyair apūjayat
kvacit pūjām visasmāra
prema-prasara-samplutaḥ*

SYNONYMS

tam—that; *eva*—indeed; *cintayan*—thinking of; *artham*—the goal; *ṛṣiḥ*—the sage Mārkaṇḍeya; *sva-āśrame*—at his own hermitage; *eva*—indeed; *saḥ*—he; *vasan*—remaining; *agni*—in the fire; *arka*—the sun; *soma*—the moon; *ambu*—the water; *bhū*—the earth; *vāyu*—the wind; *viyat*—the lightning; *ātmasu*—and in his own heart; *dhyāyan*—meditating; *sarvatra*—in all circumstances; *ca*—and; *harim*—upon Lord Hari; *bhāva-dravyaiḥ*—with paraphernalia conceived in his mind; *apūjayat*—he offered worship; *kvacit*—sometimes; *pūjām*—the worship; *visasmāra*—he forgot; *prema*—of pure love of God; *prasara*—in the flood; *samplutaḥ*—being drowned.

TRANSLATION

Thinking always of his desire to see the Lord's illusory energy, the sage remained in his *ācrama*, meditating constantly upon the Lord within fire, the

sun, the moon, water, the earth, air, lightning and his own heart and worshipping Him with paraphernalia conceived in his mind. But sometimes, overwhelmed by waves of love for the Lord, Mārkaṇḍeya would forget to perform his regular worship.

PURPORT

It is apparent from these verses that Mārkaṇḍeya Ṛṣi was a great devotee of Lord Kṛṣṇa; therefore he wanted to see the illusory energy of the Lord not to fulfill some material ambition but to learn how His potency is working.

TEXT 10

तस्यैकदा भृगुश्रेष्ठ
पुष्पभद्रातटे मुनेः
उपासीनस्य सन्ध्यायां
ब्रह्मन् वायुरभून्महान्

*tasyaikadā bhṛgu-śreṣṭha
puṣpabhadrā-taṭe muneḥ
upāsīnasya sandhyāyām
brahman vāyur abhūn mahān*

SYNONYMS

tasya—while he; *ekadā*—one day; *bhṛgu-śreṣṭha*—O best of the descendants of Bhṛgu; *puṣpabhadrā-taṭe*—on the bank of the river Puṣpabhadrā; *muneḥ*—the sage; *upāsīnasya*—was performing worship; *sandhyāyām*—at the juncture of the day; *brahman*—O brāhmaṇa; *vāyuh*—a wind; *abhūt*—arose; *mahān*—great.

TRANSLATION

O *brāhmaëa* Śaunaka, best of the Bhṛguṣ, one day while Mārkaṇḍeya was performing his evening worship on the bank of the Puṣpabhadṛā, a great wind suddenly arose.

TEXT 11

तं चण्डशब्दं समुदीरयन्तं
बलाहका अन्वभवन् करालाः
अक्षस्थविष्ठा मुमुचुस्तडिद्भिः
स्वनन्त उच्चैरभि वर्षधाराः

*taṁ caṇḍa-śabdāṁ samudīrayantaṁ
balāhakā anv abhavan karālāḥ
akṣa-sthaviṣṭhā mumucus taḍidbhiḥ
svananta uccair abhi varṣa-dhārāḥ*

SYNONYMS

taṁ—that wind; *caṇḍa-śabdāṁ*—a terrible sound; *samudīrayantaṁ*—which was creating; *balāhakāḥ*—clouds; *anu*—following it; *abhavan*—appeared; *karālāḥ*—fearful; *akṣa*—like wagon wheels; *sthaviṣṭhāḥ*—solid; *mumucuḥ*—they released; *taḍidbhiḥ*—along with lightning; *svanantaḥ*—resounding; *uccaiḥ*—greatly; *abhi*—in all directions; *varṣa*—of rain; *dhārāḥ*—torrents.

TRANSLATION

That wind created a terrible sound and brought in its wake fearsome clouds

that were accompanied by lightning and roaring thunder and that poured down on all sides torrents of rain as heavy as wagon wheels.

TEXT 12

ततो व्यदृश्यन्त चतुः समुद्राः
समन्ततः क्षमातलमाग्रसन्तः
समीरवेगोर्मिभिरुग्रनक्र-
महाभयावर्तगभीरघोषाः

*tato vyadrśyanta catuḥ samudrāḥ
samantataḥ kṣmā-talam āgrasantaḥ
samīra-vegormibhir ugra-nakra-
mahā-bhayāvarta-gabhīra-ghoṣāḥ*

SYNONYMS

tataḥ—then; *vyadrśyanta*—appeared; *catuḥ samudraḥ*—the four oceans; *samantataḥ*—on all sides; *kṣmā-talam*—the surface of the earth; *āgrasantaḥ*—swallowing up; *samīra*—of the wind; *vega*—impelled by the force; *ūrmibhiḥ*—with their waves; *ugra*—terrible; *nakra*—with sea monsters; *mahā-bhaya*—very fearful; *āvarta*—with whirlpools; *gabhīra*—grave; *ghoṣāḥ*—with sounds.

TRANSLATION

Then the four great oceans appeared on all sides, swallowing up the surface of the earth with their wind-tossed waves. In these oceans were terrible sea monsters, fearful whirlpools and ominous rumblings.

TEXT 13

अन्तर्बहिश्चाद्भिरतिद्युभिः खरैः
शतह्रदाभिरुपतापितं जगत्
चतुर्विधं वीक्ष्य सहात्मना मुनिर्
जलाप्लुतां क्ष्मां विमनाः समत्रसत्

*antar bahiś cādbhir ati-dyubhiḥ kharaiḥ
śatahradābhir upatāpitaṁ jagat
catur-vidhaṁ vīkṣya sahātmanā munir
jalāplutām kṣmām vimanāḥ samatrasat*

SYNONYMS

antaḥ—internally; *bahiḥ*—externally; *ca*—and; *adbhiḥ*—by the water; *ati-dyubhiḥ*—rising higher than the sky; *kharaiḥ*—by the fierce (winds); *śata-hradābhiḥ*—by lightning bolts; *upatāpitaṁ*—greatly distressed; *jagat*—all the inhabitants of the universe; *catur-vidham*—of four varieties (those who have taken birth from embryos, from eggs, from seeds and from perspiration); *vīkṣya*—seeing; *saha*—along with; *ātmanā*—himself; *munīḥ*—the sage; *jala*—by the water; *āplutām*—flooded; *kṣmām*—the earth; *vimanāḥ*—perplexed; *samatrasat*—he became fearful.

TRANSLATION

The sage saw all the inhabitants of the universe, including himself, tormented within and without by the harsh winds, the bolts of lightning, and the great waves rising beyond the sky. As the whole earth flooded, he grew perplexed and fearful.

PURPORT

Here the word *catur-vidham* refers to the four sources of birth for conditioned souls: embryos, eggs, seeds and perspiration.

TEXT 14

तस्यैवमुद्वीक्षत ऊर्मिभीषणः
प्रभञ्जनाघूर्णितवार्महार्णवः
आपूर्यमाणो वरषद्भिरम्बुदैः
क्षमामप्यधाद् द्वीपवर्षाद्रिभिः समम्

*tasyaivam udvikṣata ūrmi-bhīṣaṇaḥ
prabhañjanāghūrṇita-vār mahārṇavaḥ
āpūryamāṇo varaṣadbhir ambudaiḥ
kṣmām apyadhād dvīpa-varṣādrībhiḥ samam*

SYNONYMS

tasya—while he; *evam*—in this way; *udvikṣataḥ*—was looking on; *ūrmi*—with its waves; *bhīṣaṇaḥ*—frightening; *prabhañjana*—by hurricane winds; *āghūrṇita*—swirled around; *vāḥ*—its water; *mahā-arṇavaḥ*—the great ocean; *āpūryamānaḥ*—becoming filled; *varaṣadbhiḥ*—with rain; *ambu-daiḥ*—by the clouds; *kṣmām*—the earth; *apyadhāt*—covered over; *dvīpa*—with its islands; *varṣa*—continents; *adribhiḥ*—and mountains; *samam*—together.

TRANSLATION

Even as Mārkaṇḍeya looked on, the rain pouring down from the clouds filled the ocean more and more until that great sea, its waters violently whipped into

terrifying waves by hurricanes, covered up all the earth's islands, mountains and continents.

TEXT 15

सक्षमान्तरिक्षं सदिवं सभागणं
त्रैलोक्यमासीत्सह दिग्भिराप्लुतम्
स एक एवोर्वरितो महामुनिर्
बभ्राम विक्षिप्य जटा जडान्धवत्

*sa-kṣmāntarikṣam sa-divam sa-bhā-gaṇam
trai-lokyam āsīt saha digbhir āplutam
sa eka evorvarito mahā-munir
babhrāma vikṣipya jaṭā jaḍāndha-vat*

SYNONYMS

sa—along with; *kṣmā*—the earth; *antarikṣam*—and outer space; *sa-divam*—along with the heavenly planets; *sa-bhā-gaṇam*—along with all the celestial bodies; *trai-lokyam*—the three worlds; *āsīt*—became; *saha*—along with; *digbhiḥ*—all the directions; *āplutam*—flooded; *saḥ*—he; *ekaḥ*—alone; *eva*—indeed; *urvaritaḥ*—remaining; *mahā-muniḥ*—the great sage; *babhrāma*—wandered about; *vikṣipya*—scattering; *jaṭāḥ*—his matted locks; *jaḍa*—a dumb person; *andha*—a blind person; *vat*—like.

TRANSLATION

The water inundated the earth, outer space, heaven and the celestial region. Indeed, the entire expanse of the universe was flooded in all directions, and out of all its inhabitants only Mārkaṇḍeya remained. His matted hair scattered, the

great sage wandered about alone in the water as if dumb and blind.

TEXT 16

क्षुत्तृट्परीतो मकरैस्तिमिङ्गिलैर्
उपद्रुतो वीचिनभस्वताहतः
तमस्यपारे पतितो भ्रमन्दिशो
न वेद खं गां च परिश्रमेषितः

*kṣut-tṛṭ-ṣarīto makarais timiṅgilair
upadruto vīci-nabhasvatāhataḥ
tamasy apāre patito bhraman diśo
na veda kham gām ca pariśrameṣitaḥ*

SYNONYMS

kṣut—by hunger; *tṛṭ*—and thirst; *ṣarītaḥ*—enveloped; *makaraiḥ*—by the *makaras*, a species of monster crocodile; *timiṅgilaiḥ*—and by the *timiṅgila*, a variety of huge fish that eats whales; *upadrutaḥ*—harassed; *vīci*—by the waves; *nabhasvatā*—and the wind; *āhataḥ*—tormented; *tamasi*—in the darkness; *apāre*—which was unlimited; *ṣarītaḥ*—having fallen; *bhraman*—wandering; *diśaḥ*—the directions; *na veda*—did not recognize; *kham*—the sky; *gām*—the earth; *ca*—and; *pariśrama-iṣitaḥ*—overcome by exhaustion.

TRANSLATION

Tormented by hunger and thirst, attacked by monstrous makaras and timingila fish and battered by the wind and waves, he moved aimlessly through the infinite darkness into which he had fallen. As he grew increasingly exhausted, he lost all sense of direction and could not tell the sky from the

earth.

TEXTS 17-18

क्रचिन्मग्नो महावर्ते
तरलैस्ताडितः क्वचित्
यादोभिर्भक्ष्यते क्वापि
स्वयमन्योन्यघातिभिः

क्वचिच्छोकं क्वचिन्मोहं
क्वचिद् दुःखं सुखं भयम्
क्वचिन्मृत्युमवाप्नोति
व्याध्यादिभिरुतार्दितः

*kracin magno mahāvarte
taralais tāḍitaḥ kvacit
yādobhir bhakṣyate kvāpi
svayam anyonya-ghātibhiḥ*

*kvacic chokam kvacin moham
kvacid duḥkham sukham bhayam
kvacin mṛtyum avāpnoti
vyādhy-ādibhir utārditaḥ*

SYNONYMS

kvacit—sometimes; *magnaḥ*—drowning; *mahā-āvarte*—in a great whirlpool; *taralaiḥ*—by the waves; *tāḍitaḥ*—beaten; *kvacit*—sometimes; *yādobhiḥ*—by the aquatic monsters; *bhakṣyate*—he was threatened with being eaten; *kva api*—sometimes; *svayam*—himself; *anyonya*—each other;

ghātibhiḥ—attacking; *kvacit*—sometimes; *śokam*—depression;
kvacit—sometimes; *moham*—bewilderment; *kvacit*—sometimes;
duḥkham—misery; *sukham*—happiness; *bhayam*—fear; *kvacit*—sometimes;
mṛtyum—death; *avāpnoti*—he experienced; *vyādhi*—by disease; *ādibhiḥ*—and
other pains; *uta*—also; *arditaḥ*—distressed.

TRANSLATION

At times he was engulfed by the great whirlpools, sometimes he was beaten by the mighty waves, and at other times the aquatic monsters threatened to devour him as they attacked one another. Sometimes he felt lamentation, bewilderment, misery, happiness or fear, and at other times he experienced such terrible illness and pain that he felt himself dying.

TEXT 19

अयुतायतवर्षाणां
सहस्राणि शतानि च
व्यतीयुर्भ्रमतस्तस्मिन्
विष्णुमायावृतात्मनः

ayutāyata-varṣāṇām
sahasrāṇi śatāni ca
vyatīyur bhramatas tasmin
viṣṇu-māyāvṛtātmanaḥ

SYNONYMS

ayuta—tens of thousands; *ayuta*—by tens of thousands; *varṣāṇām*—of years;
sahasrāṇi—thousands; *śatāni*—hundreds; *ca*—and; *vyatīyuh*—passed by;

bhramataḥ—as he wandered; *tasmin*—in that; *viṣṇu-māyā*—by the illusory energy of Lord Viṣṇu; *āvṛta*—covered; *ātmanaḥ*—his mind.

TRANSLATION

Countless millions of years passed as Mārkaṇḍeya wandered about in that deluge, his mind bewildered by the illusory energy of Lord Viṣṇu, the Supreme Personality of Godhead.

TEXT 20

स कदाचिद् भ्रमंस्तस्मिन्
पृथिव्याः ककुदि द्विजः
न्याग्रोधपोतं ददृशे
फलपल्लवशोभितम्

sa kadācid bhramaṁs tasmin
ṛṥhivyāḥ kakudi dvijaḥ
nyāgrodha-ṣotaṁ dadṛṣe
phala-pallava-śobhitam

SYNONYMS

saḥ—he; *kadācit*—on one occasion; *bhraman*—while wandering; *tasmin*—in that water; *ṛṥhivyāḥ*—of earth; *kakudi*—upon a raised place; *dvijaḥ*—the *brāhmaṇa*; *nyāgrodha-ṣotaṁ*—a young banyan tree; *dadṛṣe*—saw; *phala*—with fruits; *pallava*—and blossoms; *śobhitam*—decorated.

TRANSLATION

Once, while wandering in the water, the *brāhmaëa* Mārkaṇḍeya discovered a small island, upon which stood a young banyan tree bearing blossoms and fruits.

TEXT 21

प्रागुत्तरस्यां शाखायां
तस्यापि ददृशे शिशुम्
शयानं पर्णपुटके
ग्रसन्तं प्रभया तमः

prāg-uttarasyām śākhāyām
tasyāpi dadṛṣe śiśum
śayānam parṇa-ṭake
grasantam prabhayā tamah

SYNONYMS

prāk-uttarasyām—toward the northeast; *śākhāyām*—upon a branch; *tasya*—of that tree; *api*—indeed; *dadṛṣe*—he saw; *śiśum*—an infant boy; *śayānam*—lying; *parṇa-ṭake*—within the concavity of a leaf; *grasantam*—swallowing; *prabhayā*—with His effulgence; *tamah*—the darkness.

TRANSLATION

Upon a branch of the northeast portion of that tree he saw an infant boy lying within a leaf. The child's effulgence was swallowing up the darkness.

TEXTS 22-25

महामरकतश्यामं

श्रीमद्वदनपङ्कजम्
कम्बुग्रीवं महोरस्कं
सुनसं सुन्दरभ्रुवम्

श्वासैजदलकाभातं
कम्बुश्रीकर्णदाडिमम्
विद्रुमाधरभासेषच्-
छोणायितसुधास्मितम्

पद्मगर्भारुणापाङ्गं
हृद्यहासावलोकनम्
श्वासैजद्वलिसंविग्र-
निम्ननाभिदलोदरम्

चार्वङ्गुलिभ्यां पाणिभ्याम्
उन्नीय चरणाम्बुजम्
मुखे निधाय विप्रेन्द्रो
धयन्तं वीक्ष्य विस्मितः

*mahā-marakata-śyāmaṁ
śrīmad-vadana-pañkajam
kambu-grīvaṁ mahoraskaṁ
su-nasaṁ sundara-bhruvam*

*śvāsaijad-alakābhātaṁ
kambu-śrī-karṇa-dāḍimam
vidrumādhara-bhāseṣac-*

choṇāyita-sudhā-smitam
 padma-garbhāruṇāpāṅgam
 hṛdya-hāsāvalokanam
 śvāsaijad-vali-saṁvigna-
 nimna-nābhi-dalodaram
 cārv-aṅgulibhyām pāṇibhyām
 unnīya caraṇāmbujam
 mukhe nidhāya viprendro
 dhayantam vīkṣya vismitaḥ

SYNONYMS

mahā-marakata—like a great emerald; śyāmam—dark blue; śrīmat—beautiful; vadana-paṅkajam—whose lotus face; kambu—like a conchshell; grīvam—whose throat; mahā—broad; uraskam—whose chest; su-nasam—having a beautiful nose; sundara-bhruvam—having beautiful eyebrows; śvāsa—by His breath; ejat—trembling; alaka—with the hair; ābhātam—splendid; kambu—like a conchshell; śrī—beautiful; karṇa—His ears; dāḍimam—resembling pomegranate flowers; vidruma—like coral; adhara—of His lips; bhāsā—by the effulgence; īṣat—slightly; śoṇāyita—reddened; sudhā—nectarean; smitam—His smile; padma-garbha—like the whorl of a lotus; aruṇa—reddish; apāṅgam—the corners of His eyes; hṛdya—charming; hāsa—with a smile; avalokanam—His countenance; śvāsa—by His breath; ejat—made to move; vali—by the lines; saṁvigna—contorted; nimna—deep; nābhi—with His navel; dala—like a leaf; udaram—whose abdomen; cāru—attractive; aṅgulibhyām—having fingers; pāṇibhyām—by His two hands; unnīya—picking up; caraṇa-ambujam—His lotus foot; mukhe—in His mouth; nidhāya—placing; vipra-indraḥ—the best of brāhmaṇas, Mārkaṇḍeya; dhayantam—drinking; vīkṣya—seeing; vismitaḥ—was amazed.

TRANSLATION

The infant's dark-blue complexion was the color of a flawless emerald, His lotus face shone with a wealth of beauty, and His throat bore marks like the lines on a conchshell. He had a broad chest, a finely shaped nose, beautiful eyebrows, and lovely ears that resembled pomegranate flowers and that had inner folds like a conchshell's spirals. The corners of His eyes were reddish like the whorl of a lotus, and the effulgence of His coral-like lips slightly reddened the nectarean, enchanting smile on His face. As He breathed, His splendid hair trembled and His deep navel became distorted by the moving folds of skin on His abdomen, which resembled a banyan leaf. The exalted *brāhmaëa* watched with amazement as the infant took hold of one of His lotus feet with His graceful fingers, placed a toe within His mouth and began to suck.

PURPORT

The young child was the Supreme Personality of Godhead. According to Śrīla Viśvanātha Cakravartī Ṭhākura, Lord Kṛṣṇa wondered, "So many devotees are hankering for the nectar of My lotus feet. Therefore let Me personally experience that nectar." Thus the Lord, playing like an ordinary baby, began to suck on His toes.

TEXT 26

तद्दर्शनाद्वीतपरिश्रमो मुदा
प्रोत्फुल्लहृत्पौलमविलोचनाम्बुजः
प्रहृष्टरोमाद्भुतभावशङ्कितः
प्रष्टुं पुरस्तं प्रससार बालकम्

tad-darśanād vīta-parīśramo mudā

*protphulla-hṛt-paulma-vilocanāmbujaḥ
prahr̥ṣṭa-romādbhuta-bhāva-śaṅkitaḥ
praṣṭum puras taṁ prasasāra bālakam*

SYNONYMS

tat-darśanāt—by seeing the child; *vīta*—dispelled; *pariśramaḥ*—his weariness; *mudā*—out of pleasure; *protphulla*—expanded wide; *hṛt-padma*—the lotus of his heart; *vilocana-ambujaḥ*—and his lotus eyes; *prahr̥ṣṭa*—standing on end; *romā*—the hairs on his body; *adbhuta-bhāva*—about the identity of this wonderful form; *śaṅkitaḥ*—confused; *praṣṭum*—in order to inquire; *पुराḥ*—in front; *taṁ*—of Him; *prasasāra*—he approached; *bālakam*—the child.

TRANSLATION

As Mārkaṇḍeya beheld the child, all his weariness vanished. Indeed, so great was his pleasure that the lotus of his heart, along with his lotus eyes, fully blossomed and the hairs on his body stood on end. Confused as to the identity of the wonderful infant, the sage approached Him.

PURPORT

Mārkaṇḍeya wanted to ask the child about His identity and therefore approached Him.

TEXT 27

तावच्छि शोर्वै श्वसितेन भार्गवः
सोऽन्तः शरीरं मशको यथाविशत्
तत्राप्यदो न्यस्तमचष्ट कृत्स्नशो

यथा पुरामुह्यदतीव विस्मितः

*tāvac chiśor vai śvasitena bhārgavaḥ
so 'ntaḥ śarīram maśako yathāviśat
tatrāpy ado nyastam acaṣṭa kṛtsnaśo
yathā purāmuhyad atīva vismitaḥ*

SYNONYMS

tāvat—at that very moment; *śiśoḥ*—of the infant; *vai*—indeed; *śvasitena*—with the breathing; *bhārgavaḥ*—the descendant of Bṛgu; *saḥ*—he; *antaḥ śarīram*—within the body; *maśakaḥ*—a mosquito; *yathā*—just like; *aviśat*—entered; *tatra*—therein; *api*—indeed; *adaḥ*—this universe; *nyastam*—placed; *acaṣṭa*—he saw; *kṛtsnaśaḥ*—entire; *yathā*—as; *purā*—previously; *amuhyat*—he became bewildered; *atīva*—extremely; *vismitaḥ*—surprised.

TRANSLATION

Just then the child inhaled, drawing Mārkaṇḍeya within His body like a mosquito. There the sage found the entire universe arrayed as it had been before its dissolution. Seeing this, Mārkaṇḍeya was most astonished and perplexed.

TEXTS 28-29

खं रोदसी भागणानद्रिसागरान्
द्वीपान् सवर्षान् ककुभः सुरासुरान्
वनानि देशान् सरितः पुराकरान्

खेटान् ब्रजानाश्रमवर्णवृत्तयः

महान्ति भूतान्यथ भौतिकान्यसौ
कालं च नानायुगकल्पकल्पनम्
यत्किञ्चदन्यद्व्यवहारकारणं
ददर्श विश्वं सदिवावभासितम्

*kham rodasī bhā-gaṇān adri-sāgarān
dvīpān sa-varṣān kakubhaḥ surāsurān
vanāni deśān saritaḥ purākarān
kheṭān vrajān āśrama-varṇa-vṛttayaḥ
mahānti bhūtāny atha bhautikāny asau
kālam ca nānā-yuga-kalpa-kalpanam
yat kiñcid anyad vyavahāra-kāraṇam
dadarśa viśvaṁ sad ivāvabhāsitam*

SYNONYMS

kham—the sky; *rodasī*—the heavens and earth; *bhā-gaṇān*—all the stars; *adri*—the mountains; *sāgarān*—and oceans; *dvīpān*—the great islands; *sa-varṣān*—along with the continents; *kakubhaḥ*—the directions; *sura-asurān*—the saintly devotees and the demons; *vanāni*—the forests; *deśān*—the various countries; *saritaḥ*—the rivers; *pura*—the cities; *ākarān*—and the mines; *kheṭān*—the agricultural villages; *vrajān*—the cow pastures; *āśrama-varṇa*—of the various spiritual and occupational divisions of society; *vṛttayaḥ*—the engagements; *mahānti bhūtāni*—the basic elements of nature; *atha*—and; *bhautikāni*—all their gross manifestations; *asau*—he; *kālam*—time; *ca*—also; *nānā-yuga-kalpa*—of the different millennia and the days of Brahmā; *kalpanam*—the regulating agent; *yat kiñcid*—whatever; *anyat*—other; *vyavahāra-kāraṇam*—object intended for use in material life;

dadarśa—he saw; *viśvam*—the universe; *sat*—real; *iva*—as if; *avabhāsitam*—manifest.

TRANSLATION

The sage saw the entire universe: the sky, heavens and earth, the stars, mountains, oceans, great islands and continents, the expanses in every direction, the saintly and demoniac living beings, the forests, countries, rivers, cities and mines, the agricultural villages and cow pastures, and the occupational and spiritual activities of the various social divisions. He also saw the basic elements of creation along with all their by-products, as well as time itself, which regulates the progression of countless ages within the days of Brahmā. In addition, he saw everything else created for use in material life. All this he saw manifested before him as if it were real.

TEXT 30

हिमालयं पुष्पवहां च तां नदीं
निजाश्रमं यत्र ऋषी अपश्यत
विश्वं विपश्यञ्छ्वसिताच्छिशोर्वै
बहिर्निरस्तो न्यपतल्लयाब्धौ

himālayam puṣpavahām ca tāṁ nadīm
nijāśramam yatra ṛṣī apaśyata
viśvam vipaśyañ chvasitāc chiśor vai
bahir nirasto nyapatal layābdhau

SYNONYMS

himālayam—the Himālaya Mountains; *puṣpa-vahām*—Puṣpabhadrā; *ca*—and;

tām—that; *nadīm*—river; *nija-āśramam*—his own hermitage; *yatra*—where; *ṛṣī*—the two sages, Nara-Nārāyaṇa; *apaśyata*—he saw; *viśvam*—the universe; *viṣaśyan*—while observing; *śvasitāt*—by the breath; *śiśoḥ*—of the infant; *vai*—indeed; *bahiḥ*—outside; *nirastaḥ*—expelled; *nyapatat*—he fell; *laya-abdhau*—into the ocean of dissolution.

TRANSLATION

He saw before him the Himālaya Mountains, the Puṣpabhadrā River, and his own hermitage, where he had had the audience of the sages Nara-Nārāyaṇa. Then, as Mārkaṇḍeya beheld the entire universe, the infant exhaled, expelling the sage from His body and casting him back into the ocean of dissolution.

TEXTS 31-32

तस्मिन् पृथिव्याः ककुदि प्ररूढं
वटं च तत्पर्णपुटे शयानम्
तोकं च तत्प्रेमसुधास्मितेन
निरीक्षितोऽपाङ्गनिरीक्षणेन

अथ तं बालकं वीक्ष्य
नेत्राभ्यां धिष्ठितं हृदि
अभ्ययादतिसङ्क्लिष्टः
परिष्वक्तुमधोक्षजम्

tasmin pṛthivyāḥ kakudi prarūḍham
vataṁ ca tat-parṇa-ṭuṭe śayānam
tokaṁ ca tat-prema-sudhā-smitena
nirīkṣito 'pāṅga-nirīkṣaṇena

*atha tam bālakam vīkṣya
netrābhyām dhiṣṭhitam hṛdi
abhyayād ati-saṅkliṣṭaḥ
pariṣvaktum adhokṣajam*

SYNONYMS

tasmin—in that water; *pṛthivyāḥ*—of land; *kakudi*—on the raised place; *prarūḍham*—growing up; *vaṭam*—the banyan tree; *ca*—and; *tat*—of it; *parṇa-pute*—within the slight depression of the leaf; *śayānam*—lying; *tokam*—the child; *ca*—and; *tat*—for himself; *prema*—of love; *sudhā*—like nectar; *smitena*—with a smile; *nirīkṣitaḥ*—being looked upon; *apāṅga*—of the corner of His eyes; *nirīkṣaṇena*—by the glance; *atha*—then; *tam*—that; *bālakam*—infant; *vīkṣya*—looking upon; *netrābhyām*—by his eyes; *dhiṣṭhitam*—placed; *hṛdi*—within his heart; *abhyayāt*—ran forward; *ati-saṅkliṣṭaḥ*—greatly agitated; *pariṣvaktum*—to embrace; *adhokṣajam*—the transcendental Supreme Lord.

TRANSLATION

In that vast sea he again saw the banyan tree growing on the tiny island and the infant boy lying within the leaf. The child glanced at him from the corner of His eyes with a smile imbued with the nectar of love, and Mārkaṇḍeya took Him into his heart through his eyes. Greatly agitated, the sage ran to embrace the transcendental Personality of Godhead.

TEXT 33

तावत्स भगवान् साक्षाद्
योगाधीशो गुहाशयः

अन्तर्दध ऋषेः सद्यो
यथेहानीशनिर्मिता

*tāvat sa bhagavān sākṣād
yogādhīśo guhā-śayaḥ
antardadha ṛṣeḥ sadyo
yathehānīśa-nirmitā*

SYNONYMS

tāvat—just then; *saḥ*—He; *bhagavān*—the Personality of Godhead; *sākṣāt*—directly; *yoga-adhīśaḥ*—the supreme master of yoga; *guhā-śayaḥ*—who is hidden within the heart of all living beings; *antardadhe*—disappeared; *ṛṣeḥ*—in front of the sage; *sadyaḥ*—suddenly; *yathā*—in the same way as; *īhā*—the object of endeavor; *anīśa*—by an incompetent person; *nirmitā*—created.

TRANSLATION

At that moment the Supreme Personality of Godhead, who is the original master of all mysticism and who is hidden within everyone's heart, became invisible to the sage, just as the achievements of an incompetent person can suddenly vanish.

TEXT 34

तमन्वथ वटो ब्रह्मन्
सलिलं लोकसम्प्लवः
तिरोधायि क्षणादस्य

स्वाश्रमे पूर्ववत्स्थितः

*tam anu atha vaṭo brahman
salilam loka-samplavaḥ
tirodhāyi kṣaṇād asya
svāśrame pūrva-vat sthitaḥ*

SYNONYMS

tam—Him; *anu*—following; *atha*—then; *vaṭaḥ*—the banyan tree; *brahman*—O *brāhmaṇa*, Śaunaka; *salilam*—the water; *loka-samplavaḥ*—the annihilation of the universe; *tirodhāyi*—they disappeared; *kṣaṇāt*—immediately; *asya*—in front of him; *sva-āśrame*—in his own hermitage; *pūrva-vat*—as previously; *sthitaḥ*—he was present.

TRANSLATION

After the Lord disappeared, O *brāhmaëa*, the banyan tree, the great water and the dissolution of the universe all vanished as well, and in an instant Mārkaṇḍeya found himself back in his own hermitage, just as before.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Twelfth Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "Mārkaṇḍeya Ṛṣi Sees the Illusory Potency of the Lord."

10. Lord Śiva and Umā Glorify Mārkaṇḍeya Ṛṣi

In this chapter Śrī Sūta Gosvāmī describes how Mārkaṇḍeya Ṛṣi received benedictions from Lord Śiva.

Once, as Lord Śiva was traveling in the sky with his wife, Pārvatī, he came across Śrī Mārkaṇḍeya merged in meditative trance. At the request of Parvatī, Lord Śiva presented himself before the sage to grant him the result of his austerities. Coming out of his trance, Śrī Mārkaṇḍeya saw Lord Śiva, the spiritual master of the three worlds, together with Parvatī, and he worshiped them by offering them obeisances, words of greeting and a sitting place.

Then Lord Śiva praised the saintly devotees of the Personality of Godhead and requested Śrī Mārkaṇḍeya to choose whatever benediction he desired. Mārkaṇḍeya begged for unflinching devotion to the Supreme Lord Śrī Hari, to the devotees of the Supreme Lord and to Lord Śiva himself. Satisfied with Mārkaṇḍeya's devotion, Lord Śiva awarded him the boons of renown, freedom from old age and death until the time of universal dissolution, knowledge of all three phases of time, renunciation, realized knowledge and the position of a teacher of the *Purāṇas*.

Those who chant and hear the story of Mārkaṇḍeya Ṛṣi will attain liberation from material life, which is based on the accumulated desires generated from fruitive work.

TEXT 1

सूत उवाच
स एवमनुभूयेदं
नारायणविनिर्मितम्
वैभवं योगमायायास
तमेव शरणं ययौ

sūta uvāca
sa evam anubhūyedaṁ
nārāyaṇa-vinirmitam
vaibhavaṁ yoga-māyāyās
tam eva śaraṇaṁ yayau

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *saḥ*—he, Mārkaṇḍeya; *evam*—in this way; *anubhūya*—experiencing; *idaṁ*—this; *nārāyaṇa-vinirmitam*—manufactured by the Supreme Personality of Godhead, Nārāyaṇa; *vaibhavam*—the opulent exhibition; *yoga-māyāyāḥ*—of His internal mystic energy; *tam*—to Him; *eva*—indeed; *śaraṇam*—for shelter; *yayau*—he went.

TRANSLATION

Sūta Gosvāmī said: The Supreme Lord Nārāyaṇa had arranged this opulent display of His bewildering potency. Mārkaṇḍeya Ṛṣi, having experienced it, took shelter of the Lord.

TEXT 2

श्रीमार्कण्डेय उवाच
प्रपन्नोऽस्म्यङ्घ्रिमूलं ते
प्रपन्नाभयदं हरे
यन्माययापि विबुधा
मुह्यन्ति ज्ञानकाशया

śrī-mārkaṇḍeya uvāca
prapanno 'smy aṅghri-mūlaṁ te

*prapannābhaya-dam hare
yan-māyayāpi vibudhā
muhyanti jñāna-kāśayā*

SYNONYMS

śrī-mārkaṇḍeyaḥ uvāca—Śrī Mārkaṇḍeya said; *prapannaḥ*—surrendered; *asmi*—I am; *aṅghri-mūlam*—to the soles of the lotus feet; *te*—Your; *prapanna*—of those who surrender; *abhaya-dam*—the giver of fearlessness; *hare*—O Lord Hari; *yat-māyayā*—by whose illusory potency; *api*—even; *vibudhāḥ*—intelligent demigods; *muhyanti*—become bewildered; *jñāna-kāśayā*—which falsely appears as knowledge.

TRANSLATION

Śrī Mārkaṇḍeya said: O Lord Hari, I take shelter of the soles of Your lotus feet, which bestow fearlessness upon all who surrender to them. Even the great demigods are bewildered by Your illusory energy, which appears to them in the guise of knowledge.

PURPORT

Conditioned souls are attracted to material sense gratification, and thus they meticulously study the workings of nature. Although they appear to be advancing in scientific knowledge, they become increasingly entangled in their false identification with the material body and therefore increasingly merge into ignorance.

TEXT 3

सूत उवाच

तमेवं निभृतात्मानं
वृषेण दिवि पर्यटन्
रुद्राण्या भगवान् रुद्रो
ददर्श स्वगणैर्वृतः

sūta uvāca
tam evaṁ nibhṛtātmānam
vṛṣeṇa divi paryatan
rudrāṅyā bhagavān rudro
dadarśa sva-gaṇair vṛtaḥ

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *tam*—him, Mārkaṇḍeya Ṛṣi; *evam*—thus; *nibhṛta-ātmānam*—his mind completely absorbed in trance; *vṛṣeṇa*—on his bull; *divi*—in the sky; *paryatan*—traveling; *rudrāṅyā*—accompanied by his consort, Rudrāṅī (Umā); *bhagavān*—the powerful lord; *rudraḥ*—Śiva; *dadarśa*—saw; *sva-gaṇaiḥ*—by his entourage; *vṛtaḥ*—surrounded.

TRANSLATION

Sūta Gosvāmī said: Lord Rudra, traveling in the sky on his bull and accompanied by his consort, Rudrāṅī, as well as his personal associates, observed Mārkaṇḍeya in trance.

TEXT 4

अथोमा तमृषिं वीक्ष्य
गिरिशं समभाषत

पश्येमं भगवन् विप्रं
निभृतात्मेन्द्रियाशयम्

*athomā tam ṛṣim vīkṣya
giriśam samabhāṣata
paśyemaṁ bhagavan vipraṁ
nibhṛtātmendriyāśayam*

SYNONYMS

atha—then; *umā*—Umā; *tam*—that; *ṛṣim*—sage; *vīkṣya*—seeing; *giriśam*—to Lord Śiva; *samabhāṣata*—spoke; *paśya*—just see; *imam*—this; *bhagavan*—my lord; *vipram*—learned *brāhmaṇa*; *nibhṛta*—motionless; *ātma-indriya-āśayam*—his body, senses and mind.

TRANSLATION

Goddess Umā, seeing the sage, addressed Lord Giriśa: My lord, just see this learned *brāhmaṇa*, his body, mind and senses motionless in trance.

TEXT 5

निभृतोदज्ञषव्रातो
वातापाये यथार्णवः
कुर्वस्य तपसः साक्षात्
संसिद्धिं सिद्धिदो भवान्

*nibhṛtoda-jhaṣa-vrāto
vātāpāye yathārṇavaḥ
kurv asya tapasaḥ sākṣāt*

samsiddhim siddhi-do bhavān

SYNONYMS

nibhṛta—stationary; *uda*—water; *jhaṣa-vrātaḥ*—and schools of fish; *vāta*—of the wind; *apāye*—upon the ceasing; *yathā*—just as; *aṛṇavaḥ*—the ocean; *kuru*—please make; *asya*—his; *tapasaḥ*—of the austerities; *sākṣāt*—manifest; *samsiddhim*—perfection; *siddhi-daḥ*—the bestower of perfection; *bhavān*—you.

TRANSLATION

He is as calm as the waters of the ocean when the wind has ceased and the fish remain still. Therefore, my lord, since you bestow perfection on the performers of austerity, please award this sage the perfection that is obviously due him.

TEXT 6

श्रीभगवानुवाच
नैवेच्छत्याशिषः क्वापि
ब्रह्मर्षिर्मोक्षमप्युत
भक्तिं परां भगवति
लब्धवान् पुरुषेऽव्यये

śrī-bhagavān uvāca
naivecchaty āśiṣaḥ kvāpi
brahmarṣir mokṣam apy uta
bhaktim parām bhagavati
labdhavān puruṣe 'vyaye

SYNONYMS

śrī-bhagavān uvāca—the powerful lord said; *na*—not; *eva*—indeed; *icchati*—desires; *āśiṣaḥ*—benedictions; *kva api*—in any realm; *brahma-ṛṣiḥ*—the saintly *brāhmaṇa*; *mokṣam*—liberation; *api uta*—even; *bhaktim*—devotional service; *parām*—transcendental; *bhagavati*—for the Supreme Lord; *labdhavān*—he has achieved; *puruṣe*—for the Personality of Godhead; *avyaye*—who is inexhaustible.

TRANSLATION

Lord Śiva replied: Surely this saintly brāhmaṇa does not desire any benediction, not even liberation itself, for he has attained pure devotional service unto the inexhaustible Personality of Godhead.

PURPORT

The words *naivechaty āśiṣaḥ kvāpi* indicate that Mārkaṇḍeya Ṛṣi was uninterested in any reward available on any planet within the universe. Nor did he want liberation, for he had achieved the Supreme Lord Himself.

TEXT 7

अथापि संवदिष्यामो
भवान्येतेन साधुना
अयं हि परमो लाभो
नृणां साधुसमागमः

*athāpi samvadiṣyāmo
bhavāny etena sādhunā*

*ayam hi paramo lābho
nṛṇām sādhu-samāgamaḥ*

SYNONYMS

atha api—nevertheless; *saṁvadiṣyāmaḥ*—we shall converse; *bhavāni*—my dear Bhavānī; *etena*—with this; *sādhunā*—pure devotee; *ayam*—this; *hi*—indeed; *paramaḥ*—the best; *lābhaḥ*—gain; *nṛṇām*—for men; *sādhu-samāgamaḥ*—the association of saintly devotees.

TRANSLATION

Still, my dear Bhavānī, let us talk with this saintly personality. After all, association with saintly devotees is man's highest achievement.

TEXT 8

सूत उवाच
इत्युक्त्वा तमुपेयाय
भगवान् स सतां गतिः
ईशानः सर्वविद्यानाम्
ईश्वरः सर्वदेहिनाम्

*sūta uvāca
ity uktvā tam upeyāya
bhagavān sa satām gatiḥ
īśānaḥ sarva-vidyānām
īśvaraḥ sarva-dehinām*

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *iti*—thus; *uktvā*—having said; *tam*—to the sage; *uṣeyāya*—going; *bhagavān*—the exalted demigod; *saḥ*—he; *satām*—of the pure souls; *gatiḥ*—the shelter; *īśānaḥ*—the master; *sarva-vidyānām*—of all branches of knowledge; *īśvaraḥ*—the controller; *sarva-dehinām*—of all embodied living beings.

TRANSLATION

Sūta Gosvāmī said: Having spoken thus, Lord Śaṅkara—the shelter of pure souls, master of all spiritual sciences and controller of all embodied living beings—approached the sage.

TEXT 9

तयोरगमनं साक्षाद्
ईशयोर्जगदात्मनोः
न वेद रुद्धधीवृत्तिर्
आत्मानं विश्वमेव च

tayor āgamaṇam sākṣād
īśayor jagad-ātmanoḥ
na veda ruddha-dhī-vṛttir
ātmānaṁ viśvam eva ca

SYNONYMS

tayoḥ—of the two of them; *āgamaṇam*—the arrival; *sākṣāt*—in person; *īśayoḥ*—of the powerful personalities; *jagad-ātmanoḥ*—the controllers of the universe; *na veda*—he did not notice; *ruddha*—checked; *dhī-vṛttiḥ*—the functioning of his mind; *ātmānaṁ*—himself; *viśvam*—the external universe;

eva—indeed; *ca*—also.

TRANSLATION

Because Mārkaṇḍeya's material mind had stopped functioning, the sage failed to notice that Lord Śiva and his wife, the controllers of the universe, had personally come to see him. Mārkaṇḍeya was so absorbed in meditation that he was unaware of either himself or the external world.

TEXT 10

भगवांस्तदभिज्ञाय
गिरिशो योगमायया
आविशत्तद्गुहाकाशं
वायुश्छिद्रमिवेश्वरः

bhagavāms tad abhijñāya
giriśo yoga-māyayā
āviśat tad-guhākāśam
vāyuś chidram iveśvaraḥ

SYNONYMS

bhagavān—the great personality; *tat*—that; *abhijñāya*—understanding; *giriśaḥ*—Lord Giriśa; *yoga-māyayā*—by his mystic power; *āviśat*—entered; *tat*—of Mārkaṇḍeya; *guhā-ākāśam*—the hidden sky of the heart; *vāyuḥ*—the air; *chidram*—a hole; *iva*—as if; *īśvaraḥ*—the lord.

TRANSLATION

Understanding the situation very well, the powerful Lord Śiva employed his mystic power to enter within the sky of Mārkaṇḍeya's heart, just as the wind passes through an opening.

TEXTS 11-13

आत्मन्यपि शिवं प्राप्तं
तडित्पिङ्गजटाधरम्
त्र्यक्षं दशभुजं प्रांशुम्
उद्यन्तमिव भास्करम्

व्याघ्रचर्माम्बरं शूल-
धनुरिष्वसिचर्मभिः
अक्षमालाडमरुक-
कपालं परशुं सह

बिभ्राणं सहसा भातं
विचक्ष्य हृदि विस्मितः
किमिदं कुत एवेति
समाधेर्विरतो मुनिः

*ātmany aṅi śivaṁ prāptaṁ
taḍit-piṅga-jaṭā-dharam
try-akṣaṁ daśa-bhujam prāṁśum
udyantam iva bhāskaram*

*vyāghra-carmāmbaram śūla-
dhanur-iṣv-asi-carmabhiḥ*

*akṣa-mālā-ḍamaruka-
kapālam paraśum saha*

*bibhrāṇam sahasā bhātam
vicakṣya hṛdi vismitaḥ
kim idam kuta eveti
samādher virato muniḥ*

SYNONYMS

ātmani—within himself; *api*—also; *śivam*—Lord Śiva; *prāptam*—arrived; *taḍit*—like lightning; *piṅga*—yellowish; *jaṭā*—locks of hair; *dharam*—carrying; *tri-akṣam*—with three eyes; *daśa-bhujam*—and ten arms; *prāmśum*—very tall; *udyantam*—rising; *iva*—as; *bhāskaram*—the sun; *vyāghra*—of a tiger; *carma*—the fur; *ambaram*—as his garment; *sūla*—with his trident; *dhanah*—bow; *iṣu*—arrows; *asi*—sword; *carmabhiḥ*—and shield; *akṣa-mālā*—his prayer beads; *ḍamaruka*—small drum; *kapālam*—and skull; *paraśum*—ax; *saha*—together with; *bibhrāṇam*—exhibiting; *sahasā*—suddenly; *bhātam*—manifest; *vicakṣya*—seeing; *hṛdi*—in his heart; *vismitaḥ*—surprised; *kim*—what; *idam*—this; *kutaḥ*—from where; *eva*—indeed; *iti*—thus; *samādheḥ*—from his trance; *virataḥ*—desisted; *muniḥ*—the sage.

TRANSLATION

Śrī Mārkaṇḍeya saw Lord Śiva suddenly appear within his heart. Lord Śiva's golden hair resembled lightning, and he had three eyes, ten arms and a tall body that shone like the rising sun. He wore a tiger skin, and he carried a trident, a bow, arrows, a sword and a shield, along with prayer beads, a *ḍamaru* drum, a skull and an ax. Astonished, the sage came out of his trance and thought, "Who is this, and where has he come from?"

TEXT 14

नेत्रे उन्मील्य ददृशे
सगणं सोमयागतम्
रुद्रं त्रिलोकैकगुरुं
ननाम शिरसा मुनिः

netre unmīlya dadṛṣe
sa-gaṇam somayāgatam
rudraṁ tri-lokaika-gurum
nanāma śirasā muniḥ

SYNONYMS

netre—his eyes; *unmīlya*—opening; *dadṛṣe*—he saw; *sa-gaṇam*—with his associates; *sa-umayā*—and with Umā; *āgatam*—having arrived; *rudram*—Lord Rudra; *tri-loka*—of the three worlds; *eka-gurum*—the one spiritual master; *nanāma*—he offered his obeisances; *śirasā*—with his head; *muniḥ*—the sage.

TRANSLATION

Opening his eyes, the sage saw Lord Rudra, the spiritual master of the three worlds, together with Umā and Rudra's followers. Mārkaṇḍeya then offered his respectful obeisances by bowing his head.

PURPORT

When Mārkaṇḍeya Ṛṣi saw Lord Śiva and Umā within his heart, he immediately became aware of them and thus also of his own individual self. During his trance, on the other hand, he had simply been absorbed in awareness of the Supreme Lord and had thus forgotten himself as the conscious perceiver.

TEXT 15

तस्मै सपर्या व्यदधात्
सगणाय सहोमया
स्वागतासनपाद्यार्घ्य-
गन्धस्रग्धूपदीपकैः

tasmai saparyām vyadadhāt
sa-gaṇāya sahomayā
svāgatāsana-pādyārghya-
gandha-srag-dhūpa-dīpakaiḥ

SYNONYMS

tasmai—to him; *saparyām*—worship; *vyadadhāt*—he offered;
sa-gaṇāya—together with his associates; *saha umayā*—together with Umā;
su-āgata—by words of greeting; *āsana*—offering of sitting places;
pādyā—water for bathing the feet; *arghya*—fragrant drinking water;
gandha—perfumed oil; *srag*—garlands; *dhūpa*—incense; *dīpakaiḥ*—and lamps.

TRANSLATION

Mārkaṇḍeya worshiped Lord Śiva, along with Umā and Śiva's associates, by offering them words of welcome, sitting places, water for washing their feet, scented drinking water, fragrant oils, flower garlands and *ārati* lamps.

TEXT 16

आह त्वात्मानुभावेन

पूर्णकामस्य ते विभो
करवाम किमीशान
येनेदं निर्वृतं जगत्

*āha tv ātmānubhāvena
pūrṇa-kāmasya te vibho
karavāma kim īśāna
yenedaṁ nirvṛtaṁ jagat*

SYNONYMS

āha—Mārkaṇḍeya said; *tu*—indeed; *ātma-anubhāvena*—by your own experience of ecstasy; *pūrṇa-kāmasya*—who is satisfied in all respects; *te*—for you; *vibho*—O mighty one; *karavāma*—I can do; *kim*—what; *īśāna*—O lord; *yena*—by whom; *idam*—this; *nirvṛtam*—is made peaceful; *jagat*—the entire world.

TRANSLATION

Mārkaṇḍeya said: O mighty lord, what can I possibly do for you, who are fully satisfied by your own ecstasy? Indeed, by your mercy you satisfy this entire world.

TEXT 17

नमः शिवाय शान्ताय
सत्त्वाय प्रमृडाय च
रजोजुषेऽथ घोराय

नमस्तुभ्यं तमोजुषे

*namaḥ śivāya śāntāya
sattvāya praṁḍāya ca
rajo-juṣe 'tha ghorāya
namas tubhyaṁ tamo-juṣe*

SYNONYMS

namaḥ—obeisances; *śivāya*—to the all-auspicious; *śāntāya*—peaceful; *sattvāya*—the personification of material goodness; *praṁḍāya*—the giver of pleasure; *ca*—and; *rajaḥ-juṣe*—to him who is in contact with the mode of passion; *atha*—also; *ghorāya*—terrible; *namaḥ*—obeisances; *tubhyaṁ*—to you; *tamaḥ-juṣe*—who associates with the mode of ignorance.

TRANSLATION

Again and again I offer my obeisances unto you, O all-auspicious transcendental personality. As the lord of goodness you give pleasure, in contact with the mode of passion you appear most fearful, and you also associate with the mode of ignorance.

TEXT 18

सूत उवाच
एवं स्तुतः स भगवान्
आदिदेवः सतां गतिः
परितुष्टः प्रसन्नात्मा
प्रहसंस्तमभाषत

sūta uvāca
evam stutaḥ sa bhagavān
ādi-devaḥ satām gatiḥ
parituṣṭaḥ prasannātmā
prahasams tam abhāṣata

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *evam*—in these words; *stutaḥ*—praised; *saḥ*—he; *bhagavān*—the powerful Lord Śiva; *ādi-devaḥ*—the foremost of demigods; *satām*—of the saintly devotees; *gatiḥ*—the shelter; *parituṣṭaḥ*—perfectly satisfied; *prasanna-ātmā*—happy in his mind; *prahasan*—smiling; *tam*—to Mārkaṇḍeya; *abhāṣata*—spoke.

TRANSLATION

Sūta Gosvāmī said: Lord Śiva, the foremost demigod and the shelter of the saintly devotees, was satisfied by Mārkaṇḍeya's praise. Pleased, he smiled and addressed the sage.

TEXT 19

श्रीभगवानुवाच
वरं वृणीष्व नः कामं
वरदेशा वयं त्रयः
अमोघं दर्शनं येषां
मर्त्यो यद्विन्दतेऽमृतम्

śrī-bhagavān uvāca
varam vṛṇīṣva naḥ kāmam

*vara-deśā vyaṁ trayāḥ
amoghaṁ darśanaṁ yeṣāṁ
martyo yaḍ vindaṭe 'mṛṭam*

SYNONYMS

śrī-bhagavān uvāca—Lord Śiva said; *varam*—a benediction; *vṛṇīṣva*—please choose; *naḥ*—from us; *kāmam*—as desired; *vara-da*—of all givers of benedictions; *īśāḥ*—the controlling lords; *vayaṁ*—we; *trayaḥ*—three (Brahma, Viṣṇu and Maheśvara); *amogham*—never in vain; *darśanam*—the seeing; *yeṣāṁ*—of whom; *martyaḥ*—a mortal being; *yaḍ*—by which; *vindaṭe*—achieves; *amṛṭam*—immortality.

TRANSLATION

Lord Śiva said: Please ask me for some benediction, since among all givers of benedictions, we three—Brahmā, Viṣṇu and I—are the best. Seeing us never goes in vain, because simply by seeing us a mortal achieves immortality.

TEXTS 20-21

ब्राह्मणाः साधवः शान्ता
निःसङ्गा भूतवत्सलाः
एकान्तभक्ता अस्मासु
निर्वैराः समदर्शिनः

सलोका लोकपालास्तान्
वन्दन्त्यर्चन्त्युपासते
अहं च भगवान् ब्रह्मा

स्वयं च हरिरीश्वरः

*brāhmaṇāḥ sādharmaḥ śāntā
niḥsaṅgā bhūta-vatsalāḥ
ekānta-bhaktā asmāsu
nirvairāḥ sama-darśinaḥ

sa-lokā loka-pālās tān
vandanti arcanti upāsate
aham ca bhagavān brahmā
svayam ca harir īśvaraḥ*

SYNONYMS

brāhmaṇāḥ—*brāhmaṇas*; *sādharmaḥ*—saintly in behavior; *śāntāḥ*—peaceful and free of envy and other bad qualities; *niḥsaṅgāḥ*—free of material association; *bhūta-vatsalāḥ*—compassionate to all living beings; *eka-anta-bhaktāḥ*—unalloyed devotees; *asmāsu*—of ourselves (Brahmā, Lord Śrī Hari and Śiva); *nirvairāḥ*—never hateful; *sama-darśinaḥ*—seeing equally; *sa-lokāḥ*—with the inhabitants of all the worlds; *loka-pālāḥ*—the rulers of the various planets; *tān*—those *brāhmaṇas*; *vandanti*—glorify; *arcanti*—worship; *upāsate*—assist; *aham*—I; *ca*—also; *bhagavān*—the great lord; *brahmā*—Brahmā; *svayam*—Himself; *ca*—also; *hariḥ*—Lord Hari; *īśvaraḥ*—the Supreme Personality of Godhead.

TRANSLATION

The inhabitants and ruling demigods of all planets, along with Lord Brahmā, the Supreme Lord Hari and I, glorify, worship and assist those *brāhmaṇas* who are saintly, always peaceful, free of material attachment, compassionate to all living beings, purely devoted to us, devoid of hatred and endowed with equal vision.

TEXT 22

न ते मय्यच्युतेऽजे च
भिदामण्वपि चक्षते
नात्मनश्च जनस्यापि
तद्युष्मान् वयमीमहि

*na te mayy acyute 'je ca
bhidām aṅv api cakṣate
nātmanaś ca janasyāpi
tad yuṣmān vayam īmahi*

SYNONYMS

na—do not; *te*—they; *mayi*—in me; *acyute*—in Lord Viṣṇu; *aje*—in Lord Brahmā; *ca*—and; *bhidām*—difference; *aṅv*—slight; *api*—even; *cakṣate*—see; *na*—not; *ātmanaḥ*—of themselves; *ca*—and; *janasya*—of other people; *api*—also; *tat*—therefore; *yuṣmān*—yourselves; *vayam*—we; *īmahi*—worship.

TRANSLATION

These devotees do not differentiate between Lord Viṣṇu, Lord Brahmā and me, nor do they differentiate between themselves and other living beings. Therefore, because you are this kind of saintly devotee, we worship you.

PURPORT

Lord Brahmā and Lord Śiva are, respectively, manifestations of the creating and annihilating potencies of the Personality of Godhead, Viṣṇu. Thus unity exists among these three ruling deities of the material world. One should not,

on the basis of the modes of nature, find material duality within the ruling potency of the Supreme Lord, although that potency is manifested in three divisions as Brahmā, Viṣṇu and Śiva.

TEXT 23

न ह्यम्मयानि तीर्थानि
न देवाश्चेतनोज्झिताः
ते पुनन्त्युरुकालेन
यूयं दर्शनमात्रतः

*na hy am-mayāni tīrthāni
na devāś cetanojjhitāḥ
te punanty uru-kālena
yūyam darśana-mātrataḥ*

SYNONYMS

na—not; *hi*—indeed; *ap-mayāni*—consisting of sacred water; *tīrthāni*—holy places; *na*—not; *devāḥ*—deity forms of demigods; *cetana-ujjhitāḥ*—devoid of life; *te*—they; *punanti*—purify; *uru-kālena*—after a long time; *yūyam*—yourselves; *darśana-mātrataḥ*—simply by being seen.

TRANSLATION

Mere bodies of water do not constitute holy places, nor are lifeless statues of the demigods actual worshipable deities. Because external vision fails to appreciate the higher essence of the holy rivers and the demigods, these purify only after a considerable time. But devotees like you purify immediately, just by being seen.

TEXT 24

ब्राह्मणेभ्यो नमस्यामो
येऽस्मद्रूपं त्रयीमयम्
बिभ्रत्यात्मसमाधान-
तपःस्वाध्यायसंयमैः

*brāhmaṇebhyo namasyāmo
ye 'smad-rūpaṁ trayī-mayam
bibhraty ātma-samādhāna-
tapaḥ-svādhyāya-saṁyamaiḥ*

SYNONYMS

brāhmaṇebhyaḥ—to the *brāhmaṇas*; *namasyāmaḥ*—we offer our respects; *ye*—who; *asmat-rūpam*—the form of ourselves (Śiva, Brahmā and Viṣṇu); *trayī-mayam*—represented by the three *Vedas*; *bibhrati*—carry; *ātma-samādhāna*—by meditative trance focused on the Self; *tapaḥ*—by austerities; *svādhyāya*—by study; *saṁyamaiḥ*—and by following regulative principles.

TRANSLATION

By meditating upon the Supreme Soul, performing austerities, engaging in Vedic study and following regulative principles, the *brāhmaëas* sustain within themselves the three *Vedas*, which are nondifferent from Lord Viṣṇu, Lord Brahmā and me. Therefore I offer my obeisances unto the *brāhmaëas*.

PURPORT

A pure devotee of the Supreme Lord is considered the most elevated of *brāhmaṇas*, since all spiritual endeavor culminates in the loving service of God.

TEXT 25

श्रवणाद्दर्शनाद्वापि
महापातकिनोऽपि वः
शुध्येरन्नन्त्यजाश्चापि
किमु सम्भाषणादिभिः

*śravaṇād darśanād vāpi
mahā-pātakino 'pi vaḥ
śudhyerann antya-jāś cāpi
kim u sambhāṣaṇādibhiḥ*

SYNONYMS

śravaṇāt—by hearing about; *darśanāt*—by seeing; *vā*—or; *api*—also; *mahā-pātakinaḥ*—those who commit the worst kinds of sins; *api*—even; *vaḥ*—you; *śudhyeran*—they become purified; *antya-jāḥ*—outcastes; *ca*—and; *api*—even; *kim u*—what to speak of; *sambhāṣaṇa-ādibhiḥ*—by directly speaking with, and so on.

TRANSLATION

Even the worst sinners and social outcastes are purified just by hearing about or seeing personalities like you. Imagine, then, how purified they become by directly speaking with you.

TEXT 26

सूत उवाच
इति चन्द्रललामस्य
धर्मगह्योपबृंहितम्
वचोऽमृतायनमृषिर्
नातृप्यत्कर्णयोः पिबन्

sūta uvāca
iti candra-lalāmasya
dharma-gahyopabṛṁhitam
vaco 'mṛtāyanam ṛṣir
nātr̥pyat karṇayoḥ piban

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *iti*—thus; *candra-lalāmasya*—of Lord Śiva, who is decorated with the moon; *dharma-guhya*—with the secret essence of religion; *upabṛṁhitam*—filled; *vacaḥ*—the words; *amṛta-ayanam*—the reservoir of nectar; *ṛṣiḥ*—the sage; *na atr̥pyat*—did not feel satiated; *karṇayoḥ*—with his ears; *piban*—drinking.

TRANSLATION

Sūta Gosvāmī said: Drinking with his ears Lord Śiva's nectarean words, full of the confidential essence of religion, Mārkaṇḍeya Ṛṣi could not be satiated.

PURPORT

Mārkaṇḍeya Ṛṣi was not eager to hear himself praised by Lord Śiva, but he appreciated Lord Śiva's deep realization of religious principles and therefore

desired to hear more.

TEXT 27

स चिरं मायया विष्णोर्
भ्रामितः कर्षितो भृशम्
शिववागमृतध्वस्त-
क्लेशपुञ्जस्तमब्रवीत्

*sa ciram māyayā viṣṇor
bhrāmitaḥ karṣito bhṛśam
śiva-vāg-amṛta-dhvasta-
kleśa-puñjas tam abravīt*

SYNONYMS

saḥ—he; *ciram*—for a long time; *māyayā*—by the illusory energy; *viṣṇoḥ*—of the Supreme Personality of Godhead, Viṣṇu; *bhrāmitaḥ*—made to wander; *karṣitaḥ*—exhausted; *bhṛśam*—extremely; *śiva*—of Lord Śiva; *vāk-amṛta*—by the words of nectar; *dhvasta*—destroyed; *kleśa-puñjaḥ*—his heaps of suffering; *tam*—to him; *abravīt*—spoke.

TRANSLATION

Mārkaṇḍeya, having been forced by Lord Viṣṇu's illusory energy to wander about for a long time in the water of dissolution, had become extremely exhausted. But Lord Śiva's words of nectar vanquished his accumulated suffering. Thus he addressed Lord Śiva.

PURPORT

Mārkaṇḍeya Ṛṣi had desired to see Lord Viṣṇu's illusory energy and had suffered extensive miseries. But now, in the person of Śiva, Lord Viṣṇu again appeared before the sage and relieved all his suffering by imparting blissful spiritual instructions.

TEXT 28

श्रीमार्कण्डेय उवाच
अहो ईश्वरलीलेयं
दुर्विभाव्या शरीरिणाम्
यन्नमन्तीशितव्यानि
स्तुवन्ति जगदीश्वराः

*śrī-mārkaṇḍeya uvāca
aho īśvara-līleyaṁ
durvibhāvyā śarīriṇām
yan namantīśitavyāni
stuvanti jagad-īśvarāḥ*

SYNONYMS

śrī-mārkaṇḍeyaḥ uvāca—Śrī Mārkaṇḍeya said; *aho*—ah; *īśvara*—of the great lords; *līlā*—the pastime; *iyam*—this; *durvibhāvyā*—inconceivable; *śarīriṇām*—for embodied souls; *yat*—since; *namanti*—they offer obeisances; *īśitavyāni*—to those who are controlled by them; *stuvanti*—they praise; *jagat-īśvarāḥ*—the rulers of the universe.

TRANSLATION

Śrī Mārkaṇḍeya said: It is indeed most difficult for embodied souls to

understand the pastimes of the universal controllers, for such lords bow down to and offer praise to the very living beings they rule.

PURPORT

In the material world, conditioned souls strive to lord it over one another. Therefore they cannot understand the pastimes of the actual lords of the universe. Such bona fide lords have a wonderfully magnanimous mentality and thus sometimes bow down to the most qualified and saintly among their own subjects.

TEXT 29

धर्मं ग्राहयितुं प्रायः
प्रवक्तारश्च देहिनाम्
आचरन्त्यनुमोदन्ते
क्रियमाणं स्तुवन्ति च

*dharmam grāhayitum prāyaḥ
pravaktāraś ca dehinām
ācaranty anumodante
kriyamāṇam stuvanti ca*

SYNONYMS

dharmam—religion; *grāhayitum*—to cause the acceptance of; *prāyaḥ*—for the most part; *pravaktāraḥ*—the authorized speakers; *ca*—and; *dehinām*—for ordinary embodied souls; *ācaranti*—they act; *anumodante*—they encourage; *kriyamāṇam*—one who is executing; *stuvanti*—they praise; *ca*—also.

TRANSLATION

Generally it is to induce embodied souls to accept religious principles that the authorized teachers of religion exhibit ideal behavior while encouraging and praising the proper behavior of others.

TEXT 30

नैतावता भगवतः
स्वमायामयवृत्तिभिः
न दुष्येतानुभावस्तैर्
मायिनः कुहकं यथा

*naitāvatā bhagavataḥ
sva-māyā-maya-vṛttibhiḥ
na duṣyetañubhāvas tair
māyinaḥ kuhakam yathā*

SYNONYMS

na—not; *etāvatā*—by such (a show of humility); *bhagavataḥ*—of the Personality of Godhead; *sva-māyā*—of His own illusory energy; *maya*—consisting of; *vṛttibhiḥ*—by the activities; *na duṣyeta*—is not spoiled; *anubhāvaḥ*—the power; *taiḥ*—by them; *māyinaḥ*—of a magician; *kuhakam*—the tricks; *yathā*—just as.

TRANSLATION

This apparent humility is simply a show of mercy. Such behavior of the Supreme Lord and His personal associates, which the Lord effects by His own

bewildering potency, does not spoil His power any more than a magician's powers are diminished by his exhibition of tricks.

TEXTS 31-32

सृष्ट्वेदं मनसा विश्वम्
आत्मनानुप्रविश्य यः
गुणैः कुर्वद्भिराभाति
कर्तेव स्वप्नदृग्यथा

तस्मै नमो भगवते
त्रिगुणाय गुणात्मने
केवलायाद्वितीयाय
गुरवे ब्रह्ममूर्तये

*sṛṣṭvedaṁ manasā viśvam
ātmanānupraviśya yaḥ
guṇaiḥ kurvadbhir ābhāti
karteva svapna-dṛg yathā*

*tasmai namo bhagavate
tri-guṇāya guṇātmane
kevalāyādvitīyāya
gurave brahma-mūrtaye*

SYNONYMS

sṛṣṭvā—creating; *idam*—this; *manasā*—by His mind, simply by His desire; *viśvam*—the universe; *ātmanā*—as the Supersoul; *anupraviśya*—subsequently entering; *yaḥ*—who; *guṇaiḥ*—by the modes of nature; *kurvadbhiḥ*—which are

acting; *ābhāti*—appears; *kartā iva*—as if the doer; *svapna-dṛk*—a person who is seeing a dream; *yathā*—as; *tasmai*—unto Him; *namaḥ*—obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *tri-guṇāya*—who possesses the three modes of nature; *guṇa-ātmane*—who is the ultimate controller of the modes of nature; *kevalāya*—to the pure; *advitīyāya*—who has no equal; *gurave*—the supreme spiritual master; *brahma-mūrtaye*—the personal form of the Absolute Truth.

TRANSLATION

I offer my obeisances to that Supreme Personality of Godhead, who has created this entire universe simply by His desire and then entered into it as the Supersoul. By making the modes of nature act, He seems to be the direct creator of this world, just as a dreamer seems to be acting within his dream. He is the owner and ultimate controller of the three modes of nature, yet He remains alone and pure, without any equal. He is the supreme spiritual master of all, the original personal form of the Absolute Truth.

PURPORT

The Supreme Lord releases His material potencies, and by their interaction creation takes place. The Lord remains aloof, as the supreme transcendental entity. Still, because the entire creation unfolds according to His design and will, His controlling hand is perceived within all things. People thus imagine that God is the direct builder of this world, although He remains aloof, creating through the manipulation of His multifarious potencies.

TEXT 33

कं वृणे नु परं भूमन
वरं त्वद्वरदर्शनात्

यद्दर्शनात्पूर्णकामः
सत्यकामः पुमान् भवेत्

*kaṁ vṛṇe nu paraṁ bhūman
varam tvad vara-darśanāt
yad-darśanāt pūrṇa-kāmaḥ
satya-kāmaḥ pumān bhavet*

SYNONYMS

kaṁ—what; *vṛṇe*—shall I choose; *nu*—indeed; *paraṁ*—other; *bhūman*—O all-pervading lord; *varam*—benediction; *tvat*—from you; *vara-darśanāt*—the sight of whom is itself the highest benediction; *yad*—of whom; *darśanāt*—from the seeing; *pūrṇa-kāmaḥ*—full in all desires; *satya-kāmaḥ*—able to achieve anything desired; *pumān*—a person; *bhavet*—becomes.

TRANSLATION

O all-pervading lord, since I have received the benediction of seeing you, what other benediction can I ask for? Simply by seeing you, a person fulfills all his desires and can achieve anything imaginable.

TEXT 34

वरमेकं वृणेऽथापि
पूर्णात्कामाभिवर्षणात्
भगवत्यच्युतां भक्तिं
तत्परेषु तथा त्वयि

varam ekaṁ vṛṇe 'thāpi

*pūrṇāt kāmābhivarṣaṇāt
bhagavaty acyutām bhaktim
tat-paraṣu tathā tvayi*

SYNONYMS

varam—benediction; *ekam*—one; *vṛṇe*—I request; *atha api*—nevertheless; *pūrṇāt*—from him who is completely full; *kāma-abhivarṣaṇāt*—who showers down the fulfillment of desires; *bhagavati*—for the Supreme Personality of Godhead; *acyutām*—infallible; *bhaktim*—devotional service; *tat-paraṣu*—for those who are dedicated to Him; *tathā*—and also; *tvayi*—for yourself.

TRANSLATION

But I do request one benediction from you, who are full of all perfection and able to shower down the fulfillment of all desires. I ask to have unfailing devotion for the Supreme Personality of Godhead and for His dedicated devotees, especially you.

PURPORT

The words *tat-paraṣu tathā tvayi* clearly indicate that Lord Śiva is a devotee of the Supreme Lord, not the Supreme Lord Himself. Because the representative of God is offered the same protocol as God Himself, Mārkaṇḍeya Ṛṣi addressed Lord Śiva as "lord" in previous verses. But now it is clearly revealed that, as stated throughout Vedic literature, Lord Śiva is an eternal servant of God and not God Himself.

Desire manifests itself within the mind and heart according to the subtle laws governing consciousness. Pure desire to engage in the loving service of the Lord brings one to the most exalted platform of consciousness, and such a perfect understanding of life is available only by the special mercy of the Lord's devotees.

TEXT 35

सूत उवाच
इत्यर्चितोऽभिष्टुतश्च
मुनिना सूक्तया गिरा
तमाह भगवाञ्छर्वः
शर्वया चाभिनन्दितः

sūta uvāca
ity arcito 'bhiṣṭutaś ca
muninā sūktayā girā
tam āha bhagavāñ charvaḥ
śarvayā cābhinanditaḥ

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *iti*—in these words; *arcitaḥ*—worshiped; *abhiṣṭutaḥ*—glorified; *ca*—and; *muninā*—by the sage; *su-uktayā*—well-spoken; *girā*—with words; *tam*—to him; *āha*—spoke; *bhagavān śarvaḥ*—Lord Śiva; *śarvayā*—by his consort, Śarvā; *ca*—and; *abhinanditaḥ*—encouraged.

TRANSLATION

Sūta Gosvāmī said: Thus worshiped and glorified by the eloquent statements of the sage Mārkaṇḍeya, Lord Śarva [Śiva], encouraged by his consort, replied to him as follows.

TEXT 36

कामो महर्षे सर्वोऽयं
भक्तिमांस्त्वमधोक्षजे
आकल्पान्ताद्यशः पुण्यम्
अजरामरता तथा

*kāmo maharṣe sarvo 'yaṁ
bhaktimāṁs tvam adhokṣaje
ā-kalpāntād yaśaḥ puṇyam
ajarāmaratā tathā*

SYNONYMS

kāmaḥ—desire; *mahā-ṛṣe*—O great sage; *sarvaḥ*—all; *ayam*—this; *bhakti-mān*—full of devotion; *tvam*—you; *adhokṣaje*—for the transcendental Personality of Godhead; *ā—kalpa-antāt*—up until the end of the day of Brahmā; *yaśaḥ*—fame; *puṇyam*—pious; *ajara-amaratā*—freedom from old age and death; *tathā*—also.

TRANSLATION

O great sage, because you are devoted to Lord Adhokṣaja, all your desires will be fulfilled. Until the very end of this creation cycle, you will enjoy pious fame and freedom from old age and death.

TEXT 37

ज्ञानं त्रैकालिकं ब्रह्मन्
विज्ञानं च विरक्तिमत
ब्रह्मवर्चस्विनो भूयात्

पुराणाचार्यतास्तु ते

*jñānaṁ trai-kālikam brahman
vijñānaṁ ca viraktimat
brahma-varcasvino bhūyāt
purāṇācāryatāstu te*

SYNONYMS

jñānam—knowledge; *trai-kālikam*—of all three phases of time (past, present and future); *brahman*—O *brāhmaṇa*; *vijñānam*—transcendental realization; *ca*—also; *virakti-mat*—including renunciation; *brahma-varcasvinaḥ*—of him who is endowed with brahminical potency; *bhūyāt*—let there be; *purāṇa-ācāryatā*—the status of being a teacher of the *Purāṇas*; *astu*—may there be; *te*—of you.

TRANSLATION

O *brāhmaëa*, may you have perfect knowledge of past, present and future, along with transcendental realization of the Supreme, enriched by renunciation. You have the brilliance of an ideal *brāhmaëa*, and thus may you achieve the post of spiritual master of the *Purāëas*.

TEXT 38

सूत उवाच
एवं वरान् स मुनये
दत्त्वागात्त्रयक्ष ईश्वरः
देव्यै तत्कर्म कथयन्

अनुभूतं पुरामुना

sūta uvāca
evam varān sa munaye
dattvāgāt try-akṣa īśvaraḥ
devyai tat-karma kathayann
anubhūtaṁ purāmunā

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *evam*—in this way; *varān*—benedictions; *saḥ*—he; *munaye*—to the sage; *dattvā*—giving; *agāt*—went; *tri-akṣaḥ*—he who has three eyes; *īśvaraḥ*—Lord Śiva; *devyai*—to goddess Pārvatī; *tat-karma*—the activities of Mārkaṇḍeya; *kathayan*—recounting; *anubhūtam*—what was experienced; *purā*—before; *amunā*—by him, Mārkaṇḍeya.

TRANSLATION

Sūta Gosvāmī said: Having thus granted Mārkaṇḍeya Ṛṣi benedictions, Lord Śiva went on his way, continuing to describe to goddess Devī the accomplishments of the sage and the direct exhibition of the Lord's illusory power that he had experienced.

TEXT 39

सोऽप्यवाप्तमहायोग-
महिमा भार्गवोत्तमः
विचरत्यधुनाप्यद्वा
हरावेकान्ततां गतः

so 'py avāpta-mahā-yoga-
mahimā bhārgavottamaḥ
vicaraty adhunāpy addhā
harāv ekāntatām gataḥ

SYNONYMS

saḥ—he, Mārkaṇḍeya; *api*—indeed; *avāpta*—having achieved; *mahā-yoga*—of the topmost perfection of *yoga*; *mahimā*—the glories; *bhārgava-uttamaḥ*—the best descendant of Bhṛgu; *vicarati*—is traveling about; *adhunā api*—even today; *addhā*—directly; *harau*—for Lord Hari; *eka-antatām*—the platform of exclusive devotion; *gataḥ*—having attained.

TRANSLATION

Mārkaṇḍeya Ṛṣi, the best of the descendants of Bhṛgu, is glorious because of his achievement of perfection in mystic *yoga*. Even today he travels about this world, fully absorbed in unalloyed devotion for the Supreme Personality of Godhead.

TEXT 40

अनुवर्णितमेतत्ते
मार्कण्डेयस्य धीमतः
अनुभूतं भगवतो
मायावैभवमद्भुतम्

anuvārṇitam etat te
mārkaṇḍeyasya dhīmataḥ
anubhūtaṁ bhagavato

māyā-vaibhavam adbhutam

SYNONYMS

anuvārṇitam—described; *etat*—this; *te*—to you; *mārkaṇḍeyasya*—by Mārkaṇḍeya; *dhī-mataḥ*—the intelligent; *anubhūtam*—experienced; *bhagavataḥ*—of the Personality of Godhead; *māyā-vaibhavam*—the opulence of the illusory energy; *adbhutam*—amazing.

TRANSLATION

I have thus narrated to you the activities of the highly intelligent sage Mārkaṇḍeya, especially how he experienced the amazing power of the Supreme Lord's illusory energy.

TEXT 41

एतत्केचिदविद्वांसो
मायासंसृतिरात्मनः
अनाद्यावर्तितं नृणां
कादाचित्कं प्रचक्षते

etat kecid avidvāṁso
māyā-saṁsṛtir ātmanaḥ
anādyā-āvartitaṁ nṛṇāṁ
kādācitkaṁ pracakṣate

SYNONYMS

etat—this; *kecit*—some persons; *avidvāṁsaḥ*—who are not learned; *māyā-saṁsṛtiḥ*—the illusory creation; *ātmanaḥ*—of the Supreme Soul;

anādi—from time immemorial; *āvartitam*—repeating; *nṛṇām*—of conditioned living beings; *kādācitkam*—unprecedented; *pracakṣate*—they say.

TRANSLATION

Although this event was unique and unprecedented, some unintelligent persons compare it to the cycle of illusory material existence the Supreme Lord has created for the conditioned souls—an endless cycle that has been continuing since time immemorial.

PURPORT

Mārkaṇḍeya's being drawn into the Lord's body by His inhalation and expelled again by His exhalation should not be considered a symbolic description of the perennial cycles of material creation and annihilation. This portion of the *Śrīmad-Bhāgavatam* describes a real, historical event experienced by a great devotee of the Lord, and those trying to relegate this story to mere symbolic allegory are here declared to be unintelligent fools.

TEXT 42

य एवमेतद्भृगुवर्य वर्णितं
रथाङ्गपाणेरनुभावभावितम्
संश्रावयेत्संशृणुयादु तावुभौ
तयोर्न कर्माशयसंसृतिर्भवेत्

*ya evam etad bhṛgu-varya varṇitam
rathāṅga-pāṇer anubhāva-bhāvitam
saṁśrāvayet saṁśṛṇuyād u tāv ubhau
tayor na karmāśaya-saṁsṛtir bhavet*

SYNONYMS

yaḥ—who; *evam*—thus; *etat*—this; *bhṛgu-varya*—O best of the descendants of Bhṛgu (Śaunaka); *varṇitam*—described; *ratha-aṅga-pāṇeḥ*—of Lord Śrī Hari, who carries a chariot wheel in His hand; *anubhāva*—with the potency; *bhāvitam*—infused; *saṁśrāvayet*—causes anyone to hear; *saṁśṛṇuyāt*—himself hears; *u*—or; *tau*—they; *ubhau*—both; *tayoḥ*—of them; *na*—not; *karma-āśaya*—based on the mentality of fruitive work; *saṁsṛtiḥ*—the cycle of material life; *bhavet*—there is.

TRANSLATION

O best of the Bhṛgus, this account concerning Mārkaṇḍeya Ṛṣi conveys the transcendental potency of the Supreme Lord. Anyone who properly narrates or hears it will never again undergo material existence, which is based on the desire to perform fruitive activities.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Twelfth Canto, Tenth Chapter of the Śrīmad-Bhāgavatam, entitled "Lord Śiva and Umā Glorify Mārkaṇḍeya Ṛṣi."

11. Summary Description of the Mahāpuruṣa

In the context of worship, this chapter describes the Mahāpuruṣa and the various expansions of the sun in each month. Śrī Sūta first tells Śaunaka Ṛṣi about the material objects through which one can understand the major limbs,

the secondary limbs, the weapons and the garments of Lord Śrī Hari. Then he outlines the process of practical service by which a mortal soul can attain immortality. When Śaunaka shows further interest in learning about the expansion of Lord Hari in the form of the sungod, Sūta replies that Lord Śrī Hari—the indwelling controller of the universe and its original creator—manifests Himself in the form of the demigod of the sun. Sages describe this sun-god in many features according to his different material designations. To sustain the world, the Personality of Godhead manifests His potency of time as the sun and travels throughout the twelve months, beginning with Caitra, along with twelve sets of personal associates. One who remembers the opulences of the Personality of Godhead Śrī Hari in His form as the sun will become free of his sinful reactions.

TEXT 1

श्रीशौनक उवाच
 अथेममर्थं पृच्छामो
 भवन्तं बहुवित्तमम्
 समस्ततन्त्रराद्धान्ते
 भवान् भागवत तत्त्ववित्

śrī-śaunaka uvāca
athemam arthaṁ pṛcchāmo
bhavantaṁ bahu-vittamam
samasta-tantra-rāddhānte
bhavān bhāgavata tattva-vit

SYNONYMS

śrī-śaunakaḥ uvāca—Śrī Śaunaka said; *atha*—now; *imam*—this;

artham—matter; *ṣṛcchāmaḥ*—we are inquiring about; *bhavantam*—from you; *bahu-vit-tamam*—the possessor of the broadest knowledge; *samasta*—of all; *tantra*—the scriptures prescribing practical methods of worship; *rāddha-ante*—in the definitive conclusions; *bhavān*—you; *bhagavata*—O great devotee of the Supreme Lord; *tattva-vit*—the knower of the essential facts.

TRANSLATION

Śrī Śaunaka said: O Sūta, you are the best of learned men and a great devotee of the Supreme Lord. Therefore we now inquire from you about the definitive conclusion of all tantra scriptures.

TEXTS 2-3

तान्त्रिकाः परिचर्यायां
केवलस्य श्रियः पतेः
अङ्गोपाङ्गायुधाकल्पं
कल्पयन्ति यथा च यैः

तन्नो वर्णय भद्रं ते
क्रियायोगं बुभुत्सताम्
येन क्रियानैपुणेन
मर्त्यो यायादमर्त्यताम्

tāntrikāḥ paricaryāyām
kevalasya śriyaḥ pateḥ
aṅgopāṅgāyudhākalpam
kalpayanti yathā ca yaiḥ

*tan no varṇaya bhadraṁ te
kriyā-yogaṁ bubhutsatām
yena kriyā-naiṣṇena
martyo yāyād amartyatām*

SYNONYMS

tāntrikāḥ—the followers of the methods of the tantric literatures; *paricaryāyām*—in regulated worship; *kevalasya*—who is pure spirit; *śrīyaḥ*—of the goddess of fortune; *pateḥ*—of the master; *aṅga*—His limbs, such as His feet; *upāṅga*—His secondary limbs, such as associates like Garuḍa; *āyudha*—His weapons, such as the Sudarśana disc; *ākalpam*—and His ornaments, such as the Kaustubha gem; *kalpayanti*—they conceive of; *yathā*—how; *ca*—and; *yaiḥ*—by which (material representations); *tat*—that; *naḥ*—to us; *varṇaya*—please describe; *bhadraṁ*—all-auspiciousness; *te*—unto you; *kriyā-yogaṁ*—the practical method of cultivation; *bubhutsatām*—who are eager to learn; *yena*—by which; *kriyā*—in the systematic practice; *naiṣṇena*—expertise; *martyaḥ*—a mortal being; *yāyāt*—may attain; *amartyatām*—immortality.

TRANSLATION

All good fortune to you! Please explain to us, who are very eager to learn, the process of *kriyā-yoga* practiced through regulated worship of the transcendental Lord, the husband of the goddess of fortune. Please also explain how the Lord's devotees conceive of His limbs, associates, weapons and ornaments in terms of particular material representations. By expertly worshipping the Supreme Lord, a mortal can attain immortality.

TEXT 4

सूत उवाच
नमस्कृत्य गुरुन् वक्ष्ये
विभूतीर्वैष्णवीरपि
याः प्रोक्ता वेदतन्त्राभ्याम्
आचार्यैः पद्मजादिभिः

sūta uvāca
namaskṛtya gurūn vakṣye
vibhūtīr vaiṣṇavīr api
yāḥ proktā veda-tantrābhyām
ācāryaiḥ padmajādibhiḥ

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *namaskṛtya*—offering obeisances; *gurūn*—to the spiritual masters; *vakṣye*—I shall speak; *vibhūtīḥ*—the opulences; *vaiṣṇavīḥ*—belonging to Lord Viṣṇu; *api*—indeed; *yāḥ*—which; *proktāḥ*—are described; *veda-tantrābhyām*—by the Vedas and the tantras; *ācāryaiḥ*—by standard authorities; *padmaja-ādibhiḥ*—beginning with Lord Brahmā.

TRANSLATION

Sūta Gosvāmī said: Offering obeisances to my spiritual masters, I shall repeat to you the description of the opulences of Lord Viṣṇu given in the Vedas and tantras by great authorities, beginning from lotus-born Brahmā.

TEXT 5

मायाद्यैर्नवभिस्तत्त्वैः

स विकारमयो विराट्
निर्मितो दृश्यते यत्र
सचित्के भुवनत्रयम्

*māyādyair navabhis tattvaiḥ
sa vikāra-mayo virāṭ
nirmito dṛśyate yatra
sa-citke bhuvana-trayam*

SYNONYMS

māyā-ādyaiḥ—beginning with the unmanifest stage of nature; *navabhiḥ*—with the nine; *tattvaiḥ*—elements; *saḥ*—that; *vikāra-mayaḥ*—also comprising the transformations (of the eleven senses and the five gross elements); *virāṭ*—the universal form of the Lord; *nirmitaḥ*—constructed; *dṛśyate*—are seen; *yatra*—in which; *sa-citke*—being conscious; *bhuvana-trayam*—the three planetary systems.

TRANSLATION

The universal form [*virāṭ*] of the Personality of Godhead includes the nine basic elements of creation, starting with the unmanifest nature, and their subsequent transformations. Once this universal form is instilled with consciousness, the three planetary systems become visible within it.

PURPORT

The nine basic elements of creation are *prakṛti*, *sūtra*, *mahat-tattva*, false ego, and the five subtle perceptions. The transformations are the eleven senses and the five gross material elements.

TEXTS 6-8

एतद्वै पौरुषं रूपं
भूः पादौ द्यौः शिरो नभः
नाभिः सूर्योऽक्षिणी नासे
वायुः कर्णौ दिशः प्रभोः
प्रजापतिः प्रजननम्

अपानो मृत्युरीशितुः
तद्बाहवो लोकपाला
मनश्चन्द्रो भ्रुवौ यमः
लज्जोत्तरोऽधरो लोभो

दन्ता ज्योत्स्ना स्मयो भ्रमः
रोमाणि भूरुहा भूम्रो
मेघाः पुरुषमूर्धजाः

*etad vai pauruṣam rūpaṁ
bhūḥ pādau dyauḥ śiro nabhaḥ
nābhiḥ sūryo 'kṣiṇī nāse
vāyuh karṇau diśaḥ prabhoḥ*

*prajāpatiḥ prajānanam
apāno mṛtyur īsituh
tad-bāhavo loka-pālā
manaś candro bhruvau yamaḥ*

*lajjottaro 'dharo lobho
dantā jyotsnā smayo bhramaḥ*

*romāṇi bhūruhā bhūmno
meghāḥ puruṣa-mūrdhajāḥ*

SYNONYMS

etat—this; *vai*—indeed; *pauruṣam*—of the Virāṭ-puruṣa; *rūpam*—the form; *bhūḥ*—the earth; *pādau*—His feet; *dyauḥ*—heaven; *śiraḥ*—His head; *nabhaḥ*—the sky; *nābhiḥ*—His navel; *sūryaḥ*—the sun; *akṣiṇī*—His eyes; *nāse*—His nostrils; *vāyuḥ*—the air; *karṇau*—His ears; *diśaḥ*—the directions; *prabhoḥ*—of the Supreme Lord; *prajā-patiḥ*—the demigod of procreation; *prajānanam*—His genital; *apānaḥ*—His anus; *mṛtyuḥ*—death; *īśituḥ*—of the absolute controller; *tat-bāhavaḥ*—His many arms; *loka-pālāḥ*—the presiding demigods of the various planets; *manaḥ*—His mind; *candraḥ*—the moon; *bhruvau*—His eyebrows; *yamaḥ*—the god of death; *lajjā*—shame; *uttaraḥ*—His upper lip; *adharaḥ*—His lower lip; *lobhaḥ*—greed; *dantāḥ*—His teeth; *jyotsnā*—the light of the moon; *smayaḥ*—His smile; *bhramaḥ*—delusion; *romāṇi*—the hairs of the body; *bhū-ruhāḥ*—the trees; *bhūmnaḥ*—of the almighty Lord; *meghāḥ*—the clouds; *puruṣa*—of the Virāṭ-puruṣa; *mūrdha-jāḥ*—the hairs upon the head.

TRANSLATION

This is the representation of the Supreme Lord as the universal person, in which the earth is His feet, the sky His navel, the sun His eyes, the wind His nostrils, the demigod of procreation His genitals, death His anus and the moon His mind. The heavenly planets are His head, the directions His ears, and the demigods protecting the various planets His many arms. The god of death is His eyebrows, shame His lower lip, greed His upper lip, delusion His smile, and moonshine His teeth, while the trees are the almighty Puruṣa's bodily hairs, and the clouds the hair on His head.

PURPORT

Various aspects of material creation, such as the earth, the sun and the trees, are sustained by various limbs of the universal body of the Lord. Thus they are considered nondifferent from Him, as described in this verse, which is meant for meditation.

TEXT 9

यावानयं वै पुरुषो
यावत्या संस्थया मितः
तावानसावपि महा-
पुरुषो लोकसंस्थया

*yāvān ayam vai puruṣo
yāvatyā saṁsthayā miṭaḥ
tāvān asāv api mahā-
puruṣo loka-saṁsthayā*

SYNONYMS

yāvān—to which extent; *ayam*—this; *vai*—indeed; *puruṣaḥ*—ordinary individual person; *yāvatyā*—extending to which dimensions; *saṁsthayā*—by the position of his limbs; *miṭaḥ*—measured; *tāvān*—to that extent; *asau*—He; *api*—also; *mahā-puruṣaḥ*—the transcendental personality; *loka-saṁsthayā*—according to the positions of the planetary systems.

TRANSLATION

Just as one can determine the dimensions of an ordinary person of this world

by measuring his various limbs, one can determine the dimensions of the Mahāpuruṣa by measuring the arrangement of the planetary systems within His universal form.

TEXT 10

कौस्तुभव्यपदेशेन
स्वात्मज्योतिर्बिभर्त्यजः
तत्प्रभा व्यापिनी साक्षात्
श्रीवत्समुरसा विभुः

*kaustubha-vyapadeśena
svātma-jyotir bibharty ajaḥ
tat-prabhā vyāpinī sākṣāt
śrīvatsam urasā vibhuḥ*

SYNONYMS

kaustubha-vyapadeśena—represented by the Kaustubha gem; *sva-ātma*—of the pure *jīva* soul; *jyotiḥ*—the spiritual light; *bibharti*—carries; *ajaḥ*—the unborn Lord; *tat-prabhā*—the effulgence of this (Kaustubha); *vyāpinī*—expansive; *sākṣāt*—directly; *śrīvatsam*—of the Śrīvatsa mark; *urasā*—upon His chest; *vibhuḥ*—the almighty.

TRANSLATION

Upon His chest the almighty, unborn Personality of Godhead bears the Kaustubha gem, which represents the pure spirit soul, along with the Śrīvatsa mark, which is the direct manifestation of this gem's expansive effulgence.

TEXTS 11-12

स्वमायां वनमालाख्यां
नानागुणमयीं दधत्
वासश्छन्दोमयं पीतं
ब्रह्मसूत्रं त्रिवृत्स्वरम्

बिभर्ति साङ्ख्यं योगं च
देवो मकरकुण्डले
मौलिं पदं पारमेष्ठ्यं
सर्वलोकाभयङ्करम्

*sva-māyām vana-mālākhyām
nānā-guṇa-mayīm dadhat
vāsaś chando-mayaṁ pītaṁ
brahma-sūtraṁ tri-vṛt svaram*

*bibharti sāṅkhyam yogam ca
devo makara-kuṇḍale
maulim padaṁ pārameṣṭhyam
sarva-lokābhayaṅ-karam*

SYNONYMS

sva-māyām—His own material energy; *vana-mālā-ākhyām*—represented as His flower garland; *nānā-guṇa*—various combinations of the modes of nature; *mayīm*—composed of; *dadhat*—wearing; *vāsaḥ*—His garment; *chandaḥ-mayaṁ*—consisting of the Vedic meters; *pītam*—yellow; *brahma-sūtram*—His sacred thread; *tri-vṛt*—threefold; *svaram*—the sacred sound *omkāra*; *bibharti*—He carries; *sāṅkhyam*—the process of Sāṅkhya;

yogam—the process of *yoga*; *ca*—and; *devaḥ*—the Lord; *makara-kunḍale*—His shark-shaped earrings; *maulim*—His crown; *padam*—the position; *pārameṣṭhyam*—supreme (of Lord Brahmā); *sarva-loka*—to all the worlds; *abhayam*—fearlessness; *karam*—which gives.

TRANSLATION

His flower garland is His material energy, comprising various combinations of the modes of nature. His yellow garment is the Vedic meters, and His sacred thread the syllable *oṁ* composed of three sounds. In the form of His two shark-shaped earrings, the Lord carries the processes of Sāṅkhya and *yoga*, and His crown, bestowing fearlessness on the inhabitants of all the worlds, is the supreme position of Brahmaloaka.

TEXT 13

अव्याकृतमनन्ताख्यम्
आसनं यदधिष्ठितः
धर्मज्ञानादिभिर्युक्तं
सत्त्वं पद्ममिहोच्यते

avyākṛtam anantākhyam
āsanam yad-adhiṣṭhitam
dharma-jñānādibhir yuktam
sattvam padmam ihocyate

SYNONYMS

avyākṛtam—the unmanifest phase of material creation; *ananta-ākhyam*—known as Lord Ananta; *āsanam*—His personal seat;

yat-adhiṣṭhitaḥ—upon which He is sitting; *dharma-jñāna-ādibhiḥ*—together with religion, knowledge and so on; *yuktam*—conjoined; *sattvam*—in the mode of goodness; *padmam*—His lotus; *iha*—thereupon; *ucyate*—is said.

TRANSLATION

Ananta, the Lord's sitting place, is the unmanifest phase of material nature, and the Lord's lotus throne is the mode of goodness, endowed with religion and knowledge.

TEXTS 14-15

ओजःसहोबलयुतं
मुख्यतत्त्वं गदां दधत
अपां तत्त्वं दरवरं
तेजस्तत्त्वं सुदर्शनम्

नभोनिभं नभस्तत्त्वम्
असिं चर्म तमोमयम्
कालरूपं धनुः शार्ङ्गं
तथा कर्ममयेषुधिम्

ojaḥ-saho-bala-yutaṁ
mukhya-tattvaṁ gadāṁ dadhat
apāṁ tattvaṁ dara-varaṁ
tejas-tattvaṁ sudarśanam

nabho-nibhaṁ nabhas-tattvam
asiṁ carma tamo-mayam

*kāla-rūpam dhanuḥ śārṅgam
tathā karma-mayeṣudhim*

SYNONYMS

ojaḥ-sahaḥ-bala—with the power of the senses, the power of the mind and the power of the body; *yutam*—conjoined; *mukhya-tattvam*—the principle element, air, which is the vital force within the material body; *gadām*—His club; *dadhat*—carrying; *apām*—of water; *tattvam*—the element; *dara*—His conchshell; *varam*—excellent; *tejaḥ-tattvam*—the element fire; *sudarśanam*—His Sudarśana disc; *nabhaḥ-nibham*—just like the sky; *nabhaḥ-tattvam*—the element ether; *asim*—His sword; *carma*—His shield; *tamaḥ-mayam*—composed of the mode of ignorance; *kāla-rūpam*—appearing as time; *dhanuḥ*—His bow; *śārṅgam*—named Śārṅga; *tathā*—and; *karma-maya*—representing the active senses; *iṣu-dhim*—the quiver holding His arrows.

TRANSLATION

The club the Lord carries is the chief element, *prāëa*, incorporating the potencies of sensory, mental and physical strength. His excellent conchshell is the element water, His Sudarśana disc the element fire, and His sword, pure as the sky, the element ether. His shield embodies the mode of ignorance, His bow, named Śārṅga, time, and His arrow-filled quiver the working sensory organs.

TEXT 16

इन्द्रियाणि शरानाहुर
आकूतीरस्य स्यन्दनम्
तन्मात्राण्यस्याभिव्यक्तिं

मुद्रयार्थक्रियात्मताम्

*indriyāṇi śarān āhur
ākūtīr asya syandanam
tan-mātrāṇy asyābhivyaktim
mudrayārtha-kriyātmātām*

SYNONYMS

indriyāṇi—the senses; *śarān*—His arrows; *āhuḥ*—they say; *ākūtīḥ*—(the mind with its) active functions; *asya*—of Him; *syandanam*—the chariot; *tat-mātrāṇi*—the objects of perception; *asya*—His; *abhivyaktim*—external appearance; *mudrayā*—by the gestures of His hands (symbolizing the giving of benedictions, the offering of fearlessness, and so on); *artha-kriyā-ātmātām*—the essence of purposeful activity.

TRANSLATION

His arrows are said to be the senses, and His chariot is the active, forceful mind. His external appearance is the subtle objects of perception, and the gestures of His hands are the essence of all purposeful activity.

PURPORT

All activity is ultimately aimed at the supreme perfection of life, and this perfection is awarded by the merciful hands of the Lord. The gestures of the Lord remove all fear from the heart of a devotee and elevate him to the Lord's own association in the spiritual sky.

TEXT 17

मण्डलं देवयजनं
दीक्षा संस्कार आत्मनः
परिचर्या भगवत
आत्मनो दुरितक्षयः

*maṇḍalam deva-yajanam
dīkṣā saṁskāra ātmanaḥ
paricaryā bhagavata
ātmano durita-kṣayaḥ*

SYNONYMS

maṇḍalam—the sun globe; *deva-yajanam*—the place where the Supreme Lord is worshiped; *dīkṣā*—spiritual initiation; *saṁskāraḥ*—the process of purification; *ātmanaḥ*—for the spirit soul; *paricaryā*—devotional service; *bhagavataḥ*—of the Personality of Godhead; *ātmanaḥ*—for the *jīva* soul; *durita*—of sinful reactions; *kṣayaḥ*—the destruction.

TRANSLATION

The sun globe is the place where the Supreme Lord is worshiped, spiritual initiation is the means of purification for the spirit soul, and rendering devotional service to the Personality of Godhead is the process for eradicating all one's sinful reactions.

PURPORT

One should meditate on the fiery sun globe as a place where God is worshiped. Lord Kṛṣṇa is the reservoir of all effulgence, and thus it is fitting that He be properly worshiped on the glowing sun.

TEXT 18

भगवान् भगशब्दार्थं
लीलाकमलमुद्वहन
धर्मं यशश्च भगवांश्च
चामरव्यजनेऽभजत्

*bhagavān bhaga-śabdārtham
līlā-kamalam udvahan
dharmam yaśaś ca bhagavānś
cāmara-vyajane 'bhajat*

SYNONYMS

bhagavān—the Personality of Godhead; *bhaga-śabda*—of the word *bhaga*; *artham*—the meaning (namely, "opulence"); *līlā-kamalam*—His pastime lotus; *udvahan*—carrying; *dharmam*—religion; *yaśaḥ*—fame; *ca*—and; *bhagavān*—the Personality of Godhead; *cāmara-vyajane*—the pair of yak-tail fans; *abhajat*—has accepted.

TRANSLATION

Playfully carrying a lotus, which represents the various opulences designated by the word *bhaga*, the Supreme Lord accepts service from a pair of *cāmara* fans, which are religion and fame.

TEXT 19

आतपत्रं तु वैकुण्ठं
द्विजा धामाकुतोभयम्

त्रिवृद्धेदः सुपर्णाख्यो
यज्ञं वहति पूरुषम्

*ātapatram tu vaikuṅṭham
dvijā dhāmākuto-bhayam
tri-vṛd vedaḥ suparṇākhyo
yajñam vahati pūruṣam*

SYNONYMS

ātapatram—His umbrella; *tu*—and; *vaikuṅṭham*—His spiritual abode, Vaikuṅṭha; *dvijāḥ*—O *brāhmaṇas*; *dhāma*—His personal abode, the spiritual world; *akutaḥ-bhayam*—free from fear; *tri-vṛt*—threefold; *vedaḥ*—the *Veda*; *suparṇa-ākhyāḥ*-named Suparṇa, or Garuḍa; *yajñam*—sacrifice personified; *vahati*—carried; *pūruṣam*—the Supreme Personality of Godhead.

TRANSLATION

O *brāhmaëas*, the Lord's umbrella is His spiritual abode, Vaikuṅṭha, where there is no fear, and Garuḍa, who carries the Lord of sacrifice, is the threefold *Veda*.

TEXT 20

अनपायिनी भगवती
श्रुईः साक्षादात्मनो हरेः
विष्वक्षेनस्तन्त्रमूर्तिर्
विदितः पार्षदाधिपः
नन्दादयोऽष्टौ द्वाःस्थाश्च

तेऽणिमाद्या हरेर्गुणाः

*anapāyinī bhagavatī
śrīḥ sākṣād ātmano hareḥ
viṣvakṣenas tantra-mūrtir
viditaḥ pārṣadādhipaḥ
nandādayo 'ṣtau dvāḥ-sthāś ca
te 'ṇimādyā harer guṇāḥ*

SYNONYMS

anapāyinī—inseparable; *bhagavatī*—the goddess of fortune; *śrīḥ*—Śrī; *sākṣāt*—directly; *ātmanaḥ*—of the internal nature; *hareḥ*—of Lord Hari; *viṣvakṣenaḥ*—Viṣvakṣena; *tantra-mūrtiḥ*—as the personification of the *tantra* scriptures; *viditaḥ*—is known; *pārṣada-adhipaḥ*—the chief of His personal associates; *nanda-ādayaḥ*—Nanda and the others; *aṣtau*—the eight; *dvāḥ-sthāḥ*—doorkeepers; *ca*—and; *te*—they; *aṇimā-ādyāḥ*—*aṇimā* and the other mystic perfections; *hareḥ*—of the Supreme Lord; *guṇāḥ*—the qualities.

TRANSLATION

The goddess of fortune, Śrī, who never leaves the Lord's side, appears with Him in this world as the representation of His internal potency. Viṣvakṣena, the chief among His personal associates, is known to be the personification of the *Pañcarātra* and other *tantras*. And the Lord's eight doorkeepers, headed by Nanda, are His mystic perfections, beginning with *aṇimā*.

PURPORT

According to Śrīla Jīva Gosvāmī, the goddess of fortune is the original source of all material opulence. Material nature is directly controlled by the Lord's inferior energy, Mahā-māyā, whereas the goddess of fortune is His

internal, superior energy. Still, the opulence of the Lord's inferior nature has its source in the supreme spiritual opulence of the goddess of fortune. As stated in *Śrī Hayaśīrṣa Pañcarātra*:

*paramātmā harir devas
tac-chaktiḥ śrīr ihoditā
śrīr devī prakṛtiḥ proktā
keśavaḥ puruṣaḥ smṛtaḥ
na viṣṇunā vinā devī
na hariḥ padmajām vinā*

"The Supreme Soul is Lord Hari, and His potency is known in this world as Śrī. Goddess Śrī is known as *prakṛti*, and the Supreme Lord Keśava is known as the *puruṣa*. The divine goddess is never present without Him, nor does He ever appear without her."

Also, *Śrī Viṣṇu Purāṇa* (1.8.15) states:

*nityaiva sā jagan-mātā
viṣṇoḥ śrīr anapāyinī
yathā sarva-gato viṣṇus
tathaveyaṁ dvijottamāḥ*

"She is the eternal mother of the universe, the goddess of fortune of Lord Viṣṇu, and she is never separated from Him. In the same way that Lord Viṣṇu is present everywhere, so is she, O best of *brāhmaṇas*."

Also in *Viṣṇu Purāṇa* (1.9.140):

*evaṁ yathā jagat-svāmī
deva-devo janārdanaḥ
avatāram karoty eva
tathā śrīs tat-sahāyinī*

"Thus, in the same way that the Lord of the universe, the God of gods,

Janārdana, descends to this world, so His consort, the goddess of fortune, does also."

The pure spiritual status of the goddess of fortune is described in the *Skanda Purāṇa*:

*aṇaram tv akṣaram yā sā
prakṛtir jaḍa-rūpikā
śrīḥ parā prakṛtiḥ proktā
cetanā viṣṇu-saṁśrayā*

*taṁ akṣaram param prāhuḥ
parataḥ param akṣaram
harir evākhila-guṇo 'py
akṣara-trayam īritam*

"The inferior infallible entity is that nature who manifests as the material world. The goddess of fortune, on the other hand, is known as the superior nature. She is pure consciousness and is under the direct shelter of Lord Viṣṇu. While she is said to be the superior infallible entity, that infallible entity who is greater than the greatest is Lord Hari Himself, the original possessor of all transcendental qualities. In this way, three distinct infallible entities are described."

Thus, although the inferior energy of the Lord is infallible in her function, her power to manifest temporary illusory opulences exists by the grace of the internal energy, the goddess of fortune, who is the personal consort of the Supreme Lord.

The *Padma Purāṇa* (256.9-21) lists eighteen doorkeepers of the Lord: Nanda, Sunanda, Jaya, Vijaya, Caṇḍa, Pracaṇḍa, Bhadra, Subhadra, Dhātā, Vidhātā, Kumuda, Kumudākṣa, Pundarikṣa, Vāmana, Śaṅkukarṇa, Sarvanetra, Sumukha and Supratiṣṭhita.

TEXT 21

वासुदेवः सङ्कर्षणः
प्रद्युम्नः पुरुषः स्वयम्
अनिरुद्ध इति ब्रह्मन्
मूर्तिव्यूहोऽभिधीयते

*vāsudevaḥ saṅkarṣaṇaḥ
pradyumnaḥ puruṣaḥ svayam
aniruddha iti brahman
mūrti-vyūho 'bhidhīyate*

SYNONYMS

vāsudevaḥ saṅkarṣaṇaḥ pradyumnaḥ—Vāsudeva, Saṅkarṣaṇa and Pradyumna; *puruṣaḥ*—the Supreme Personality of Godhead; *svayam*—Himself; *aniruddhaḥ*—Aniruddha; *iti*—thus; *brahman*—O *brāhmaṇa*, Śaunaka; *mūrti-vyūhaḥ*—the expansion of personal forms; *abhidhīyate*—is designated.

TRANSLATION

Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are the names of the direct personal expansions of the Supreme Godhead, O *brāhmaëa* Śaunaka.

TEXT 22

स विश्वस्तैजसः प्राज्ञसु
तुरीय इति वृत्तिभिः
अर्थेन्द्रियाशयज्ञानैर्

भगवान् परिभाव्यते

*sa viśvas taijasaḥ prājñas
turīya iti vṛttibhiḥ
arthendriyāśaya-jñānair
bhagavān paribhāvya*

SYNONYMS

saḥ—He; *viśvaḥ taijasaḥ prājñas*—the manifestations of waking consciousness, sleep and deep sleep; *turīyaḥ*—the fourth, transcendental stage; *iti*—thus termed; *vṛttibhiḥ*—by the functions; *artha*—by the external objects of perception; *indriya*—the mind; *āśaya*—covered consciousness; *jñānaiḥ*—and spiritual knowledge; *bhagavān*—the Personality of Godhead; *paribhāvya*—is conceived of.

TRANSLATION

One can conceive of the Supreme Personality of Godhead in terms of awakened consciousness, sleep and deep sleep—which function respectively through external objects, the mind and material intelligence—and also in terms of the fourth, transcendental level of consciousness, which is characterized by pure knowledge.

TEXT 23

अङ्गोपाङ्गायुधाकल्पैर्
भगवांस्तच्चतुष्टयम्
बिभर्ति स्म चतुर्मूर्तिर्

भगवान् हरिरीश्वरः

*aṅgopāṅgāyudhākālpair
bhagavāms tac catuṣṭayam
bibharti sma catur-mūrtir
bhagavān harir īśvaraḥ*

SYNONYMS

aṅga—with His major limbs; *upāṅga*—minor limbs; *āyudha*—weapons; *ākālpaḥ*—and ornaments; *bhagavān*—the Personality of Godhead; *tat catuṣṭayam*—these four manifestations (of *viśva*, *taijasa*, *prājña* and *turīya*); *bibharti*—maintains; *sma*—indeed; *catur-mūrtiḥ*—in His four personal features (Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha); *bhagavān*—the Lord; *hariḥ*—Hari; *īśvaraḥ*—the supreme controller.

TRANSLATION

The Supreme Personality of Godhead, Lord Hari, thus appears in four personal expansions, each exhibiting major limbs, minor limbs, weapons and ornaments. Through these distinct features, the Lord maintains the four phases of existence.

PURPORT

The Lord's spiritual body, weapons, ornaments and associates are all pure transcendental existence, identical with Him.

TEXT 24

द्विजऋषभ स एष ब्रह्मयोनिः स्वयंदृक्

स्वमहिमपरिपूर्णो मायया च स्वयैतत्
सृजति हरति पातीत्याख्ययानावृताक्षो
विवृत इव निरुक्तस्तत्परैरात्मलभ्यः

*dvija-ṛṣabha sa eṣa brahma-yoniḥ svayam-dṛk
sva-mahima-paripūrṇo māyayā ca svayaitat
sṛjati harati pātīty ākhyayānāvṛtākṣo
vivṛta iva niruktas tat-parair ātma-labhyaḥ*

SYNONYMS

dvija-ṛṣabha—O best of the *brāhmaṇas*; *saḥ eṣaḥ*—He alone; *brahma-yoniḥ*—the source of the *Vedas*; *svayam-dṛk*—who is self-illuminating; *sva-mahima*—in His own glory; *paripūrṇaḥ*—perfectly complete; *māyayā*—by the material energy; *ca*—and; *svayā*—His own; *etat*—this universe; *sṛjati*—He creates; *harati*—He withdraws; *pāti*—He maintains; *iti ākhyayā*—conceived of as such; *anāvṛta*—uncovered; *akṣaḥ*—His transcendental awareness; *vivṛtaḥ*—materially divided; *iva*—as if; *niruktaḥ*—described; *tat-paraiḥ*—by those who are devoted to Him; *ātma*—as their very Soul; *labhyaḥ*—realizable.

TRANSLATION

O best of *brāhmaëas*, He alone is the self-luminous, original source of the *Vedas*, perfect and complete in His own glory. By His material energy He creates, destroys and maintains this entire universe. Because He is the performer of various material functions, He is sometimes described as materially divided, yet He always remains transcendently situated in pure knowledge. Those who are dedicated to Him in devotion can realize Him to be their true Soul.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura recommends that we become humble by practicing the following meditation: "The earth, which is always visible to me, is the expansion of the lotus feet of my Lord, who is always to be meditated upon. All moving and nonmoving living beings have taken shelter of the earth and are thus sheltered at the lotus feet of my Lord. For this reason I should respect every living being and not envy anyone. In fact, all living entities constitute the Kaustubha gem on My Lord's chest. Therefore I should never envy or deride any living entity." By practicing this meditation one can achieve success in life.

TEXT 25

श्रीकृष्ण कृष्णसख वृष्ण्यृषभावनिधुग्-
राजन्यवंशदहनानपवर्गवीर्य
गोविन्द गोपवनिताब्रजभृत्यगीत
तीर्थश्रवः श्रवणमङ्गल पाहि भृत्यान्

*śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhruḡ-
rājanya-vamśa-dahanānapavarga-vīrya
govinda gopa-vanitā-vraja-bhṛtya-gīta
tīrtha-śravaḥ śravaṇa-maṅgala pāhi bhṛtyān*

SYNONYMS

śrī-kṛṣṇa—O Śrī Kṛṣṇa; *kṛṣṇa-sakha*—O friend of Arjuna; *vṛṣṇi*—of the descendants of Vṛṣṇi; *ṛṣabha*—O chief; *avani*—on the earth; *dhruk*—rebellious; *rājanya-vamśa*—of the dynasties of kings; *dahana*—O annihilator; *anapavarga*—without deterioration; *vīrya*—whose prowess;

govinda—O proprietor of Goloka-dhāma; *gopa*—of the cowherd men; *vanitā*—and the cowherd women; *vraja*—by the multitude; *bhṛtya*—and by their servants; *gīta*—sung; *tīrtha*—pious, as the most holy place of pilgrimage; *śravaḥ*—whose glories; *śravaṇa*—just to hear about whom; *maṅgala*—auspicious; *pāhi*—please protect; *bhṛtyān*—Your servants.

TRANSLATION

O Kṛṣṇa, O friend of Arjuna, O chief among the descendants of Vṛṣṇi, You are the destroyer of those political parties that are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and Your most sacred glories, which are sung by Vṛndāvana's cowherd men and women and their servants, bestow all auspiciousness just by being heard. O Lord, please protect Your devotees.

TEXT 26

य इदं कल्य उत्थाय
महापुरुषलक्षणम्
तच्चित्तः प्रयतो जप्त्वा
ब्रह्म वेद गुहाशयम्

*ya idam kalya utthāya
mahā-puruṣa-lakṣaṇam
tac-cittaḥ prayato japtvā
brahma veda guhāśayam*

SYNONYMS

yaḥ—anyone who; *idam*—this; *kalye*—at dawn; *utthāya*—rising;

mahā-puruṣa-lakṣaṇam—the characteristics of the Supreme Personality in His universal form; *tat-cittaḥ*—with mind absorbed in Him; *prayataḥ*—purified; *jaṭvā*—chanting to oneself; *brahma*—the Absolute Truth; *veda*—he comes to know; *guhā-śayam*—situated within the heart.

TRANSLATION

Anyone who rises early in the morning and, with a purified mind fixed upon the Mahāpuruṣa, quietly chants this description of His characteristics will realize Him as the Supreme Absolute Truth residing within the heart.

TEXTS 27-28

श्रीशौनक उवाच
शुको यदाह भगवान्
विष्णुराताय शृण्वते
सौरो गणो मासि मासि
नाना वसति सप्तकः

तेषां नामानि कर्माणि
नियुक्तानामधीश्वरैः
ब्रूहि नः श्रद्धानानां
व्यूहं सूर्यात्मनो हरेः

śrī-śaunaka uvāca
śuko yad āha bhagavān
viṣṇu-rātāya śṛṇvate
sauro gaṇo māsi māsi

*nānā vasati saptakaḥ
teṣāṃ nāmāni karmāṇi
niyuktānām adhīśvaraiḥ
brūhi naḥ śraddadhānānām
vyūhaṃ sūryātmano hareḥ*

SYNONYMS

śrī-śaunakaḥ uvāca—Śrī Śaunaka said; *śukaḥ*—Śukadeva Gosvāmī; *yat*—which; *āha*—described; *bhagavān*—the great sage; *viṣṇu-rātāya*—to King Parīkṣit; *śṛṇvate*—who was listening; *sauraḥ*—of the sun-god; *gaṇaḥ*—the associates; *māsi māsi*—in each month; *nānā*—various; *vasati*—who reside; *saptakaḥ*—the group of seven; *teṣāṃ*—of them; *nāmāni*—the names; *karmāṇi*—the activities; *niyuktānām*—who are engaged; *adhīśvaraiḥ*—by the various features of the sun-god, who are their controllers; *brūhi*—please speak; *naḥ*—to us; *śraddadhānānām*—who are faithful; *vyūham*—the personal expansions; *sūrya-ātmanaḥ*—in His personal expansion as the sun-god; *hareḥ*—of the Supreme Personality of Godhead, Lord Hari.

TRANSLATION

Śrī Śaunaka said: Please describe to us, who have great faith in your words, the different sets of seven personal features and associates the sun-god exhibits during each month, along with their names and activities. The associates of the sun-god, who serve their lord, are personal expansions of the Supreme Personality of Godhead Hari in His feature as the presiding deity of the sun.

PURPORT

After hearing an account of the exalted conversation between Śukadeva Gosvāmī and Mahārāja Parīkṣit, Śaunaka now inquires about the sun as the expansion of the Supreme Lord. Although the sun is the king of all planets, Śrī

Śaunaka is specifically interested in this effulgent globe as the expansion of Śrī Hari, the Supreme Personality of Godhead.

The personalities related with the sun are of seven categories. In the course of the sun's orbit there are twelve months, and in each month a different sun-god and a different set of his six associates preside. In each of the twelve months beginning from Vaiśākha there are different names for the sun-god himself, the sage, the Yakṣa, the Gandharva, the Apsarā, the Rākṣasa and the Nāga, making a total of seven categories.

TEXT 29

सूत उवाच
अनाद्यविद्यया विष्णोर्
आत्मनः सर्वदेहिनाम्
निर्मितो लोकतन्त्रोऽयं
लोकेषु परिवर्तते

sūta uvāca
anādy-avidyayā viṣṇor
ātmanaḥ sarva-dehinām
nirmito loka-tantro 'yaṁ
lokeṣu parivartate

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *anādi*—beginningless; *avidyayā*—by the illusory energy; *viṣṇoḥ*—of Lord Viṣṇu; *ātmanaḥ*—who is the Supreme Soul; *sarva-dehinām*—of all embodied living beings; *nirmitaḥ*—produced; *loka-tantraḥ*—the regulator of the planets; *ayaṁ*—this; *lokeṣu*—among the

planets; *parivartate*—travels.

TRANSLATION

Sūta Gosvāmī said: The sun travels among all the planets and thus regulates their movements. It has been created by Lord Viṣṇu, the Supreme Soul of all embodied beings, through His beginningless material energy.

TEXT 30

एक एव हि लोकानां
सूर्य आत्मादिकृद्धारिः
सर्ववेदक्रियामूलम्
ऋषिभिर्बहुधोदितः

*eka eva hi lokānām
sūrya ātmādi-kṛd dhariḥ
sarva-veda-kriyā-mūlam
ṛṣibhir bahudhodaḥ*

SYNONYMS

ekaḥ—one; *eva*—only; *hi*—indeed; *lokānām*—of the worlds; *sūryaḥ*—the sun; *ātmā*—their soul; *ādi-kṛt*—the original creator; *hariḥ*—the Personality of Godhead, Hari; *sarva-veda*—in all the Vedas; *kriyā*—of the ritualistic activities; *mūlam*—the basis; *ṛṣibhiḥ*—by the sages; *bahudhā*—variously; *uditaḥ*—designated.

TRANSLATION

The sun-god, being nondifferent from Lord Hari, is the one soul of all the worlds and their original creator. He is the source of all the ritualistic activities prescribed in the *Vedas* and has been given many names by the Vedic sages.

TEXT 31

कालो देशः क्रिया कर्ता
करणं कार्यमागमः
द्रव्यं फलमिति ब्रह्मन्
नवधोक्तोऽजया हरिः

*kālo deśaḥ kriyā kartā
karaṇam kāryam āgamaḥ
dravyam phalam iti brahman
navadhokto 'jayā hariḥ*

SYNONYMS

kālaḥ—time; *deśaḥ*—place; *kriyā*—endeavor; *kartā*—performer; *karaṇam*—instrument; *kāryam*—specific ritual; *āgamaḥ*—scripture; *dravyam*—paraphernalia; *phalam*—result; *iti*—thus; *brahman*—O *brāhmaṇa*, Śaunaka; *navadhā*—in nine phases; *uktaḥ*—described; *ajayā*—in terms of the material energy; *hariḥ*—Lord Hari.

TRANSLATION

Being the source of the material energy, the Personality of Godhead Lord Hari in His expansion as the sun-god is described in nine aspects, O Śaunaka: the time, the place, the endeavor, the performer, the instrument, the specific ritual, the paraphernalia of worship and the result to be achieved.

TEXT 32

मध्वादिषु द्वादशसु
भगवान् कालरूपधृक्
लोकतन्त्राय चरति
पृथग्द्वादशभिर्गणैः

*madhv-ādiṣu dvādaśasu
bhagavān kāla-rūpa-dhṛk
loka-tantrāya carati
pṛthag dvādaśabhir gaṇaiḥ*

SYNONYMS

madhu-ādiṣu—beginning with Madhu; *dvādaśasu*—in the twelve (months); *bhagavān*—the Supreme Lord; *kāla-rūpa*—the form of time; *dhṛk*—assuming; *loka-tantrāya*—to regulate planetary motion; *carati*—travels; *pṛthag*—separately; *dvādaśabhiḥ*—with twelve; *gaṇaiḥ*—sets of associates.

TRANSLATION

The Supreme Personality of Godhead, manifesting His potency of time as the sun-god, travels about in each of the twelve months, beginning with Madhu, to regulate planetary motion within the universe. Traveling with the sun-god in each of the twelve months is a different set of six associates.

TEXT 33

धाता कृतस्थली हेतिर्

वासुकी रथकृन्मुने
पुलस्त्यस्तुम्बुरुरिति
मधुमासं नयन्त्यमी

*dhātā kṛtasthalī hetir
vāsukī rathakṛn mune
pulastyas tumburur iti
madhu-māsaṁ nayanty amī*

SYNONYMS

dhātā kṛtasthalī hetih—Dhātā, Kṛtasthalī and Heti; *vāsukīḥ rathakṛt*—Vāsuki and Rathakṛt; *mune*—O sage; *pulastyah tumburuh*—Pulastya and Tumburu; *iti*—thus; *madhu-māsam*—the month of Madhu (Caitra, at the time of the spring equinox); *nayanti*—lead forth; *amī*—these.

TRANSLATION

My dear sage, Dhātā as the sun-god, Kṛtasthalī as the Apsarā, Heti as the Rākṣasa, Vāsuki as the Nāga, Rathakṛt as the Yakṣa, Pulastya as the sage and Tumburu as the Gandharva rule the month of Madhu.

TEXT 34

अर्यमा पुलहोऽथौजाः
प्रहेतिः पुञ्जिकस्थली
नारदः कच्छनीरश्च
नयन्त्येते स्म माधवम्

*aryamā pulaho 'thaujāḥ
prahetiḥ puñjikasthalī
nāradaḥ kacchanīraś ca
nayanty ete sma mādHAVAM*

SYNONYMS

aryamā pulahaḥ athaujāḥ—Aryamā, Pulaha and Athaujā; *prahetiḥ puñjikasthalī*—Prahēti and Puñjikasthalī; *nāradaḥ kacchanīraḥ*—Nārada and Kacchanīra; *ca*—also; *nayanti*—rule; *ete*—these; *sma*—indeed; *mādHAVAM*—the month of MādHava (Vaiśākha).

TRANSLATION

Aryamā as the sun-god, Pulaha as the sage, Athaujā as the Yakṣa, Prahēti as the Rākṣasa, Puñjikasthalī as the Apsarā, Nārada as the Gandharva and Kacchanīra as the Nāga rule the month of MādHava.

TEXT 35

मित्रोऽत्रिः पौरुषेयोऽथ
तक्षको मेनका हहाः
रथस्वन इति ह्येते
शुक्रमासं नयन्त्यमी

*mitro 'triḥ pauruṣeyo 'tha
takṣako menakā hahāḥ
rathasvana iti hy ete
śukra-māsaṁ nayanty amī*

SYNONYMS

mitraḥ atriḥ pauruṣeyaḥ—Mitra, Atri and Pauruṣeya; *atha*—as well; *takṣakaḥ menakā hahāḥ*—Takṣaka, Menakā and Hāhā; *rathasvanaḥ*—Rathasvana; *iti*—thus; *hi*—indeed; *ete*—these; *śukra-māsam*—the month of Śukra (Jyaiṣṭha); *nayanti*—rule; *amī*—these.

TRANSLATION

Mitra as the sun-god, Atri as the sage, Pauruṣeya as the Rākṣasa, Takṣaka as the Nāga, Menakā as the Apsarā, Hāhā as the Gandharva and Rathasvana as the Yakṣa rule the month of Śukra.

TEXT 36

वसिष्ठो वरुणो रम्भा
सहजन्यस्तथा हुहूः
शुक्रश्चित्रस्वनश्चैव
शुचिमासं नयन्त्यमी

*vasiṣṭho varuṇo rambhā
sahajanyas tathā huhūḥ
śukraś citrasvanaś caiva
śuci-māsam nayanty amī*

SYNONYMS

vasiṣṭhaḥ varuṇaḥ rambhā—Vasiṣṭha, Varuṇa and Rambhā; *sahajanyaḥ*—Sahajanya; *tathā*—also; *huhūḥ*—Huhū; *śukraḥ citrasvanaḥ*—Śukra and Citrasvana; *ca eva*—as well; *śuci-māsam*—the month

of Śuci (Āṣāḍha); *nayanti*—rule; *amī*—these.

TRANSLATION

Vasiṣṭha as the sage, Varuṇa as the sun-god, Rambhā as the Apsarā, Sahajanya as the Rākṣasa, Hūhū as the Gandharva, Śukra as the Nāga and Citrasvana as the Yakṣa rule the month of Śuci.

TEXT 37

इन्द्रो विश्वावसुः श्रोता
एलापत्रस्तथाङ्गिराः
प्रम्लोचा राक्षसो वर्यो
नभोमासं नयन्त्यमी

indro viśvāvasuḥ śrotā
elāpatras tathāṅgirāḥ
pramlocā rākṣaso varyo
nabho-māsam nayanty amī

SYNONYMS

indraḥ viśvāvasuḥ śrotāḥ—Indra, Viśvāvasu and Śrotā; *elāpatraḥ*—Elāpatra; *tathā*—and; *aṅgirāḥ*—Aṅgirā; *pramlocā*—Pramlocā; *rākṣasaḥ varyaḥ*—the Rākṣasa named Varya; *nabhaḥ-māsam*—the month of Nabhas (Śrāvaṇa); *nayanti*—rule; *amī*—these.

TRANSLATION

Indra as the sun-god, Viśvāvasu as the Gandharva, Śrotā as the Yakṣa,

Elāpatra as the Nāga, Aṅgirā as the sage, Pramlocā as the Apsarā and Varya as the Rākṣasa rule the month of Nabhas.

TEXT 38

विवस्वानुग्रसेनश्च
व्याघ्र आसारणो भृगुः
अनुम्लोचा शङ्खपालो
नभस्याख्यं नयन्त्यमी

*vivasvān ugrasenaś ca
vyāghra āsāraṇo bhṛguḥ
anumlocā śaṅkhapālo
nabhasyākhyam nayanty amī*

SYNONYMS

vivasvān ugrasenaḥ—Vivasvān and Ugrasena; *ca*—also; *vyāghraḥ āsāraṇaḥ bhṛguḥ*—Vyāghra, Āsāraṇa and Bhṛgu; *anumlocā śaṅkhapālaḥ*—Anumlocā and Śaṅkhapāla; *nabhasya-ākhyam*—the month named Nabhasya (Bhādra); *nayanti*—rule; *amī*—these.

TRANSLATION

Vivasvān as the sun-god, Ugrasena as the Gandharva, Vyāghra as the Rākṣasa, Āsāraṇa as the Yakṣa, Bhṛgu as the sage, Anumlocā as the Apsarā and Śaṅkhapāla as the Nāga rule the month of Nabhasya.

TEXT 39

पूषा धनञ्जयो वातः
सुषेणः सुरुचिस्तथा
घृताची गौतमश्चेति
तपोमासं नयन्त्यमी

*pūṣā dhanañjayo vātaḥ
suṣeṇaḥ surucis tathā
ghṛtācī gautamaś ceti
taṭpo-māsaṃ nayanty amī*

SYNONYMS

pūṣā dhanañjayaḥ vātaḥ—Pūṣā, Dhanañjaya and Vāta; *suṣeṇaḥ suruciḥ*—Suṣeṇa and Suruci; *tathā*—also; *ghṛtācī gautamaḥ*—Ghṛtācī and Gautama; *ca*—as well; *iti*—thus; *taṭpaḥ-māsam*—the month of Tapas (Māgha); *nayanti*—rule; *amī*—these.

TRANSLATION

Pūṣā as the sun-god, Dhanañjaya as the Nāga, Vāta as the Rākṣasa, Suṣeṇa as the Gandharva, Suruci as the Yakṣa, Ghṛtācī as the Apsarā and Gautama as the sage rule the month of Tapas.

TEXT 40

ऋतुर्वर्चा भरद्वाजः
पर्जन्यः सेनजित्ता
विश्व ऐरावतश्चैव

तपस्याख्यं नयन्त्यमी

*ṛtur varcā bharadvājaḥ
parjanyaḥ senajit tathā
viśva airāvataś caiva
tapasyākhyam nayanty amī*

SYNONYMS

ṛtuḥ varcā bharadvājaḥ—Ṛtu, Varcā and Bharadvāja; *parjanyaḥ senajit*—Parjanya and Senajit; *tathā*—also; *viśvaḥ airāvataḥ*—Viśva and Airāvata; *ca eva*—also; *tapasya-ākhyam*—the month known as Tapasya (Phālguna); *nayanti*—rule; *amī*—these.

TRANSLATION

Ṛtu as the Yakṣa, Varcā as the Rākṣasa, Bharadvāja as the sage, Parjanya as the sun-god, Senajit as the Apsarā, Viśva as the Gandharva and Airāvata as the Nāga rule the month known as Tapasya.

TEXT 41

अथांशुः कश्यपस्ताक्षर्य
ऋतसेनस्तथोर्वशी
विद्युच्छत्रुर्महाशङ्खः
सहोमासं नयन्त्यमी

*athāṁśuḥ kaśyapas tārkṣya
ṛtasenas tathorvaśī
vidyucchatrur mahāśaṅkhaḥ*

saho-māsaṃ nayanty amī

SYNONYMS

atha—then; *aṃśuḥ kaśyapaḥ tārṣyaḥ*—Aṃśu, Kaśyapa and Tārṣya; *ṛtasenaḥ*—Ṛtasena; *tathā*—and; *urvaśī*—Urvaśī; *vidyucchatruḥ mahāśaṅkhaḥ*—Vidyucchatru and Mahāśaṅkha; *sahaḥ-māsam*—the month of Sahas (Mārgaśīrṣa); *nayanti*—rule; *amī*—these.

TRANSLATION

Aṃśu as the sun-god, Kaśyapa as the sage, Tārṣya as the Yakṣa, Ṛtasena as the Gandharva, Urvaśī as the Apsarā, Vidyucchatru as the Rākṣasa and Mahāśaṅkha as the Nāga rule the month of Sahas.

TEXT 42

भगः स्फूर्जोऽरिष्टनेमिर्
ऊर्ण आयुश्च पञ्चमः
कर्कोटकः पूर्वचित्तिः
पुष्यमासं नयन्त्यमी

bhagaḥ sphūrjo 'riṣṭanemir
ūrṇa āyuś ca pañcamaḥ
karkoṭakaḥ pūrvacittiḥ
puṣya-māsaṃ nayanty amī

SYNONYMS

bhagaḥ sphūrjaḥ ariṣṭanemiḥ—Bhaga, Sphūrja and Ariṣṭanemi; *ūrṇaḥ*—Ūrṇa; *āyuḥ*—Āyur; *ca*—and; *pañcamaḥ*—the fifth associate; *karkoṭakaḥ*

pūrvacittiḥ—Karkoṭaka and Pūrvacitti; *puṣya-māsam*—the month of Puṣya; *nayanti*—rule; *amī*—these.

TRANSLATION

Bhaga as the sun-god, Sphūrja as the Rākṣasa, Ariṣṭanemi as the Gandharva, Ūrṇa as the Yakṣa, Āyur as the sage, Karkoṭaka as the Nāga and Pūrvacitti as the Apsarā rule the month of Puṣya.

TEXT 43

त्वष्टा ऋचीकतनयः
कम्बलश्च तिलोत्तमा
ब्रह्मापेतोऽथ सतजिद्
धृतराष्ट्र इषम्भराः

tvaṣṭā ṛcīka-tanayaḥ
kambalaś ca tilottamā
brahmāpeto 'tha satajid
dhṛtarāṣṭra iṣam-bharāḥ

SYNONYMS

tvaṣṭā—Tvaṣṭā; *ṛcīka-tanayaḥ*—the son of Ṛcīka (Jamadagni);
kambalaḥ—Kambala; *ca*—and; *tilottamā*—Tilottamā;
brahmāpetāḥ—Brahmāpeta; *atha*—and; *śatajit*—Śatajit;
dhṛtarāṣṭraḥ—Dhṛtarāṣṭra; *iṣam-bharāḥ*—the maintainers of the month Iṣa (Āśvina).

TRANSLATION

Tvaṣṭā as the sun-god; Jamadagni, the son of Ṛcika, as the sage; Kambalāśva as the Nāga; Tilottamā as the Apsarā; Brahmāpeta as the Rākṣasa; Śatajit as the Yakṣa; and Dhṛtarāṣṭra as the Gandharva maintain the month of Iṣa.

TEXT 44

विष्णुरश्वतरो रम्भा
सूर्यवर्चाश्च सत्यजित
विश्वामित्रो मखापेत
ऊर्जमासं नयन्त्यमी

*viṣṇur aśvataro rambhā
sūryavarcāś ca satyajit
viśvāmitro makhāpeta
ūrja-māsam nayanty amī*

SYNONYMS

viṣṇuḥ aśvatarah rambhā—Viṣṇu, Aśvatarā and Rambhā; *sūryavarcāḥ*—Sūryavarcā; *ca*—and; *satyajit*—Satyajit; *viśvāmītraḥ makhāpetaḥ*—Viśvāmītra and Makhāpeta; *ūrja-māsam*—the month of Ūrja (Kārttika); *nayanti*—rule; *amī*—these.

TRANSLATION

Viṣṇu as the sun-god, Aśvatarā as the Nāga, Rambhā as the Apsarā, Sūryavarcā as the Gandharva, Satyajit as the Yakṣa, Viśvāmītra as the sage and Makhāpeta as the Rākṣasa rule the month of Ūrja.

PURPORT

All these sun-gods and their associates are mentioned in divisions in the *Kūrma Purāṇa*, as follows:

*dhātāryamā ca mitraś ca
varuṇaś cendra eva ca
vivasvān atha pūṣā ca
parjanyaś cāmśur eva ca*

*bhagas tvaṣṭā ca viṣṇuś ca
ādityā dvādaśa smṛtāḥ
pulastyaḥ pulahaś cātrir
vasiṣṭo 'thāṅgirā bhṛguḥ*

*gautamo 'tha bharadvājaḥ
kaśyapaḥ kratur eva ca
jamadagniḥ kauśikaś ca
munayo brahma-vādināḥ*

*rathakṛc cāpy athojās ca
grāmaṇīḥ surucis tathā
ratha-citrasvanaḥ śrotā
aruṇaḥ senajit tathā
tārksya ariṣṭanemiś ca
ṛtajit satyajit tathā*

*atha hetiḥ prahetiś ca
pauruṣeyo vadhas tathā
vāryo vyāghras tathāpaś ca
vāyur vidyud divākaraḥ*

*brahmāpetaś ca vipendrā
yajñāpetaś ca rākṣakāḥ*

vāsukiḥ kacchanīraś ca
takṣakaḥ śukra eva ca

elāpatraḥ śaṅkhaḥpālas
tathairāvata-saṃjñitaḥ
dhanañjayo mahāpadmas
tathā karkoṭako dvijāḥ

kambalo 'śvataraś caiva
vahanty enaṃ yathā-kramam
tumburur nārado hāhā
hūhūr viśvāvasus tathā

ugraseno vasurucir
viśvavasur athāparaḥ
citrasenas tathorṇāyur
dhṛtarāṣṭro dvijottamāḥ

sūryavarcā dvādaśaite
gandharvā gāyatām varāḥ
kṛtasthaly apsaro-varyā
tathānyā puñjikasthalī

menakā sahajanyā ca
pramlocā ca dvijottamāḥ
anumlocā ghṛtācī ca
viśvācī corvaśī tathā

anyā ca pūrvacittiḥ syād
anyā caiva tilottamā
rambhā ceti dvija-śreṣṭhās

tathaiivāpsarasaḥ smṛtāḥ

TEXT 45

एता भगवतो विष्णोर्
आदित्यस्य विभूतयः
स्मरतां सन्ध्ययोर्नृणां
हरन्त्यंहो दिने दिने

*etā bhagavato viṣṇor
ādityasya vibhūtayaḥ
smaratām sandhyayor nṛṇām
haranty amho dine dine*

SYNONYMS

etāḥ—these; *bhagavataḥ*—of the Personality of Godhead; *viṣṇoḥ*—Lord Viṣṇu; *ādityasya*—of the sun-god; *vibhūtayaḥ*—the opulences; *smaratām*—for those who remember; *sandhyayoḥ*—at the junctures of the day; *nṛṇām*—for such men; *haranti*—they take away; *amhaḥ*—sinful reactions; *dine dine*—day after day.

TRANSLATION

All these personalities are the opulent expansions of the Supreme Personality of Godhead, Viṣṇu, in the form of the sun-god. These deities take away all the sinful reactions of those who remember them each day at dawn and sunset.

TEXT 46

द्वादशस्वपि मासेषु
देवोऽसौ षड्भिरस्य वै
चरन् समन्तात्तनुते
परत्रेह च सन्मतिम्

*dvādaśasv api māseṣu
devo 'sau ṣaḍbhir asya vai
caran samantāt tanute
paratreha ca san-matim*

SYNONYMS

dvādaśasu—in each of the twelve; *api*—indeed; *māseṣu*—months; *devaḥ*—the lord; *asau*—this; *ṣaḍbhiḥ*—with his six types of associates; *asya*—for the population of this universe; *vai*—certainly; *caran*—traveling; *samantāt*—in all directions; *tanute*—spreads; *paratra*—in the next life; *iha*—in this life; *ca*—and; *sat-matim*—pure consciousness.

TRANSLATION

Thus, throughout the twelve months, the lord of the sun travels in all directions with his six types of associates, disseminating among the inhabitants of this universe purity of consciousness for both this life and the next.

TEXTS 47-48

सामर्ग्यजुर्भिस्तल्लिङ्गैर्
ऋषयः संस्तुवन्त्यमुम्
गन्धर्वास्तं प्रगायन्ति

नृत्यन्त्यप्सरसोऽग्रतः

उन्नह्यन्ति रथं नागा
ग्रामण्यो रथयोजकाः
चोदयन्ति रथं पृष्ठे
नैर्ऋता बलशालिनः

*sāmarg-yajurbhis tal-liṅgair
ṛṣayaḥ samstuvanty amum
gandharvās taṁ pragāyanti
nṛtyanty apsaraso 'grataḥ
unnahyanti ratham nāgā
grāmaṇyo ratha-yojakāḥ
codayanti ratham pṛṣṭhe
nairṛtā bala-śālinaḥ*

SYNONYMS

sāma-ṛk-yajurbhiḥ—with the hymns of the *Sāma*, *Ṛg* and *Yajur Vedas*;
tat-liṅgaiḥ—which reveal the sun; *ṛṣayaḥ*—the sages; *samstuvanti*—glorify;
amum—him; *gandharvāḥ*—the Gandharvas; *taṁ*—about him;
pragāyanti—sing loudly; *nṛtyanti*—dance; *apsarasaḥ*—the Apsarās;
agrataḥ—in front; *unnahyanti*—bind up; *ratham*—the chariot; *nāgāḥ*—the
Nāgas; *grāmaṇyaḥ*—the Yakṣas; *ratha-yojakāḥ*—those who harness the horses
to the chariot; *codayanti*—drive; *ratham*—the chariot; *pṛṣṭhe*—from the rear;
nairṛtāḥ—the Rākṣasas; *bala-śālinaḥ*—strong.

TRANSLATION

While the sages glorify the sun-god with the hymns of the *Sāma*, *Ṛg* and

Yajur Vedas, which reveal his identity, the Gandharvas also sing his praises and the Apsarās dance before his chariot. The Nāgas arrange the chariot ropes and the Yakṣas harness the horses to the chariot, while the powerful Rākṣasas push from behind.

TEXT 49

वालखिल्याः सहस्राणि
षष्टिर्ब्रह्मर्षयोऽमलाः
पुरतोऽभिमुखं यान्ति
स्तुवन्ति स्तुतिभिर्विभुम्

vā lakhilyāḥ sahasrāṇi
ṣaṣṭir brahmarṣayo 'malāḥ
purato 'bhimukhaṁ yānti
stuvanti stutibhir vibhum

SYNONYMS

vā lakhilyāḥ—the Vā lakhilyas; *sahasrāṇi*—thousands; *ṣaṣṭiḥ*—sixty; *brahma-ṛṣayaḥ*—great sages among the *brāhmaṇas*; *amalāḥ*—pure; *purataḥ*—in front; *abhimukham*—facing the chariot; *yānti*—they go; *stuvanti*—they offer praise; *stutibhiḥ*—with Vedic prayers; *vibhum*—to the almighty lord.

TRANSLATION

Facing the chariot, the sixty thousand *brāhmaëa* sages known as Vā lakhilyas travel in front and offer prayers to the almighty sun-god with Vedic *mantras*.

TEXT 50

एवं ह्यनादिनिधनो
भगवान् हरिरीश्वरः
कल्पे कल्पे स्वमात्मानं
व्यूह्य लोकानवत्यजः

*evam hy anādi-nidhano
bhagavān harir īśvaraḥ
kalpe kalpe svam ātmānaṁ
vyūhya lokān avaty ajaḥ*

SYNONYMS

evam—thus; *hi*—indeed; *anādi*—without beginning; *nidhanaḥ*—or end; *bhagavān*—the Personality of Godhead; *hariḥ*—Lord Hari; *īśvaraḥ*—the supreme controller; *kalpe kalpe*—in each day of Brahmā; *svam ātmānam*—Himself; *vyūhya*—expanding into various forms; *lokān*—the worlds; *avati*—protects; *ajaḥ*—the unborn Lord.

TRANSLATION

For the protection of all the worlds, the Supreme Personality of Godhead Hari, who is unborn and without beginning or end, thus expands Himself during each day of Brahmā into these specific categories of His personal representations.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Twelfth Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, entitled "Summary Description of the Mahāpuruṣa."

12. The Topics of Śrīmad-Bhāgavatam Summarized

In this chapter, Śrī Sūta Gosvāmī summarizes the subjects discussed in *Śrīmad-Bhāgavatam*.

The Supreme Lord, Śrī Hari, personally removes all the distress of a person who hears about His glories. Whatever words glorify the innumerable transcendental qualities of the Personality of Godhead are truthful, auspicious and conducive to piety, whereas all other words are impure. Discussions of topics concerning the Supreme Lord bestow ecstasy, which remains constantly new, but persons who are like crows become absorbed in unessential topics, those unrelated to the Personality of Godhead.

By chanting and hearing the countless names of Lord Śrī Hari, which describe His glorious qualities, all human beings can be relieved of their sins. Neither knowledge devoid of devotion for Lord Viṣṇu nor fruitive work not offered to Him have any real beauty. By constant remembrance of Lord Kṛṣṇa, on the other hand, all one's inauspicious desires are destroyed, one's mind is purified, and one attains devotion for Lord Śrī Hari along with knowledge filled with realization and detachment.

Sūta Gosvāmī then states that previously, in the assembly of Mahārāja Parīkṣit, he heard from the mouth of Śrī Śukadeva the glories of Śrī Kṛṣṇa, which annihilate all sinful reactions, and that now he has related these glories to the sages at Naimiṣāraṇya. By hearing *Śrīmad-Bhāgavatam*, the spirit soul is purified and obtains salvation from all sins and all kinds of fear. Through the study of this scripture, one achieves the same result as that achieved by one who studies all the *Vedas*, and one also achieves the fulfillment of all desires. By studying with a controlled mind this essential compilation of all the

Purāṇas, one will reach the supreme abode of the Personality of Godhead. Every verse of this scripture. *Śrīmad-Bhāgavatam*, contains the narrations of Lord Śrī Hari, who has innumerable personal forms.

Finally, Śrī Sūta offers obeisances to the unborn and unlimited Supreme Soul, Śrī Kṛṣṇa, as well as to Śrī Śukadeva, the son of Vyāsa, who is capable of destroying the sins of all living beings.

TEXT 1

सूत उवाच
नमो धर्माय महते
नमः कृष्णाय वेधसे
ब्रह्मणेभ्यो नमस्कृत्य
धर्मान् वक्ष्ये सनातनान्

sūta uvāca
namo dharmāya mahate
namaḥ kṛṣṇāya vedhase
brahmaṇebhyo namaskṛtya
dharmān vakṣye sanātanān

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *namaḥ*—obeisances; *dharmāya*—to the principle of religion; *mahate*—greatest; *namaḥ*—obeisances; *kṛṣṇāya*—to Lord Kṛṣṇa; *vedhase*—the creator; *brahmaṇebhyaḥ*—to the *brāhmaṇas*; *namaskṛtya*—offering my obeisances; *dharmān*—the principles of religion; *vakṣye*—I shall speak; *sanātanān*—eternal.

TRANSLATION

Sūta Gosvāmī said: Offering my obeisances to the supreme religious principle, devotional service; to Lord Kṛṣṇa, the supreme creator; and to all the brāhmaṇas, I shall now describe the eternal principles of religion.

PURPORT

In this Twelfth Chapter of the Twelfth Canto, Sūta Gosvāmī will summarize all the topics of Śrīmad-Bhāgavatam, beginning from the First Canto.

TEXT 2

एतद्वः कथितं विप्रा
विष्णोश्चरितमद्भुतम्
भवद्भिर्यदहं पृष्टो
नराणां पुरुषोचितम्

*etad vaḥ kathitam viprā
viṣṇoś caritam adbhutam
bhavadbhir yad aham pṛṣṭo
narāṇām puruṣocitam*

SYNONYMS

etad—these; *vaḥ*—to you; *kathitam*—narrated; *viprāḥ*—O sages; *viṣṇoḥ*—of Lord Viṣṇu; *caritam*—the pastimes; *adbhutam*—wonderful; *bhavadbhiḥ*—by your good selves; *yat*—which; *aham*—I; *pṛṣṭaḥ*—was asked about; *narāṇām*—among men; *puruṣa*—for an actual human being; *ucitam*—suitable.

TRANSLATION

O great sages, I have narrated to you the wonderful pastimes of Lord Viṣṇu, as you inquired about them from me. Hearing such narrations is the suitable engagement for a person who is actually a human being.

PURPORT

The words *narāṇām puruṣocitam* indicate that men and women who actually come to the standard of human life hear and chant the glories of the Supreme Lord, whereas uncivilized persons may not be interested in the science of God.

TEXT 3

अत्र सङ्कीर्तितः साक्षात्
सर्वपापहरो हरिः
नारायणो हृषीकेशो
भगवान् सात्वताम्पतिः

*atra saṅkīrtitaḥ sākṣāt
sarva-pāpa-haro hariḥ
nārāyaṇo hṛṣīkeśo
bhagavān sātvatām patih*

SYNONYMS

atra—here, in the *Śrīmad-Bhāgavatam*; *saṅkīrtitaḥ*—is fully glorified; *sākṣāt*—directly; *sarva-pāpa*—of all sins; *haraḥ*—the remover; *hariḥ*—the Personality of Godhead, Lord Hari; *nārāyaṇaḥ*—Nārāyaṇa;

hṛṣīkeśaḥ—Hṛṣīkeśa, the Lord of the senses; *bhagavān*—the Supreme Personality; *sātvatām*—of the Yadus; *patiḥ*—the master.

TRANSLATION

This literature fully glorifies the Supreme Personality of Godhead Hari, who removes all His devotees' sinful reactions. The Lord is glorified as Nārāyaṇa, Hṛṣīkeśa and the Lord of the Sātvatas.

PURPORT

Lord Kṛṣṇa's many holy names indicate His extraordinary transcendental qualities. The name *Hari* indicates that the Lord removes all sins from the heart of His devotee. *Nārāyaṇa* indicates that the Lord sustains the existence of all other beings. *Hṛṣīkeśa* indicates that Lord Kṛṣṇa is the ultimate controller of the senses of all living beings. The word *bhagavān* indicates that Lord Kṛṣṇa is the all-attractive Supreme Being. And the words *sātvatām patiḥ* indicate that the Lord is naturally the master of saintly and religious people, especially the members of the exalted Yadu family.

TEXT 4

अत्र ब्रह्म परं गुह्यं
जगतः प्रभवाप्ययम्
ज्ञानं च तदुपाख्यानं
प्रोक्तं विज्ञानसंयुतम्

*atra brahma param guhyaṁ
jagataḥ prabhavāpyayam
jñānaṁ ca tad-upākhyānaṁ*

proktam vijñāna-saṁyutam

SYNONYMS

atra—here; *brahma*—the Absolute Truth; *param*—supreme; *guhyam*—confidential; *jagataḥ*—of this universe; *prabhava*—the creation; *apyayam*—and annihilation; *jñānam*—knowledge; *ca*—and; *tat-upākhyānam*—the means of cultivating it; *proktam*—are spoken; *vijñāna*—transcendental realization; *saṁyutam*—including.

TRANSLATION

This literature describes the mystery of the Supreme Absolute Truth, the source of the creation and annihilation of this universe. Also presented are divine knowledge of Him together with the process of its cultivation, and the transcendental realization one achieves.

TEXT 5

भक्तियोगः समाख्यातो
वैराग्यं च तदाश्रयम्
पारीक्षितमुपाख्यानं
नारदाख्यानमेव च

bhakti-yogaḥ samākhyāto
vairāgyam ca tad-āśrayam
pāriḥṣitam upākhyānam
nāradaḥkhānam eva ca

SYNONYMS

bhakti-yogaḥ—the process of devotional service; *samākhyātaḥ*—is thoroughly enunciated; *vairāgyam*—renunciation; *ca*—and; *tat-āśrayam*—which is subsidiary to it; *pāriḥṣitam*—of Mahārāja Parīkṣit; *upākhyānam*—the history; *nārada*—of Nārada; *ākhyānam*—the history; *eva*—indeed; *ca*—also.

TRANSLATION

The following topics are also narrated: the process of devotional service together with its subsidiary feature of renunciation, and the histories of Mahārāja Parīkṣit and the sage Nārada.

TEXT 6

प्रायोपवेशो राजर्षेः
विप्रशापात्परीक्षितः
शुकस्य ब्रह्मर्षभस्य
संवादश्च परीक्षितः

prāyopaveśo rājarṣer
vipra-śāpāt parīkṣitaḥ
śukasya brahmaṛṣabhasya
saṁvādaś ca parīkṣitaḥ

SYNONYMS

prāya-upaveśaḥ—the fast until death; *rāja-ṛṣeḥ*—of the sage among kings; *vipra-śāpāt*—because of the curse of the *brāhmaṇa*'s son; *parīkṣitaḥ*—of King Parīkṣit; *śukasya*—of Śukadeva; *brahma-ṛṣabhasya*—the best of *brāhmaṇas*; *saṁvādaḥ*—the conversation; *ca*—and; *parīkṣitaḥ*—with Parīkṣit.

TRANSLATION

Also described are saintly King Parīkṣit's sitting down to fast until death in response to the curse of a *brāhmaëa*'s son, and the conversations between Parīkṣit and Śukadeva Gosvāmī, who is the best of all *brāhmaëas*.

TEXT 7

योगधारणयोत्क्रान्तिः
संवादो नारदाजयोः
अवतारानुगीतं च
सर्गः प्राधानिकोऽग्रतः

yoga-dhāraṇayotkrāntiḥ
saṁvādo nāradājayoḥ
avatārānugītaṁ ca
sargaḥ prādhāniko 'grataḥ

SYNONYMS

yoga-dhāraṇayā—by fixed meditation in yoga; *utkrāntiḥ*—the attainment of liberation at the time of passing away; *saṁvādaḥ*—the conversation; *nārada-ajayoḥ*—between Nārada and Brahmā; *avatāra-anugītam*—the listing of the incarnations of the Supreme Lord; *ca*—and; *sargaḥ*—the process of creation; *prādhānikaḥ*—from the unmanifest material nature; *agrataḥ*—in progressive order.

TRANSLATION

The *Bhāgavatam* explains how one can attain liberation at the time of death

by practicing fixed meditation in *yoga*. It also contains a discussion between Nārada and Brahmā, an enumeration of the incarnations of the Supreme Personality of Godhead, and a description of how the universe was created in progressive sequence, beginning from the unmanifest stage of material nature.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura explains that it would be difficult to give a complete list of the numerous accounts and topics contained in the *Śrīmad-Bhāgavatam*. Therefore it is understood that Sūta Gosvāmī is merely summarizing the topics. We should not consider the topics he fails to mention here less important or superfluous, since every letter and word of *Śrīmad-Bhāgavatam* is absolute, Kṛṣṇa conscious sound vibration.

TEXT 8

विदुरोद्धवसंवादः
क्षत्तृमैत्रेययोस्ततः
पुराणसंहिताप्रश्नो
महापुरुषसंस्थितिः

viduroddhava-saṁvādaḥ
kṣattṛ-maitreyayos tataḥ
purāṇa-saṁhitā-praśno
mahā-puruṣa-saṁsthitiḥ

SYNONYMS

vidura-uddhava—between Vidura and Uddhava; *saṁvādaḥ*—the discussion; *kṣattṛ-maitreyayoḥ*—between Vidura and Maitreya; *tataḥ*—then; *purāṇa-saṁhitā*—concerning this Purāṇic compilation; *praśnaḥ*—inquiries;

mahā-puruṣa—within the Supreme Personality of Godhead; *saṁsthitiḥ*—the winding up of creation.

TRANSLATION

This scripture also relates the discussions Vidura had with Uddhava and with Maitreya, inquiries about the subject matter of this *Purāṇa*, and the winding up of creation within the body of the Supreme Lord at the time of annihilation.

TEXT 9

ततः प्राकृतिकः सर्गः
सप्त वैकृतिकाश्च ये
ततो ब्रह्माण्डसम्भूतिर्
वैराजः पुरुषो यतः

tataḥ prākṛtikaḥ sargaḥ
sapta vaikṛtikāś ca ye
tato brahmāṇḍa-sambhūtir
vairājaḥ puruṣo yataḥ

SYNONYMS

tataḥ—then; *prākṛtikaḥ*—from material nature; *sargaḥ*—the creation; *sapta*—the seven; *vaikṛtikāḥ*—stages of creation derived by transformation; *ca*—and; *ye*—which; *tataḥ*—then; *brahma-aṇḍa*—of the universal egg; *sambhūtiḥ*—the construction; *vairājaḥ puruṣaḥ*—the universal form of the Lord; *yataḥ*—from which.

TRANSLATION

The creation effected by the agitation of the modes of material nature, the seven stages of evolution by elemental transformation, and the construction of the universal egg, from which arises the universal form of the Supreme Lord—all these are thoroughly described.

TEXT 10

कालस्य स्थूलसूक्ष्मस्य
गतिः पद्मसमुद्भवः
भुव उद्धरणेऽम्भोधेर्
हिरण्याक्षवधो यथा

*kālasya sthūla-sūkṣmasya
gatiḥ padma-samudbhavaḥ
bhuva uddharaṇe 'mbhodher
hiraṇyākṣa-vadho yathā*

SYNONYMS

kālasya—of time; *sthūla-sūkṣmasya*—gross and subtle; *gatiḥ*—the movement; *padma*—of the lotus; *samudbhavaḥ*—the generation; *bhavaḥ*—of the earth; *uddharaṇe*—in connection with the deliverance; *ambhodheḥ*—from the ocean; *hiraṇyākṣa-vadhaḥ*—the killing of the demon Hiraṇyākṣa; *yathā*—as it occurred.

TRANSLATION

Other topics include the subtle and gross movements of time, the generation

of the lotus from the navel of Garbhodakaśāyī Viṣṇu, and the killing of the demon Hiraṇyākṣa when the earth was delivered from the Garbhodaka Ocean.

TEXT 11

ऊर्ध्वतिर्यगवाक्सर्गो
रुद्रसर्गस्तथैव च
अर्धनारीश्वरस्याथ
यतः स्वायम्भुवो मनुः

*ūrdhva-tiryag-avāk-sargo
rudra-sargas tathaiva ca
ardha-nārīśvarasyātha
yataḥ svāyambhuvo manuḥ*

SYNONYMS

ūrdhva—of the higher species, the demigods; *tiryak*—of the animals; *avāk*—and of lower species; *sargaḥ*—the creation; *rudra*—of Lord Śiva; *sargaḥ*—the creation; *tathā*—and; *eva*—indeed; *ca*—also; *ardha-nārī*—as a half man, half woman; *īśvarasya*—of the lord; *atha*—then; *yataḥ*—from whom; *svāyambhuvaḥ manuḥ*—Svāyambhuva Manu.

TRANSLATION

The *Bhāgavatam* also describes the creation of demigods, animals and demoniac species of life; the birth of Lord Rudra; and the appearance of Svāyambhuva Manu from the half-man, half-woman Īśvara.

TEXT 12

शतरूपा च या स्त्रीणाम्
आद्या प्रकृतिरुत्तमा
सन्तानो धर्मपत्नीनां
कर्दमस्य प्रजापतेः

*śatarūpā ca yā strīṇām
ādyā prakṛtir uttamā
santāno dharma-patnīnām
kardamasya prajāpateḥ*

SYNONYMS

śatarūpā—Śatarūpā; *ca*—and; *yā*—who; *strīṇām*—of women; *ādyā*—the first; *prakṛtiḥ*—the consort; *uttamā*—best; *santānaḥ*—the progeny; *dharma-patnīnām*—of the pious wives; *kardamasya*—of the sage Kardama; *prajāpateḥ*—the progenitor.

TRANSLATION

Also related are the appearance of the first woman, Śatarūpā, who was the excellent consort of Manu, and the offspring of the pious wives of Prajāpati Kardama.

TEXT 13

अवतारो भगवतः
कपिलस्य महात्मनः
देवहृत्याश्च संवादः

कपिलेन च धीमता

*avatāro bhagavataḥ
kapilasya mahātmanah
devahūtyāś ca saṁvādaḥ
kapilena ca dhīmatā*

SYNONYMS

avatāraḥ—the descent; *bhagavataḥ*—of the Supreme Personality of Godhead; *kapilasya*—Lord Kapila; *mahā-ātmanah*—the Supreme Soul; *devahūtyāḥ*—of Devahūti; *ca*—and; *saṁvādaḥ*—the conversation; *kapilena*—with Lord Kapila; *ca*—and; *dhī-matā*—the intelligent.

TRANSLATION

The *Bhāgavatam* describes the incarnation of the Supreme Personality of Godhead as the exalted sage Kapila and records the conversation between that greatly learned soul and His mother, Devahūti.

TEXTS 14-15

नवब्रह्मसमुत्पत्तिर्
दक्षयज्ञविनाशनम्
ध्रुवस्य चरितं पश्चात्
पृथोः प्राचीनबर्हिषः

नारदस्य च संवादसु
ततः प्रैयव्रतं द्विजाः

नाभेस्ततोऽनुचरितम्
ऋषभस्य भरतस्य च

*nava-brahma-samutpattir
dakṣa-yajña-vināśanam
dhruvasya caritaṁ paścāt
pṛthoḥ prācīnabarhiṣaḥ
nāradasya ca saṁvādas
tataḥ praiyavrataṁ dvijāḥ
nābhes tato 'nucaritam
ṛṣabhasya bharatasya ca*

SYNONYMS

nava-brahma—of the nine *brāhmaṇas* (the sons of Lord Brahmā, headed by Marīci); *samutpattiḥ*—the descendants; *dakṣa-yajña*—of the sacrifice performed by Dakṣa; *vināśanam*—the destruction; *dhruvasya*—of Dhruva Mahārāja; *caritam*—the history; *paścāt*—then; *pṛthoḥ*—of King Pṛthu; *prācīnabarhiṣaḥ*—of Prācīnabarhi; *nāradasya*—with Nārada Muni; *ca*—and; *saṁvādaḥ*—his conversation; *tataḥ*—then; *praiyavratam*—the story of Mahārāja Priyavrata; *dvijāḥ*—O *brāhmaṇas*; *nābheḥ*—of Nābhi; *tataḥ*—then; *anucaritam*—the life story; *ṛṣabhasya*—of Lord Ṛṣabha; *bharatasya*—of Bharata Mahārāja; *ca*—and.

TRANSLATION

Also described are the progeny of the nine great *brāhmaëas*, the destruction of Dakṣa's sacrifice, and the history of Dhruva Mahārāja, followed by the histories of King Pṛthu and King Prācīnabarhi, the discussion between Prācīnabarhi and Nārada, and the life of Mahārāja Priyavrata. Then, O *brāhmaëas*, the *Bhāgavatam* tells of the character and activities of King Nābhi,

Lord R̥ṣabha and King Bharata.

TEXT 16

द्वीपवर्षसमुद्राणां
गिरिनद्युपवर्णनम्
ज्योतिश्चक्रस्य संस्थानं
पातालनरकस्थितिः

dvīpa-varṣa-samudrāṇām
giri-nady-upavarṇanam
jyotiś-cakrasya saṁsthānam
pātāla-naraka-sthitiḥ

SYNONYMS

dvīpa-varṣa-samudrāṇām—of the continents, great islands and oceans; *giri-nadī*—of the mountains and rivers; *upavarṇanam*—the detailed description; *jyotiḥ-cakrasya*—of the celestial sphere; *saṁsthānam*—the arrangement; *pātāla*—of the subterranean regions; *naraka*—and of hell; *sthitiḥ*—the situation.

TRANSLATION

The *Bhāgavatam* gives an elaborate description of the earth's continents, regions, oceans, mountains and rivers. Also described are the arrangement of the celestial sphere and the conditions found in the subterranean regions and in hell.

TEXT 17

दक्षजन्म प्रचेतोभ्यसु
तत्पुत्रीणां च सन्ततिः
यतो देवासुरनरासु
तिर्यङ्गनगखगादयः

*dakṣa-janma pracetobhyas
tat-putrīṇāṃ ca santatiḥ
yato devāsura-narās
tiryaṅgana-khagādayaḥ*

SYNONYMS

dakṣa-janma—the birth of Dakṣa; *pracetobhyaḥ*—from the Pracetās; *tat-putrīṇām*—of his daughters; *ca*—and; *santatiḥ*—the progeny; *yataḥ*—from which; *deva-asura-narāḥ*—the demigods, demons and human beings; *tiryak-naga-khaga-ādayaḥ*—the animals, serpents, birds and other species.

TRANSLATION

The rebirth of Prajāpati Dakṣa as the son of the Pracetās, and the progeny of Dakṣa's daughters, who initiated the races of demigods, demons, human beings, animals, serpents, birds and so on—all this is described.

TEXT 18

त्वाष्ट्रस्य जन्मनिधनं
पुत्रयोश्च दितेर्द्विजाः
दैत्येश्वरस्य चरितं

प्रह्लादस्य महात्मनः

*tvāṣṭrasya janma-nidhanam
putrayoś ca diter dvijāḥ
daityeśvarasya caritam
prahrādasya mahātmanaḥ*

SYNONYMS

tvāṣṭrasya—of the son of Tvaṣṭā (Vṛtra); *janma-nidhanam*—the birth and death; *putrayoḥ*—of the two sons, Hiraṇyākṣa and Hiraṇyakaśipu; *ca*—and; *diteḥ*—of Diti; *dvijāḥ*—O *brāhmaṇas*; *daitya-īśvarasya*—of the greatest of the Daityas; *caritam*—the history; *prahrādasya*—of Prahlāda; *mahā-ātmanaḥ*—the great soul.

TRANSLATION

O *brāhmaëas*, also recounted are the births and deaths of Vṛtrāsura and of Diti's sons Hiraṇyākṣa and Hiraṇyakaśipu, as well as the history of the greatest of Diti's descendants, the exalted soul Prahlāda.

TEXT 19

मन्वन्तरानुकथनं
गजेन्द्रस्य विमोक्षणम्
मन्वन्तरावताराश्च
विष्णोर्हयशिरादयः

*manv-antarānukathanam
gajendrasya vimokṣaṇam*

*manv-antarāvatārāś ca
viṣṇor hayaśirādayaḥ*

SYNONYMS

manu-antara—of reigns of the various Manus; *anukathanam*—the detailed description; *gaya-indrasya*—of the king of the elephants; *vimokṣaṇam*—the liberation; *manu-antara-avatārāḥ*—the particular incarnations of the Supreme Personality of Godhead in each *manv-antara*; *ca*-and; *viṣṇoḥ*—of Lord Viṣṇu; *hayaśirā-ādayaḥ*—such as Lord Hayaśirṣā.

TRANSLATION

The reign of each Manu, the liberation of Gajendra, and the special incarnations of Lord Viṣṇu in each *manv-antara*, such as Lord Hayaśirṣā, are described as well.

TEXT 20

कौर्मं मात्स्यं नारसिंहं
वामनं च जगत्पतेः
क्षीरोदमथनं तद्वद्
अमृतार्थे दिवौकसाम्

*kaurmaṁ mātsyaṁ nārasimhaṁ
vāmanaṁ ca jagat-ṭateḥ
kṣīroda-mathanaṁ tadvad
amṛtārthe divaukasām*

SYNONYMS

kaurmam—the incarnation as a tortoise; *mātsyam*—as a fish; *nārasimham*—as a man-lion; *vāmanam*—as a dwarf; *ca*—and; *jagat-pateḥ*—of the Lord of the universe; *kṣīra-uda*—of the ocean of milk; *mathanam*—the churning; *tadvat*—thus; *amṛta-arthe*—for the sake of nectar; *diva-okasām*—on the part of the inhabitants of heaven.

TRANSLATION

The *Bhāgavatam* also tells of the appearances of the Lord of the universe as Kūrma, Matsya, Narasimha and Vāmana, and of the demigods' churning of the milk ocean to obtain nectar.

TEXT 21

देवासुरमहायुद्धं
राजवंशानुकीर्तनम्
इक्ष्वाकुजन्म तद्वंशः
सुद्युम्नस्य महात्मनः

devāsura-mahā-yuddham
rāja-vaṁśānukīrtanam
ikṣvāku-janma tad-vaṁśaḥ
sudyumnasya mahātmanaḥ

SYNONYMS

deva-asura—of the demigods and demons; *mahā-yuddham*—the great war; *rāja-vaṁśa*—of the dynasties of kings; *anukīrtanam*—the reciting in sequence; *ikṣvāku-janma*—the birth of Ikṣvāku; *tad-vaṁśaḥ*—his dynasty; *sudyamnasya*—(and the dynasty) of Sudyumna; *mahā-ātmanaḥ*—the great

soul.

TRANSLATION

An account of the great battle fought between the demigods and the demons, a systematic description of the dynasties of various kings, and narrations concerning Ikṣvāku's birth, his dynasty and the dynasty of the pious Sudyumna—all are presented within this literature.

TEXT 22

इलोपाख्यानमत्रोक्तं
तारोपाख्यानमेव च
सूर्यवंशानुकथनं
शशादाद्या नृगादयः

*ilopākhyānam atroktaṁ
tāropākhyānam eva ca
sūrya-vaṁśānukathanam
śaśādādyā nṛgādayaḥ*

SYNONYMS

ilā-upākhyānam—the history of Ilā; *acra*—herein; *uktam*—is spoken; *tārā-upākhyānam*—the history of Tārā; *eva*—indeed; *ca*—also; *sūrya-vaṁśa*—of the dynasty of the sun-god; *anukathanam*—the narration; *śaśāda-ādyāḥ*—Śaśāda and others; *nṛga-ādayaḥ*—Nṛga and others.

TRANSLATION

Also related are the histories of Ilā and Tārā, and the description of the descendants of the sun-god, including such kings as Śasāda and Nṛga.

TEXT 23

सौकन्यं चाथ शर्यातिः
ककुत्स्थस्य च धीमतः
खट्वाङ्गस्य च मान्धातुः
सौभरेः सगरस्य च

*saukanyam cātha śaryāteḥ
kakutsthasya ca dhīmataḥ
khaṭvāṅgasya ca māndhātuḥ
saubhareḥ sagarasya ca*

SYNONYMS

saukanyam—the story of Sukanyā; *ca*—and; *atha*—then; *śaryāteḥ*—that of Śaryāti; *kakutsthasya*—of Kakutstha; *ca*—and; *dhī-mataḥ*—who was an intelligent king; *khaṭvāṅgasya*—of Khaṭvāṅga; *ca*—and; *māndhātuḥ*—of Māndhātā; *saubhareḥ*—of Saubhari; *sagarasya*—of Sagara; *ca*—and.

TRANSLATION

The histories of Sukanyā, Śaryāti, the intelligent Kakutstha, Khaṭvāṅga, Māndhātā, Saubhari and Sagara are narrated.

TEXT 24

रामस्य कोशलेन्द्रस्य

चरितं किल्बिषापहम्
निमेरङ्गपरित्यागो
जनकानां च सम्भवः

*rāmasya kośalendrasya
caritaṁ kilbiṣāpaham
nimer aṅga-ṣarityāgo
janakānām ca sambhavaḥ*

SYNONYMS

rāmasya—of Lord Rāmacandra; *kośala-indrasya*—the King of Kośala; *caritam*—the pastimes; *kilbiṣa-apaham*—which drive away all sins; *nimeḥ*—of King Nimi; *aṅga-ṣarityāgaḥ*—the giving up of his body; *janakānām*—of the descendants of Janaka; *ca*—and; *sambhavaḥ*—the appearance.

TRANSLATION

The *Bhāgavatam* narrates the sanctifying pastimes of Lord Rāmacandra, the King of Kosala, and also explains how King Nimi abandoned his material body. The appearance of the descendants of King Janaka is also mentioned.

TEXTS 25-26

रामस्य भार्गवेन्द्रस्य
निःक्षतृईकरणं भुवः
ऐलस्य सोमवंशस्य
ययातेर्नहुषस्य च

दौष्मन्तेर्भरतस्यापि
शान्तनोस्तत्सुतस्य च
ययातेर्ज्येष्ठपुत्रस्य
यदोर्वशोऽनुकीर्तितः

*rāmasya bhārgavendrasya
niḥkṣatrī-karaṇam bhuvaḥ
ailasya soma-vaṁśasya
yayāter nahuṣasya ca*

*dauṣmanter bharatasyāpi
śāntanos tat-sutasya ca
yayāter jyeṣṭha-putrasya
yador vaṁśo 'nukīrtitaḥ*

SYNONYMS

rāmasya—by Lord Paraśurāma; *bhārgava-indrasya*—the greatest of the descendants of Bhṛgu Muni; *niḥkṣatrī-karaṇam*—the elimination of all the *kṣatriyas*; *bhuvaḥ*—of the earth; *ailasya*—of Mahārāja Aila; *soma-vaṁśasya*—of the dynasty of the moon-god; *yayāteḥ*—of Yayāti; *nahuṣasya*—of Nahuṣa; *ca*—and; *dauṣmanteḥ*—of the son of Duṣmanta; *bharatasya*—Bharata; *api*—also; *śāntanoḥ*—of King Śāntanu; *tat*—his; *sutasya*—of the son, Bhīṣma; *ca*—and; *yayāteḥ*—of Yayāti; *jyeṣṭha-putrasya*—of the eldest son; *yadoḥ*—Yadu; *vaṁśaḥ*—the dynasty; *anu-kīrtitaḥ*—is glorified.

TRANSLATION

The *Çrēmad-Bhāgavatam* describes how Lord Paraśurāma, the greatest descendant of Bhṛgu, annihilated all the *kṛatriyas* on the face of the earth. It

further recounts the lives of glorious kings who appeared in the dynasty of the moon-god-kings such as Aila, Yayāti, Nahuṣa, Duṣmanta's son Bharata, Śāntanu and Śāntanu's son Bhīṣma. Also described is the great dynasty founded by King Yadu, the eldest son of Yayāti.

TEXT 27

यत्रावतीऋणो भगवान्
कृष्णाख्यो जगदीश्वरः
वसुदेवगृहे जन्म
ततो वृद्धिश्च गोकुले

*yatrāvatīṛṇo bhagavān
kṛṣṇākhyo jagad-īśvaraḥ
vasudeva-gr̥he janma
tato vṛddhiś ca gokule*

SYNONYMS

yatra—in which dynasty; *avatīrṇaḥ*—descended; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa-ākhyāḥ*—known as Kṛṣṇa; *jagat-īśvaraḥ*—the Lord of the universe; *vasudeva-gr̥he*—in the home of Vasudeva; *janma*—His birth; *tataḥ*—subsequently; *vṛddhiḥ*—His growing up; *ca*—and; *gokule*—in Gokula.

TRANSLATION

How Śrī Kṛṣṇa, the Supreme Personality of Godhead and Lord of the universe, descended into this Yadu dynasty, how He took birth in the home of Vasudeva, and how He then grew up in Gokula—all this is described in detail.

TEXTS 28-29

तस्य कर्माण्यपाराणि
कीर्तितान्यसुरद्विषः
पूतनासुपयःपानं
शकटोच्चाटनं शिशोः

तृणावर्तस्य निष्पेषसु
तथैव बकवत्सयोः
अघासुरवधो धात्रा
वत्सपालावगूहनम्

*tasya karmāṅy apārāṅi
kīrtitāny asura-dviṣaḥ
pūtanāsu-payaḥ-pānam
śakaṭocchāṭanam śiśoḥ*

*ṭṛṇāvartasya niṣpeṣas
tathaiiva baka-vatsayoḥ
aghāsura-vadho dhātrā
vatsa-pālāvagūhanam*

SYNONYMS

tasya—His; *karmāṅi*—activities; *apārāṅi*—innumerable; *kīrtitāni*—are glorified; *asura-dviṣaḥ*—of the enemy of the demons; *pūtanā*—of the witch Pūtanā; *asu*—along with her life air; *payaḥ*—of the milk; *pānam*—the drinking; *śakata*—of the cart; *uccāṭanam*—the breaking; *śiśoḥ*—by the child; *ṭṛṇāvartasya*—of Ṭṛṇāvarta; *niṣpeṣaḥ*—the trampling; *tathā*—and;

eva—indeed; *baka-vatsayoh*—of the demons named Baka and Vatsa; *agha-asura*—of the demon Agha; *vadhaḥ*—the killing; *dhātrā*—by Lord Brahmā; *vatsa-pāla*—of the calves and cowherd boys; *avagūhanam*—the hiding away.

TRANSLATION

Also glorified are the innumerable pastimes of Śrī Kṛṣṇa, the enemy of the demons, including His childhood pastimes of sucking out Pūtanā's life air along with her breast-milk, breaking the cart, trampling down Tṛṇāvarta, killing Bakāsura, Vatsāsura and Aghāsura, and the pastimes He enacted when Lord Brahmā hid His calves and cowherd boyfriends in a cave.

TEXT 30

धेनुकस्य सहभ्रातुः
प्रलम्बस्य च सङ्ख्यः
गोपानां च परित्राणं
दावाग्नेः परिसर्पतः

dhenukasya saha-bhrātuḥ
pralambasya ca saṅkṣayaḥ
gopānām ca paritrāṇam
dāvāgneḥ parisarṣataḥ

SYNONYMS

dhenukasya—of Dhenuka; *saha-bhrātuḥ*—along with his companions; *pralambasya*—of Pralamba; *ca*—and; *saṅkṣayaḥ*—the destruction; *gopānām*—of the cowherd boys; *ca*—and; *paritrāṇam*—the saving;

dāva-agneḥ—from the forest fire; *parisarṣataḥ*—which was encircling.

TRANSLATION

The *Çrémad-Bhāgavatam* tells how Lord Kṛṣṇa and Lord Balarāma killed the demon Dhenukāśura and his companions, how Lord Balarāma destroyed Pralambāśura, and also how Kṛṣṇa saved the cowherd boys from a raging forest fire that had encircled them.

TEXTS 31-33

दमनं कालियस्याहेर
महाहेर्नन्दमोक्षणम्
व्रतचर्या तु कन्यानां
यत्र तुष्टोऽच्युतो व्रतैः

प्रसादो यज्ञपत्नीभ्यो
विप्राणां चानुतापनम्
गोवर्धनोद्धारणं च
शक्रस्य सुरभेरथ

यज्ञभिषेकः कृष्णस्य
स्त्रीभिः क्रीडा च रात्रिषु
शङ्खचूडस्य दुर्बुद्धेर
वधोऽरिष्टस्य केशिनः

damanam kāliyasyāher

*mahāher nanda-mokṣaṇam
 vrata-caryā tu kanyānām
 yatra tuṣṭo 'cyuto vrataiḥ
 prasādo yajña-patnībhyo
 viprāṇām cānutāpanam
 govardhanoddhāraṇam ca
 śakrasya surabher atha
 yajñabhiṣekaḥ kṛṣṇasya
 strībhiḥ krīḍā ca rātriṣu
 śaṅkhacūḍasya durbuddher
 vadho 'riṣṭasya keśinaḥ*

SYNONYMS

damanam—the subduing; *kāliyasya*—of Kāliya; *aheḥ*—the snake; *mahā-aheḥ*—from the great serpent; *nanda-mokṣaṇam*—the rescue of Mahārāja Nanda; *vrata-caryā*—the execution of austere vows; *tu*—and; *kanyānām*—of the *gopīs*; *yatra*—by which; *tuṣṭaḥ*—became satisfied; *acyutaḥ*—Lord Kṛṣṇa; *vrataiḥ*—with their vows; *prasādaḥ*—the mercy; *yajña-patnībhyaḥ*—to the wives of the *brāhmaṇas* performing Vedic sacrifices; *viprāṇām*—of the *brāhmaṇa* husbands; *ca*—and; *anutāpanam*—the experience of remorse; *govardhana-uddhāraṇam*—the lifting of Govardhana Hill; *ca*—and; *śakrasya*—by Indra; *surabheḥ*—along with the Surabhi cow; *atha*—then; *yajña-abhiṣekaḥ*—the worship and ritual bathing; *kṛṣṇasya*—of Lord Kṛṣṇa; *strībhiḥ*—together with the women; *krīḍā*—the sporting; *ca*—and; *rātriṣu*—in the nights; *śaṅkhacūḍasya*—of the demon Śaṅkhacūḍa; *durbuddheḥ*—who was foolish; *vadhaḥ*—the killing; *ariṣṭasya*—of Ariṣṭa; *keśinaḥ*—of Keśī.

TRANSLATION

The chastisement of the serpent Kāliya; the rescue of Nanda Mahārāja from a great snake; the severe vows performed by the young *gopés*, who thus satisfied Lord Kṛṣṇa; the mercy He showed the wives of the Vedic *brāhmaëas*, who felt remorse; the lifting of Govardhana Hill followed by the worship and bathing ceremony performed by Indra and the Surabhi cow; Lord Kṛṣṇa's nocturnal pastimes with the cowherd girls; and the killing of the foolish demons Śaṅkhacūḍa, Ariṣṭa and Keśī—all these pastimes are elaborately recounted.

TEXT 34

अक्रूरागमनं पश्चात्
प्रस्थानं रामकृष्णयोः
व्रजस्त्रीणां विलापश्च
मथुरालोकनं ततः

*akrūrāgamanam paścāt
prasthānam rāma-kṛṣṇayoḥ
vraja-strīṇām vilāpaś ca
mathurālokanam tataḥ*

SYNONYMS

akrūra—of Akrūra; *āgamanam*—the coming; *paścāt*—after that; *prasthānam*—the departure; *rāma-kṛṣṇayoḥ*—of Lord Balarāma and Lord Kṛṣṇa; *vraja-strīṇām*—of the women of Vṛndāvana; *vilāpaḥ*—the lamentation; *ca*—and; *mathurā-ālokanam*—the seeing of Mathurā; *tataḥ*—then.

TRANSLATION

The *Bhāgavatam* describes the arrival of Akrūra, the subsequent departure

of Kṛṣṇa and Balarāma, the lamentation of the *gopés* and the touring of Mathurā.

TEXT 35

गजमुष्टिकचाणूर-
कंसादीनां तथा वधः
मृतस्यानयनं सूनोः
पुनः सान्दीपनेर्गुरोः

*gaja-muṣṭika-cāṇūra-
kaṁsādīnām tathā vadhaḥ
mṛtasyānayanam sūnoḥ
punaḥ sāndīpaner guroḥ*

SYNONYMS

gaja—of the elephant Kuvalayāpīḍa; *muṣṭika-cāṇūra*—of the wrestlers Muṣṭika and Cāṇūra; *kaṁsa*—of Kaṁsa; *ādīnām*—and of others; *tathā*—also; *vadhaḥ*—the killing; *mṛtasya*—who had died; *ānayanam*—the bringing back; *sūnoḥ*—of the son; *punaḥ*—again; *sāndīpaneḥ*—of Sāndīpani; *guroḥ*—their spiritual master.

TRANSLATION

Also narrated are how Kṛṣṇa and Balarāma killed the elephant Kuvalayāpīḍa, the wrestlers Muṣṭika and Cāṇūra, and Kaṁsa and other demons, as well as how Kṛṣṇa brought back the dead son of His spiritual master, Sāndīpani Muni.

TEXT 36

मथुरायां निवसता
यदुचक्रस्य यत्प्रियम्
कृतमुद्धवरामाभ्यां
युतेन हरिणा द्विजाः

*mathurāyām nivasatā
yadu-cakrasya yat priyam
kṛtam uddhava-rāmābhyām
yutena hariṇā dvijāḥ*

SYNONYMS

mathurāyām—in Mathurā; *nivasatā*—by Him who was residing; *yadu-cakrasya*—for the circle of Yadus; *yat*—which; *priyam*—gratifying; *kṛtam*—was done; *uddhava-rāmābhyām*—with Uddhava and Balarāma; *yutena*—joined; *hariṇā*—by Lord Hari; *dvijāḥ*—O *brāhmaṇas*.

TRANSLATION

Then, O *brāhmaëas*, this scripture recounts how Lord Hari, while residing in Mathurā in the company of Uddhava and Balarāma, performed pastimes for the satisfaction of the Yadu dynasty.

TEXT 37

जरासन्धसमानीत-
सैन्यस्य बहुशो वधः
घातनं यवनेन्द्रस्य

कुशस्थल्या निवेशनम्

*jarāsandha-samānīta-
sainyasya bahuśo vadhaḥ
ghātanam yavanendrasya
kuśasthalyā niveśanam*

SYNONYMS

jarāsandha—bv King Jarāsandha; *samānīta*—assembled; *sainyasya*—of the army; *bahuśaḥ*—many times; *vadhaḥ*—the annihilation; *ghātanam*—the killing; *yavana-indrasya*—of the king of the barbarians; *kuśasthalyāḥ*—of Dvārakā; *niveśanam*—the founding.

TRANSLATION

Also described are the annihilation of each of the many armies brought by Jarāsandha, the killing of the barbarian king Kālayavana and the establishment of Dvārakā City.

TEXT 38

आदानं पारिजातस्य
सुधर्मायाः सुरालयात्
रुक्मिण्या हरणं युद्धे
प्रमथ्य द्विषतो हरेः

*ādānam pārijātasya
sudharmāyāḥ surālayāt
rukmiṇyā haraṇam yuddhe*

pramathya dviṣato hareḥ

SYNONYMS

ādānam—the receiving; *pārijātasya*—of the *pārijāta* tree; *sudharmāyāḥ*—of the Sudharmā assembly hall; *sura-ālayāt*—from the abode of the demigods; *rukmiṇyāḥ*—of Rukmiṇī; *haraṇam*—the kidnapping; *yuddhe*—in battle; *pramathya*—defeating; *dviṣataḥ*—His rivals; *hareḥ*—by Lord Hari.

TRANSLATION

This work also describes how Lord Kṛṣṇa brought from heaven the *pārijāta* tree and the Sudharmā assembly hall, and how He kidnapped Rukmiṇī by defeating all His rivals in battle.

TEXT 39

हरस्य जृम्भणं युद्धे
बाणस्य भुजकृन्तनम्
प्रागज्योतिषपतिं हत्वा
कन्यानां हरणं च यत्

harasya jṛmbhaṇam yuddhe
bāṇasya bhujā-kṛntanam
prāgjyotiṣa-patiṁ hatvā
kanyānām haraṇam ca yat

SYNONYMS

harasya—of Lord Śiva; *jṛmbhaṇam*—the forced yawning; *yuddhe*—in battle; *bāṇasya*—of Bāṇa; *bhujā*—of the arms; *kṛntanam*—the cutting;

prāgjyotiṣa-patim—the master of the city Prāgjyotiṣa; *hatvā*—killing; *kanyānām*—of the unmarried virgins; *haraṇam*—the removal; *ca*—and; *yat*—which.

TRANSLATION

Also narrated are how Lord Kṛṣṇa, in the battle with Bāṇāsura, defeated Lord Śiva by making him yawn, how the Lord cut off Bāṇāsura's arms, and how He killed the master of Prāgjyotiṣapura and then rescued the young princesses held captive in that city.

TEXTS 40-41

चैद्यपौण्ड्रकशाल्वानां
दन्तवक्रस्य दुर्मतेः
शम्बरो द्विविदः पीठो
मुः पञ्चजनादयः

माहात्म्यं च वधस्तेषां
वाराणस्याश्च दाहनम्
भारावतरणं भूमेर्
निमित्तीकृत्य पाण्डवान्

caidyā-pauṇḍraka-śālvānām
dantavakrasya durmateḥ
śambaro dvividaḥ pīṭho
muraḥ pañcajanādayaḥ

māhātmyam ca vadhas teṣām

*vārāṇasyāś ca dāhanam
bhārāvatarāṇam bhūmer
nimittī-kṛtya pāṇḍavān*

SYNONYMS

caidyā—of the King of Cedi, Śiśupāla; *pauṇḍraka*—of Pauṇḍraka; *śālvānām*—and of Śālva; *dantavakrasya*—of Dantavakra; *durmateḥ*—the foolish; *śambarah dvividaḥ pīṭhaḥ*—the demons Śambara, Dvividā and Pīṭha; *muraḥ pañcajana-ādayaḥ*—Mura, Pañcajana and others; *māhātmyam*—the prowess; *ca*—and; *vadhaḥ*—the death; *teṣām*—of these; *vārāṇasyāḥ*—of the holy city of Benares; *ca*—and; *dāhanam*—the burning; *bhāra*—of the burden; *avatarāṇam*—the reduction; *bhūmeḥ*—of the earth; *nimittī-kṛtya*—making the apparent cause; *pāṇḍavān*—the sons of Pāṇḍu.

TRANSLATION

There are descriptions of the powers and the deaths of the King of Cedi, Pauṇḍraka, Śālva, the foolish Dantavakra, Śambara, Dvividā, Pīṭha, Mura, Pañcajana and other demons, along with a description of how Vārāṇasī was burned to the ground. The *Bhāgavatam* also recounts how Lord Kṛṣṇa relieved the earth's burden by engaging the Pāṇḍavas in the Battle of Kurukṣetra.

TEXTS 42-43

विप्रशापापदेशेन
संहारः स्वकुलस्य च
उद्धवस्य च संवादो
वसुदेवस्य चाद्भुतः

यत्रात्मविद्या ह्यखिला
प्रोक्ता धर्मविनिर्णयः
ततो मर्त्यपरित्याग
आत्मयोगानुभावतः

*vipra-śāpāpadeśena
saṁhāraḥ sva-kulasya ca
uddhavasya ca saṁvādo
vasudevasya cādbhutaḥ*

*yatrātma-vidyā hy akhilā
proktā dharmā-vinirṇayaḥ
tato martya-ṣarityāga
ātma-yogānubhāvataḥ*

SYNONYMS

vipra-śāpa—of the curse by the *brāhmaṇas*; *apadeśena*—on the pretext; *saṁhāraḥ*—the withdrawal; *sva-kulasya*—of His own family; *ca*—and; *uddhavasya*—with Uddhava; *ca*—and; *saṁvādaḥ*—the discussion; *vasudevasya*—of Vasudeva (with Nārada); *ca*—and; *adbhutaḥ*—wonderful; *yatra*—in which; *ātma-vidyā*—the science of the self; *hi*—indeed; *akhilā*—completely; *proktā*—was spoken; *dharmā-vinirṇayaḥ*—the ascertainment of the principles of religion; *tataḥ*—then; *martya*—of the mortal world; *ṣarityāgaḥ*—the giving up; *ātma-yoga*—of His personal mystic power; *anubhāvataḥ*—on the strength.

TRANSLATION

How the Lord withdrew His own dynasty on the pretext of the *brāhmaëas'* curse; Vasudeva's conversation with Nārada; the extraordinary conversation

between Uddhava and Kṛṣṇa, which reveals the science of the self in complete detail and elucidates the religious principles of human society; and then how Lord Kṛṣṇa gave up this mortal world by His own mystic power—the *Bhāgavatam* narrates all these events.

TEXT 44

युगलक्षणवृत्तिश्च
कलौ नृणामुपप्लवः
चतुर्विधश्च प्रलय
उत्पत्तिस्त्रिविधा तथा

*yuga-lakṣaṇa-vṛttiś ca
kalau nṛṇām upaplavaḥ
catur-vidhaś ca pralaya
utpattis tri-vidhā tathā*

SYNONYMS

yuga—of the different ages; *lakṣaṇa*—the characteristics; *vṛttiḥ*—and the corresponding activities; *ca*—also; *kalau*—in the present age of Kali; *nṛṇām*—of men; *upaplavaḥ*—the total disturbance; *catur-vidhaḥ*—fourfold; *ca*—and; *pralayaḥ*—the process of annihilation; *utpattiḥ*—creation; *tri-vidhā*—of three kinds; *tathā*—and.

TRANSLATION

This work also describes people's characteristics and behavior in the different ages, the chaos men experience in the age of Kali, the four kinds of annihilation and the three kinds of creation.

TEXT 45

देहत्यागश्च राजर्षेर्
विष्णुरातस्य धीमतः
शाखाप्रणयनमृषेर्
मार्कण्डेयस्य सत्कथा
महापुरुषविन्यासः
सूर्यस्य जगदात्मनः

*deha-tyāgaś ca rājarṣer
viṣṇu-rātasya dhīmataḥ
śākhā-praṇayanam ṛṣer
mārkaṇḍeyasya sat-kathā
mahā-puruṣa-vinyāsaḥ
sūryasya jagad-ātmanaḥ*

SYNONYMS

deha-tyāgaḥ—the relinquishing of his body; *ca*—and; *rāja-ṛṣeḥ*—by the saintly king; *viṣṇu-rātasya*—Parikṣit; *dhī-mataḥ*—the intelligent; *śākhā*—of the branches of the *Vedas*; *praṇayanam*—the dissemination; *ṛṣeḥ*—from the great sage Vyāsadeva; *mārkaṇḍeyasya*—of Mārkaṇḍeya Ṛṣi; *sat-kathā*—the pious narration; *mahā-puruṣa*—of the universal form of the Lord; *vinyāsaḥ*—the detailed arrangement; *sūryasya*—of the sun; *jagat-ātmanaḥ*—who is the soul of the universe.

TRANSLATION

There are also an account of the passing away of the wise and saintly King

Viṣṇurāta [Parīkṣit], an explanation of how Śrīla Vyāsadeva disseminated the branches of the *Vedas*, a pious narration concerning Mārkaṇḍeya Ṛṣi, and a description of the detailed arrangement of the Lord's universal form and His form as the sun, the soul of the universe.

TEXT 46

इति चोक्तं द्विजश्रेष्ठा
यत्पृष्टोऽहमिहास्मि वः
लीलावतारकर्माणि
कीर्तितानीह सर्वशः

*iti coktam dvija-śreṣṭhā
yat pṛṣṭo 'ham ihāsmi vaḥ
līlavatāra-karmāṇi
kīrtitāniha sarvaśaḥ*

SYNONYMS

iti—thus; *ca*—and; *uktam*—spoken; *dvija-śreṣṭhāḥ*—O best of the *brāhmaṇas*; *yat*—what; *pṛṣṭaḥ*—inquired; *aham*—I; *iha*—here; *asmi*—have been; *vaḥ*—by you; *līla-avatāra*—of the divine descents of the Supreme Lord for His own enjoyment; *karmāṇi*—the activities; *kīrtitāni*—have been glorified; *iha*—in this scripture; *sarvaśaḥ*—completely.

TRANSLATION

Thus, O best of the *brāhmaṇas*, I have explained herein what you have inquired from me. This literature has glorified in full detail the activities of the Lord's pastime incarnations.

TEXT 47

पतितः स्वलितश्चार्तः
क्षुत्त्वा वा विवशो गृणन्
हरये नम इत्युच्चैर्
मुच्यते सर्वपातकात्

*patitaḥ skhalitaś cārtaḥ
kṣuttvā vā vivaśo gṛṇan
haraye nama ity uccair
mucyate sarva-pātakāt*

SYNONYMS

patitaḥ—falling; *skhalitaḥ*—tripping; *ca*—and; *ārtaḥ*—feeling pain; *kṣuttvā*—sneezing; *vā*—or; *vivaśaḥ*—involuntarily; *gṛṇan*—chanting; *haraye namaḥ*—"obeisances to Lord Hari"; *iti*—thus; *uccaiḥ*—loudly; *mucyate*—one is freed; *sarva-pātakāt*—from all sinful reactions.

TRANSLATION

If when falling, slipping, feeling pain or sneezing one involuntarily cries out in a loud voice, "Obeisances to Lord Hari!" one will be automatically freed from all his sinful reactions.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that Lord Śrī Caitanya is always loudly chanting the song *haraye namaḥ kṛṣṇa* in the courtyard of Śrīvāsa Ṭhākura and that this same Lord Caitanya will free us from our

materialistic enjoying propensity if we also loudly chant the glories of the Supreme Lord Hari.

TEXT 48

सङ्कीर्त्यमानो भगवाननन्तः
श्रुतानुभावो व्यसनं हि पुंसाम्
प्रविश्य चित्तं विधुनोत्यशेषं
यथा तमोऽर्कोऽभ्रमिवातिवातः

*saṅkīrtyamāno bhagavān anantaḥ
śrutānubhāvo vyaśanam hi puṁsām
praviśya cittaṁ vidhunoty aśeṣam
yathā tamo 'rko 'bhram ivāti-vātaḥ*

SYNONYMS

saṅkīrtyamānaḥ—being properly chanted about; *bhagavān*—the Supreme Personality of Godhead; *anantaḥ*—the unlimited; *śruta*—being heard about; *anubhāvaḥ*—His potency; *vyaśanam*—the misery; *hi*—indeed; *puṁsām*—of persons; *praviśya*—enter; *cittaṁ*—the heart; *vidhunoti*—cleans away; *aśeṣam*—entirely; *yathā*—just as; *tamaḥ*—darkness; *arkaḥ*—the sun; *abhram*—clouds; *iva*—as; *ati-vātaḥ*—a strong wind.

TRANSLATION

When people properly glorify the Supreme Personality of Godhead or simply hear about His power, the Lord personally enters their hearts and cleanses away every trace of misfortune, just as the sun removes the darkness or as a powerful wind drives away the clouds.

PURPORT

One may not be satisfied by the example of the sun removing the darkness, since sometimes the darkness in a cave is not removed by the sun. Therefore the example is given of a strong wind that drives away a cover of clouds. It is thus emphatically stated here that the Supreme Lord will remove from the heart of His devotee the darkness of material illusion.

TEXT 49

मृषा गिरस्ता ह्यसतीरसत्कथा
न कथ्यते यद्भगवानधोक्षजः
तदेव सत्यं तदु हैव मङ्गलं
तदेव पुण्यं भगवद्गुणोदयम्

*mṛṣā giras tā hy asatīr asat-kathā
na kathyate yad bhagavān adhokṣajaḥ
tad eva satyaṁ tad u haiva maṅgalaṁ
tad eva puṇyaṁ bhagavad-guṇodayam*

SYNONYMS

mṛṣāḥ—false; *giraḥ*—words; *tāḥ*—they; *hi*—indeed; *asatīḥ*—untrue; *asat-kathāḥ*—useless discussions of that which is not eternal; *na kathyate*—is not discussed; *yat*—wherein; *bhagavān*—the Personality of Godhead; *adhokṣajaḥ*—the transcendental Lord; *tat*—that; *eva*—alone; *satyaṁ*—true; *tat*—that; *u ha*—indeed; *eva*—alone; *maṅgalaṁ*—auspicious; *tat*—that; *eva*—alone; *puṇyam*—pious; *bhagavat-guṇa*—the qualities of the Supreme Personality; *udayam*—which manifests.

TRANSLATION

Words that do not describe the transcendental Personality of Godhead but instead deal with temporary matters are simply false and useless. Only those words that manifest the transcendental qualities of the Supreme Lord are actually truthful, auspicious and pious.

PURPORT

Sooner or later, all material literature and discussion must fail the test of time. On the other hand, the transcendental descriptions of the Supreme Lord can free us from the bondage of illusion and restore us to our eternal status as loving servants of the Lord. Although men who are like animals may criticize the glorification of the Absolute Truth, those who are civilized should go on vigorously propagating the transcendental glories of the Lord.

TEXT 50

तदेव रम्यं रुचिरं नवं नवं
तदेव शश्वन्मनसो महोत्सवम्
तदेव शोकार्णवशोषणं नृणां
यदुत्तमःश्लोकयशोऽनुगीयते

*tad eva ramyaṁ ruciraṁ navam navam
tad eva śaśvan manaso mahotsavam
tad eva śokārṇava-śoṣaṇam nṛṇām
yad uttamaḥśloka-yaśo 'nugīyate*

SYNONYMS

tat—that; *eva*—indeed; *ramyam*—attractive; *ruciram*—palatable; *navam navam*—newer and newer; *tat*—that; *eva*—indeed; *śaśvat*—constantly; *manasaḥ*—for the mind; *mahā-utsavam*—a great festival; *tat*—that; *eva*—indeed; *śoka-arṇava*—the ocean of misery; *śoṣaṇam*—that which dries; *nṛṇām*—for all persons; *yat*—in which; *uttamaḥśloka*—of the all-famous Supreme Personality of Godhead; *yaśaḥ*—the glories; *anugīyate*—are sung.

TRANSLATION

Those words describing the glories of the all-famous Personality of Godhead are attractive, relishable and ever fresh. Indeed, such words are a perpetual festival for the mind, and they dry up the ocean of misery.

TEXT 51

न यद्वचश्चित्रपदं हरेर्यशो
जगत्पवित्रं प्रगृणीत कर्हिचित्
तद् ध्वाङ्गतीर्त्थं न तु हंससेवितं
यत्राच्युतस्तत्र हि साधवोऽमलाः

na yad vacaś citra-padam harer yaśo
jagat-pavitram pragṛṇīta karhicit
tad dhvāṅkṣa-tīrtham na tu haṁsa-sevitam
yatrācyutas tatra hi sādhave 'malāḥ

SYNONYMS

na—not; *yat*—which; *vacaḥ*—vocabulary; *citra-padam*—decorative words; *hareḥ*—of the Lord; *yaśaḥ*—the glories; *jagat*—the universe; *pavitram*—sanctifying; *pragṛṇīta*—describe; *karhicit*—ever; *tat*—that;

dhvānkṣa—of the crows; *tīrtham*—a place of pilgrimage; *na*—not; *tu*—on the other hand; *hamsa*—by saintly persons situated in knowledge; *sevitam*—served; *yatra*—in which; *acyutaḥ*—Lord Acyuta (is described); *tatra*—there; *hi*—alone; *sādhavaḥ*—the saints; *amalāḥ*—who are pure.

TRANSLATION

Those words that do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered to be like unto a place of pilgrimage for crows, and are never resorted to by those situated in transcendental knowledge. The pure and saintly devotees take interest only in topics glorifying the infallible Supreme Lord.

TEXT 52

तद्वाग्विसर्गो जनताघसम्प्लवो
यस्मिन् प्रतिश्लोकमबद्धवत्यपि
नामान्यनन्तस्य यशोऽङ्कितानि यत्
शृण्वन्ति गायन्ति गृणन्ति साधवः

tad vāg-visargo janatāgha-samplavo
yasmin prati-ślokaṁ abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat
śṛṅvanti gāyanti gṛṅanti sādavaḥ

SYNONYMS

tat—that; *vāk*—vocabulary; *visargaḥ*—creation; *janatā*—of the people in general; *āgha*—of the sins; *samplavaḥ*—a revolution; *yasmin*—in which; *prati-ślokaṁ*—each and every stanza; *abaddhavati*—is irregularly composed;

api—although; *nāmāni*—the transcendental names, etc; *anantasya*—of the unlimited Lord; *yaśaḥ*—the glories; *aṅkitāni*—depicted; *yat*—which; *śṛṅvanti*—do hear; *gāyanti*—do sing; *gṛṇanti*—do accept; *sādhavaḥ*—the purified men who are honest.

TRANSLATION

On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes and so on of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest.

TEXT 53

नैष्कर्म्यमप्यच्युतभाववर्जितं
न शोभते ज्ञानमलं निरञ्जनम्
कुतः पुनः शश्वदभद्रमीश्वरे
न ह्यर्पितं कर्म यदप्यनुत्तमम्

naiṣkarmyam apy acyuta-bhāva-varjitaṁ
na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare
na hy arpitaṁ karma yad apy anuttamam

SYNONYMS

naiṣkarmyam—self-realization, being freed from the reactions of fruitive work;

api—although; *acyuta*—of the infallible Lord; *bhāva*—conception; *varjitam*—devoid of; *na*—does not; *śobhate*—look well; *jñānam*—transcendental knowledge; *alam*—actually; *nirañjanam*—free from designations; *kutaḥ*—where is; *punaḥ*—again; *śaśvat*—always; *abhadram*—uncongenial; *īśvare*—unto the Lord; *na*—not; *hi*—indeed; *arpitam*—offered; *karma*—fruitive work; *yat*—which is; *api*—even; *anuttamam*—unsurpassed.

TRANSLATION

Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of even the most properly performed fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?

PURPORT

This and the previous two verses are found in a slightly different form in the First Canto of *Śrīmad-Bhāgavatam* (1.5.10-12). The translations are based on Śrīla Prabhupāda's.

TEXT 54

यशःश्रियामेव परिश्रमः परो
वर्णाश्रमाचारतपःश्रुतादिषु
अविस्मृतिः श्रीधरपादपद्मयोर्
गुणानुवादश्रवणादरादिभिः

*yaśaḥ-śriyām eva pariśramaḥ paro
varṇāśramācāra-tapaḥ-śrutādiṣu*

*avismṛtiḥ śrīdhara-pāda-padmayor
guṇānuvāda-śravaṇādarādibhiḥ*

SYNONYMS

yaśaḥ—in fame; *śrīyām*—and opulence; *eva*—only; *pariśramaḥ*—the labor; *paraḥ*—great; *varṇa-āśrama-ācāra*—by one's execution of duties in the *varṇāśrama* system; *tapāḥ*—austerities; *śruta*—hearing of sacred scripture; *ādiṣu*—and so on; *avismṛtiḥ*—remembrance; *śrīdhara*—of the maintainer of the goddess of fortune; *pāda-padmayoḥ*—of the lotus feet; *guṇa-anuvāda*—of the chanting of the qualities; *śravaṇa*—by hearing; *ādara*—respecting; *ādibhiḥ*—and so on.

TRANSLATION

The great endeavor one undergoes in executing the ordinary social and religious duties of the *varēācrama* system, in performing austerities, and in hearing from the *Vedas* culminates only in the achievement of mundane fame and opulence. But by respecting and attentively hearing the recitation of the transcendental qualities of the Supreme Lord, the husband of the goddess of fortune, one can remember His lotus feet.

TEXT 55

अविस्मृतिः कृष्णपदारविन्दयोः
क्षिणोत्यभद्राणि च शं तनोति
सत्त्वस्य शुद्धिं परमात्मभक्तिं
ज्ञानं च विज्ञानविरागयुक्तम्

avismṛtiḥ kṛṣṇa-padāravindayoḥ

*kṣiṇoty abhadrāṇi ca śam tanoti
sattvasya śuddhim paramātma-bhaktim
jñānam ca vijñāna-virāga-yuktam*

SYNONYMS

avismṛtiḥ—remembrance; *kṛṣṇa-pada-aravindayoḥ*—of Lord Kṛṣṇa's lotus feet; *kṣiṇoti*—destroys; *abhadrāṇi*—everything inauspicious; *ca*—and; *śam*—good fortune; *tanoti*—expands; *sattvasya*—of the heart; *śuddhim*—the purification; *parama-ātma*—for the Supreme Soul; *bhaktim*—devotion; *jñānam*—knowledge; *ca*—and; *vijñāna*—with direct realization; *virāga*—and detachment; *yuktam*—endowed.

TRANSLATION

Remembrance of Lord Kṛṣṇa's lotus feet destroys everything inauspicious and awards the greatest good fortune. It purifies the heart and bestows devotion for the Supreme Soul, along with knowledge enriched with realization and renunciation.

TEXT 56

यूयं द्विजाग्र्या बत भूरिभागा
यच्छ्वदात्मन्यखिलात्मभूतम्
नारायणं देवमदेवमीशम्
अजस्रभावा भजताविवेश्य

*yūyaṁ dvijāgryā bata bhūri-bhāgā
yac chaśvad ātmany akhilātma-bhūtam
nārāyaṇaṁ devam adevam īśam*

ajasra-bhāvā bhajatāviveśya

SYNONYMS

yūyam—all of you; *dvija-agryāḥ*—O most eminent of *brāhmaṇas*; *bata*—indeed; *bhūri-bhāgāḥ*—extremely fortunate; *yat*—because; *śāśvat*—constantly; *ātmani*—in your hearts; *akhila*—of all; *ātma-bhūtam*—who is the ultimate Soul; *nārāyaṇam*—Lord Nārāyaṇa; *devam*—the Personality of Godhead; *adevam*—beyond whom there is no other god; *īśam*—the supreme controller; *ajasra*—without interruption; *bhāvāḥ*—having love; *bhajata*—you should worship; *āviveśya*—placing Him.

TRANSLATION

O most eminent of *brāhmaëas*, you are all indeed extremely fortunate, since you have already placed within your hearts Lord Śrī Nārāyaṇa—the Personality of Godhead, the supreme controller and the ultimate Soul of all existence—beyond whom there is no other god. You have undeviating love for Him, and thus I request you to worship Him.

TEXT 57

अहं च संस्मारित आत्मतत्त्वं
श्रुतं पुरा मे परमर्षिवक्त्रात्
प्रायोपवेशे नृपतेः परीक्षितः
सदस्यृषीणां महतां च शृण्वताम्

*ahaṁ ca saṁsmārita ātma-tattvaṁ
śrutaṁ purā me paramarṣi-vaktrāt
prāyopaveśe nṛpateḥ parīkṣitaḥ*

sadasy ṛṣiṅām mahatām ca śṛṇvatām

SYNONYMS

aham—I; *ca*—also; *saṁsmāritaḥ*—have been made to remember; *ātma-tattvam*—the science of the Supersoul; *śrutam*—heard; *purā*—previously; *me*—by me; *parama-ṛṣi*—of the greatest of sages, Śukadeva; *vaktrāt*—from the mouth; *prāya-upaveśe*—during the fast to death; *nṛpateḥ*—of the king; *parīkṣitaḥ*—Parīkṣit; *sadasi*—in the assembly; *ṛṣiṅām*—of sages; *mahatām*—great; *ca*—and; *śṛṇvatām*—while they were listening.

TRANSLATION

I also have now been fully reminded of the science of God, which I previously heard from the mouth of the great sage Śukadeva Gosvāmī. I was present in the assembly of great sages who heard him speak to King Parīkṣit as the monarch sat fasting until death.

TEXT 58

एतद्वः कथितं विप्राः
कथनीयोरुकर्मणः
माहात्म्यं वासुदेवस्य
सर्वाशुभविनाशनम्

*etad vaḥ kathitaṁ viprāḥ
kathanīyora-karmaṇaḥ
māhātmyaṁ vāsudevasya
sarvāśubha-vināśanam*

SYNONYMS

etat—this; *vaḥ*—to you; *kathitam*—narrated; *viprāḥ*—O *brāhmaṇas*; *kathanīya*—of Him who is most worthy of being described; *uru-karmaṇaḥ*—and whose activities are very great; *māhātmyam*—the glories; *vāsudevasya*—of Lord Vāsudeva; *sarva-aśubha*—all inauspiciousness; *vināśanam*—which completely destroys.

TRANSLATION

O *brāhmaṇas*, I have thus described to you the glories of the Supreme Lord Vāsudeva, whose extraordinary activities are most worthy of glorification. This narration destroys all that is inauspicious.

TEXT 59

य एतत्श्रावयेन्नित्यं
यामक्षणमनन्यधीः
श्लोकमेकं तदर्धं वा
पादं पादार्धमेव वा
श्रद्धावान् योऽनुशृणुयात्
पुनात्यात्मानमेव सः

ya etat śrāvayen nityaṁ
yāma-kṣaṇam ananya-dhīḥ
ślokaṁ ekaṁ tad-ardhaṁ vā
pādaṁ pādārdham eva vā
śraddhāvān yo 'nuśṛṇuyāt
punāty ātmānam eva saḥ

SYNONYMS

yaḥ—who; *etat*—this; *śrāvayet*—makes others hear; *nityam*—always; *yāma-kṣaṇam*—every hour and every minute; *ananya-dhīḥ*—with undeviated attention; *ślokaṃ*—verse; *ekam*—one; *tat-ardham*—half of that; *vā*—or; *pādam*—a single line; *pāda-ardham*—half a line; *eva*—indeed; *vā*—or; *śraddhā-vān*—with faith; *yaḥ*—who; *anuśṛṇuyāt*—hears from the proper source; *punāti*—purifies; *ātmānam*—his very self; *eva*—indeed; *saḥ*—he.

TRANSLATION

One who with undeviating attention constantly recites this literature at every moment of every hour, as well as one who faithfully hears even one verse or half a verse or a single line or even half a line, certainly purifies his very self.

TEXT 60

द्वादश्यामेकादश्यां वा
शृण्वन्नायुष्यवान् भवेत्
पठत्यनश्नन् प्रयतः
पूतो भवति पातकात्

dvādaśyām ekādaśyām vā
śṛṇvann āyusyavān bhavet
paṭhaty anaśnan prayataḥ
pūto bhavati pātakāt

SYNONYMS

dvādaśyām—on the twelfth day of either fortnight of the month;

ekādaśyām—on the auspicious eleventh day; *vā*—or; *śṛṇvan*—hearing; *āyuṣya-vān*—possessed of long life; *bhavet*—one becomes; *paṭhati*—if one recites; *anaśnan*—while refraining from eating; *prayataḥ*—with careful attention; *pūtaḥ*—purified; *bhavati*—one becomes; *pātakāt*—from sinful reactions.

TRANSLATION

One who hears this *Bhāgavatam* on the Ekādaśī or Dvādaśī day is assured of long life, and one who recites it with careful attention while fasting is purified of all sinful reactions.

TEXT 61

पुष्करे मथुरयां च
द्वारवत्यां यतात्मवान्
उपोष्य संहितामेतां
पठित्वा मुच्यते भयात्

puṣkare mathurayām ca
dvāravatyām yatātmavān
upoṣya saṁhitām etām
paṭhitvā mucyate bhayāt

SYNONYMS

puṣkare—at the holy place Puṣkara; *mathurāyām*—at Mathurā; *ca*—and; *dvāravatyām*—at Dvārakā; *yata-ātma-vān*—self-controlled; *upoṣya*—fasting; *saṁhitām*—literature; *etām*—this; *paṭhitvā*—reciting; *mucyate*—one becomes freed; *bhayāt*—from fear.

TRANSLATION

One who controls his mind, fasts at the holy places Puṣkara, Mathurā or Dvārakā, and studies this scripture will be freed from all fear.

TEXT 62

देवता मुनयः सिद्धाः
पितरो मनवो नृपाः
यच्छन्ति कामान् गृणतः
शृण्वतो यस्य कीर्तनात्

*devatā munayaḥ siddhāḥ
pitaro manavo nṛpāḥ
yacchanti kāmān gṛṇataḥ
śṛṇvato yasya kīrtanāt*

SYNONYMS

devatāḥ—the demigods; *munayaḥ*—the sages; *siddhāḥ*—the perfected yogīs; *pitarāḥ*—the forefathers; *manavaḥ*—the progenitors of mankind; *nṛpaḥ*—the kings of the earth; *yacchanti*—bestow; *kāmān*—desires; *gṛṇataḥ*—to one who is chanting; *śṛṇvataḥ*—or who is hearing; *yasya*—of which; *kīrtanāt*—because of the glorification.

TRANSLATION

Upon the person who glorifies this *Purāṇa* by chanting or hearing it, the demigods, sages, Siddhas, Pitās, Manus and kings of the earth bestow all desirable things.

TEXT 63

ऋचो यजूषि सामानि
द्विजोऽधीत्यानुविन्दते
मधुकुल्या घृतकुल्याः
पयःकुल्याश्च तत्फलम्

*ṛco yajūṁṣi sāmāni
dvijo 'dhītyānuvindate
madhu-kulyā gṛta-kulyāḥ
payah-kulyāś ca tat phalam*

SYNONYMS

ṛcaḥ—the mantras of the Ṛg Veda; *yajūṁṣi*—those of the Yajur Veda; *sāmāni*—and those of the Sāma Veda; *dvijaḥ*—a brāhmaṇa; *adhītya*—studying; *anuvindate*—obtains; *madhu-kulyāḥ*—rivers of honey; *gṛta-kulyāḥ*—rivers of ghee; *payah-kulyāḥ*—rivers of milk; *ca*—and; *tat*—that; *phalam*—fruit.

TRANSLATION

By studying this *Bhāgavatam*, a brāhmaṇa can enjoy the same rivers of honey, ghee and milk he enjoys by studying the hymns of the Ṛg, Yajur and Sāma Vedas.

TEXT 64

पुराणसंहितामेताम्
अधीत्य प्रयतो द्विजः

प्रोक्तं भगवता यत्
तत्पदं परमं ब्रजेत्

*purāṇa-saṁhitām etām
adhītya prayato dvijaḥ
proktaṁ bhagavatā yat tu
tat padaṁ paramaṁ vrajet*

SYNONYMS

purāṇa-saṁhitām—essential compilation of all the *Purāṇas*; *etām*—this; *adhītya*—studying; *prayataḥ*—carefully; *dvijaḥ*—a *brāhmaṇa*; *proktaṁ*—described; *bhagavatā*—by the Personality of Godhead; *yat*—which; *tu*—indeed; *tat*—that; *padaṁ*—position; *paramaṁ*—supreme; *vrajet*—he attains.

TRANSLATION

A *brāhmaṇa* who diligently reads this essential compilation of all the *Purāṇas* will go to the supreme destination, which the Supreme Lord Himself has herein described.

TEXT 65

विप्रोऽधीत्याप्नुयात्प्रज्ञां
राजन्योदधिमेखलाम्
वैश्यो निधिपतित्वं च
शूद्रः शुध्येत पातकात्

vipro 'dhītyāpnuyāt prajñām

rājanyodadhi-mekhalām
vaiśyo nidhi-patitvam ca
śūdraḥ śudhyeta pātakāt

SYNONYMS

vipraḥ—a *brāhmaṇa*; *adhītya*—studying; *āpnuyāt*—achieves;
prajñām—intelligence in devotional service; *rājanya*—a king;
udadhi-mekhalām—(the earth) bounded by the seas; *vaiśyaḥ*—a businessman;
nidhi—of treasures; *patitvam*—lordship; *ca*—and; *śūdraḥ*—a worker;
śudhyeta—becomes purified; *pātakāt*—from sinful reactions.

TRANSLATION

A *brāhmaëa* who studies the *Çrëmad-Bhāgavatam* achieves firm intelligence in devotional service, a king who studies it gains sovereignty over the earth, a *vaiçya* acquires great treasure and a *çūdra* is freed from sinful reactions.

TEXT 66

कलिमलसंहतिकालनोऽखिलेशो
हरिरितरत्र न गीयते ह्यभीक्षणम्
इह तु पुनर्भगवानशेषमूर्तिः
परिपठितोऽनुपदं कथाप्रसङ्गैः

kali-mala-saṁhati-kālano 'khileśo
harir itaratra na gīyate hy abhikṣṇam
iha tu punar bhagavān aśeṣa-mūrtiḥ
paripaṭhito 'nu-padaṁ kathā-prasaṅgaiḥ

SYNONYMS

kali—of the age of quarrel; *mala-saṁhati*—of all the contamination; *kālanah*—the annihilator; *akhila-īśah*—the supreme controller of all beings; *hariḥ*—Lord Hari; *itaratra*—elsewhere; *na gīyate*—is not described; *hi*—indeed; *abhikṣṇam*—constantly; *iha*—here; *tu*—however; *punaḥ*—on the other hand; *bhagavān*—the Personality of Godhead; *aśeṣa-mūrtiḥ*—who expands in unlimited personal forms; *pariṣaṭhitaḥ*—is openly described in narration; *anu-padam*—in each and every verse; *kathā-prasaṅgaiḥ*—on the pretext of stories.

TRANSLATION

Lord Hari, the supreme controller of all beings, annihilates the accumulated sins of the Kali age, yet other literatures do not constantly glorify Him. But that Supreme Personality of Godhead, appearing in His innumerable personal expansions, is abundantly and constantly described throughout the various narrations of this *Çrémad-Bhāgavatam*.

TEXT 67

तमहमजमनन्तमात्मतत्त्वं
जगदुदयस्थितिसंयमात्मशक्तिम्
द्युपतिभिरजशक्रशङ्कराद्यैर्
दुरवसितस्तवमच्युतं नतोऽस्मि

*tam aham ajam anantam ātma-tattvaṁ
jagad-udaya-sthiti-saṁyamātma-śaktim
dyu-patibhir aja-śakra-śaṅkarādyair*

duravasita-stavam acyutaṁ nato 'smi

SYNONYMS

tam—to Him; *aham*—I; *ajam*—to the unborn; *anantam*—the unlimited; *ātma-tattvam*—the original Supersoul; *jagat*—of the material universe; *udaya*—the creation; *sthiti*—maintenance; *saṁyama*—and destruction; *ātma-śaktim*—by whose personal energies; *dya-patibhiḥ*—by the masters of heaven; *aja-śakra-śaṅkara-ādyaiḥ*—headed by Brahmā, Indra and Śiva; *duravasita*—incomprehensible; *stavam*—whose praises; *acyutam*—to the infallible Supreme Lord; *nataḥ*—bowed down; *asmi*—I am.

TRANSLATION

I bow down to that unborn and infinite Supreme Soul, whose personal energies effect the creation, maintenance and destruction of the material universe. Even Brahmā, Indra, Śaṅkara and the other lords of the heavenly planets cannot fathom the glories of that infallible Personality of Godhead.

TEXT 68

उपचितनवशक्तिभिः स्व आत्मन्यु
उपरचितस्थिरजङ्गमालयाय
भगवत उपलब्धिमात्रधम्ने
सुरऋषभाय नमः सनातनाय

upacita-nava-śaktibhiḥ sva ātmanyu
uparacita-sthira-jaṅgamālayāya
bhagavata upalabdhi-mātra-dhamne
sura-ṛṣabhāya namaḥ sanātanāya

SYNONYMS

upacita—fully developed; *nava-śaktibhiḥ*—by His nine energies (*prakṛti*, *puruṣa*, *mahat*, false ego and the five subtle forms of perception); *sve ātmani*—within Himself; *uparacita*—arranged in proximity; *sthira jaṅgama*—of both the nonmoving and the moving living beings; *ālayāya*—the abode; *bhagavate*—to the Supreme Personality of Godhead; *upalabhdhi-mātra*—pure consciousness; *dhāmne*—whose manifestation; *sura*—of deities; *ṛṣabhāya*—the chief; *namaḥ*—my obeisances; *sanātanāya*—to the eternal Lord.

TRANSLATION

I offer my obeisances to the Supreme Personality of Godhead, who is the eternal Lord and the leader of all other deities, who by evolving His nine material energies has arranged within Himself the abode of all moving and nonmoving creatures, and who is always situated in pure, transcendental consciousness.

TEXT 69

स्वसुखनिभृतचेतास्तद्व्युदस्तान्यभावो
ऽप्यजितरुचिरलीलाकृष्टसारस्तदीयम्
व्यतनुत कृपया यस्तत्त्वदीपं पुराणं
तमखिलवृजिनघ्नं व्याससूनुं नतोऽस्मि

sva-sukha-nibhṛta-cetās tad-vyudastānya-bhāvo
'*py ajita-rucira-līlākṛṣṭa-sāras tadīyam*
vyatanuta kṛpayā yas tattva-dīpaṁ purāṇam

tam akhila-vṛjina-ghnam vyāsa-sūnum nato 'smi

SYNONYMS

sva-sukha—in the happiness of the self; *nibhṛta*—solitary; *cetāḥ*—whose consciousness; *tat*—because of that; *vyudasta*—given up; *anya-bhāvaḥ*—any other type of consciousness; *api*—although; *ajita*—of Śrī Kṛṣṇa, the unconquerable Lord; *rucira*—pleasing; *līlā*—by the pastimes; *ākṛṣṭa*—attracted; *sāraḥ*—whose heart; *tadīyam*—consisting of the activities of the Lord; *vyatanuta*—spread, manifested; *kṛpayā*—mercifully; *yaḥ*—who; *tattva-dīpam*—the bright light of the Absolute Truth; *purāṇam*—the *Purāṇa* (*Śrīmad-Bhāgavatam*); *tam*—unto Him; *akhila-vṛjina-ghnam*—defeating everything inauspicious; *vyāsa-sūnum*—son of Vyāsadeva; *nataḥ asmi*—I offer my obeisances.

TRANSLATION

Let me offer my respectful obeisances unto my spiritual master, the son of Vyāsadeva, Śukadeva Gosvāmī. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realization and was living in a secluded place, giving up all other types of consciousness, he became attracted by the pleasing, most melodious pastimes of Lord Śrī Kṛṣṇa. He therefore mercifully spoke this supreme *Purāṇa*, *Śrīmad-Bhāgavatam*, which is the bright light of the Absolute Truth and which describes the activities of the Lord.

PURPORT

Without offering respectful obeisances to Śukadeva Gosvāmī and other great *ācāryas* in his line, one cannot possibly gain the privilege of entering into the deep transcendental meaning of *Śrīmad-Bhāgavatam*.

Thus end the purports of the humble servants of His Divine Grace A.C.
Bhaktivedanta Swami Prabhupāda to the Twelfth Canto, Twelfth Chapter, of the
Śrīmad-Bhāgavatam, entitled "The Topics of Śrīmad-Bhāgavatam
Summarized."

13. The Glories of Śrīmad-Bhāgavatam

In this final chapter Śrī Sūta Gosvāmī describes the length of each of the *Purāṇas*, along with the subject matter of *Śrīmad-Bhāgavatam*, its purpose, how to give it as a gift, the glories of such gift-giving and the glories of chanting and hearing it.

The total corpus of the *Purāṇas* includes four hundred thousand verses, eighteen thousand of which constitute *Śrīmad-Bhāgavatam*. The Supreme Personality of Godhead, Nārāyaṇa, instructed Brahmā in this *Śrīmad-Bhāgavatam*, whose narrations produce detachment from matter and which contains the essence of all the *Vedānta*. One who gives the *Śrīmad-Bhāgavata Purāṇa* as a gift will attain the highest destination. Among all the *Purāṇas*, *Śrīmad-Bhāgavatam* is the best, and it is the most dear thing to the Vaiṣṇavas. It reveals that spotless, supreme knowledge accessible to the *paramahamsas*, and it also reveals the process by which one can become free from the reactions of material work—a process enriched with knowledge, renunciation and devotion.

Having thus glorified the *Bhāgavatam*, Sūta Gosvāmī meditates upon Lord Śrī Nārāyaṇa as the original Absolute Truth, who is perfectly pure, free from all contamination, devoid of sorrow and immortal. Then he offers obeisances to the greatest *yogī*, Śrī Śukadeva, who is nondifferent from the Absolute

Truth. Finally, praying with true devotion, Sūta Gosvāmī offers respects to the Supreme Personality of Godhead, Lord Śrī Hari, who takes away all misery.

TEXT 1

सूत उवाच

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैर्
वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः

sūta uvāca

*yam brahmā varuṇendra-rudra-marutaḥ stunvanti divyaiḥ stavair
vedaiḥ sāṅga-pada-kramoṇiṣadair gāyanti yaṁ sāma-gāḥ
dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino
yasyāntaṁ na viduḥ surāsura-gaṇā devāya tasmai namaḥ*

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *yam*—whom; *brahmā*—Lord Brahmā; *varuṇa-indra-rudra-marutaḥ*—as well as Varuṇa, Indra, Rudra and the Maruts; *stunvanti*—praise; *divyaiḥ*—with transcendental; *stavaiḥ*—prayers; *vedaiḥ*—with the Vedas; *sa*—along with; *aṅga*—the corollary branches; *pada-krama*—the special sequential arrangement of *mantras*; *uṇiṣadaiḥ*—and the *Uṇiṣads*; *gāyanti*—they sing about; *yam*—whom; *sāma-gāḥ*—the singers of the *Sāma Veda*; *dhyāna*—in meditative trance; *avasthita*—situated; *tad-gatena*—which is fixed upon Him; *manasā*—within the mind; *paśyanti*—they see; *yam*—whom; *yoginaḥ*—the mystic *yogīs*; *yasya*—whose; *antaṁ*—end; *na viduḥ*—they do not know; *sura-asura-gaṇāḥ*—all the demigods and demons; *devāya*—to the Supreme

Personality of Godhead; *tasmai*—to Him; *namaḥ*—obeisances.

TRANSLATION

Sūta Gosvāmī said: Unto that personality whom Brahmā, Varuṇa, Indra, Rudra and the Maruts praise by chanting transcendental hymns and reciting the Vedas with all their corollaries, pada-kramas and Upaniṣads, to whom the chanters of the Sāma Veda always sing, whom the perfected yogīs see within their minds after fixing themselves in trance and absorbing themselves within Him, and whose limit can never be found by any demigod or demon—unto that Supreme Personality of Godhead I offer my humble obeisances.

TEXT 2

पृष्ठे भ्राम्यदमन्दमन्दरगिरिग्रावाग्रकण्डूयनान्
निद्रालोः कमठाकृतेर्भगवतः श्वासानिलाः पान्तु वः
यत्संस्कारकलानुवर्तनवशाद्वेलानिभेनाम्भसां
यातायातमतन्द्रितं जलनिधेर्नाद्यापि विश्राम्यति

*prṣṭhe bhrāmyad amanda-mandara-giri-grāvāgra-kaṇḍūyanān
nidrāloḥ kamaṭhākṛter bhagavataḥ śvāsānilāḥ pāntu vaḥ
yat-saṁskāra-kalānuvartana-vaśād velā-nibhenāmbhasām
yātāyātam atandritaṁ jala-nidher nādyāpi viśrāmyati*

SYNONYMS

prṣṭhe—upon His back; *bhrāmyat*—rotating; *amanda*—most heavy; *mandara-giri*—of Mandara Mountain; *grāva-agra*—by the edges of the stones; *kaṇḍūyanāt*—by the scratching; *nidrāloḥ*—who became sleepy; *kamaṭha-ākṛteḥ*—in the form of a tortoise; *bhagavataḥ*—of the Supreme

Personality of Godhead; *śvāsa*—coming from the breathing; *anilāḥ*—the winds; *pāntu*—may they protect; *vaḥ*—all of you; *yat*—of which; *saṃskāra*—of the remnants; *kalā*—the traces; *anuvartana-vaśāt*—as the effect of following; *velā-nibhena*—by that which resembles the flow; *ambhasām*—of the water; *yāta-āyātam*—the coming and going; *atandritam*—ceaseless; *jala-nidheḥ*—of the ocean; *na*—does not; *adya api*—even today; *viśrāmyati*—stop.

TRANSLATION

When the Supreme Personality of Godhead appeared as Lord Kūrma, a tortoise, His back was scratched by the sharp-edged stones lying on massive, whirling Mount Mandara, and this scratching made the Lord sleepy. May you all be protected by the winds caused by the Lord's breathing in this sleepy condition. Ever since that time, even up to the present day, the ocean tides have imitated the Lord's inhalation and exhalation by piously coming in and going out.

PURPORT

At times we alleviate an itching sensation by blowing upon it. Similarly, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains, the breathing of the Supreme Personality of Godhead can alleviate the itching sensation within the minds of mental speculators, as well as the itching of the material senses of conditioned souls engaged in sense gratification. Thus by meditating on the windy breath of Lord Kūrma—the tortoise incarnation—all categories of conditioned souls can be relieved of the deficiencies of material existence and come to the liberated, spiritual platform. One must simply allow the pastimes of Lord Kūrma to blow within one's heart like a favorable breeze; then one will surely find spiritual peace.

TEXT 3

पुराणसङ्ख्यासम्भूतिम्
अस्य वाच्यप्रयोजने
दानं दानस्य माहात्म्यं
पाठादेश्च निबोधत

*purāṇa-saṅkhyā-sambhūtim
asya vācya-prayojane
dānam dānasya māhātmyam
pāṭhādeś ca nibodhata*

SYNONYMS

purāṇa—of the *Purāṇas*; *saṅkhyā*—of the counting (of verses); *sambhūtim*—the summation; *asya*—of this *Bhāgavatam*; *vācya*—the subject matter; *prayojane*—and the purpose; *dānam*—the method of giving as a gift; *dānasya*—of such gift-giving; *māhātmyam*—the glories; *pāṭha-ādeḥ*—of teaching and so on; *ca*—and; *nibodhata*—please hear.

TRANSLATION

Now please hear a summation of the verse length of each of the *Purāṇas*. Then hear of the prime subject and purpose of this *Bhāgavata Purāṇa*, the proper method of giving it as a gift, the glories of such gift-giving, and finally the glories of hearing and chanting this literature.

PURPORT

Śrīmad-Bhāgavatam is the best of all *Purāṇas*. Śrīla Viśvanātha Cakravartī Ṭhākura explains that the other *Purāṇas* will now be mentioned just as the assistants of a king are mentioned in connection with his glorification.

TEXTS 4-9

ब्राह्मं दश सहस्राणि
पाद्मं पञ्चोत्तराष्ट्रं च
श्रीवैष्णवं त्रयोविंशच्च
चतुर्विंशति शैवकम्

दशाष्टौ श्रीभागवतं
नारदं पञ्चविंशति
मार्कण्डं नव वाह्यं च
दशपञ्च चतुःशतम्

चतुर्दश भविष्यं स्यात्
तथा पञ्चशतानि च
दशाष्टौ ब्रह्मवैवर्तं
लैङ्गमेकादशैव तु

चतुर्विंशति वाराहम्
एकाशीतिसहस्रकम्
स्कान्दं शतं तथा चैकं
वामनं दश कीर्तितम्

कौर्म सप्तदशाख्यातं
मात्स्यं तत्तु चतुर्दश
एकोनविंशत्सौपर्णं

ब्रह्माण्डं द्वादशैव तु

एवं पुराणसन्दोहश्च

चतुर्लक्ष उदाहृतः

तत्राष्टदशसाहस्रं

श्रीभागवतं इष्यते

*brāhmaṁ daśa sahasrāṇi
pādmaṁ pañconā-ṣaṣṭi ca
śrī-vaiṣṇavaṁ trayo-vimśac
catur-vimśati śaivakam*

*daśāṣṭau śrī-bhāgavataṁ
nāradaṁ pañca-vimśati
mārkaṇḍaṁ nava vāhnaṁ ca
daśa-pañca catuḥ-śatam*

*catur-daśa bhaviṣyaṁ syāt
tathā pañca-śatāni ca
daśāṣṭau brahma-vaivartaṁ
laiṅgam ekādaśaiva tu*

*catur-vimśati vārāham
ekāśīti-sahasrakam
skāndaṁ śataṁ tathā caikaṁ
vāmanaṁ daśa kīrtitam*

*kaurmaṁ sapta-daśākhyātaṁ
mātsyaṁ tat tu catur-daśa
ekona-vimśat sauparṇaṁ
brahmāṇḍaṁ dvādaśaiva tu*

evam purāṇa-sandohaś
catur-lakṣa udāhṛtaḥ
tatrāṣṭadaśa-sāhasram
śrī-bhāgavatam iṣyate

SYNONYMS

brāhmam—the *Brahmā Purāṇa*; *daśa*—ten; *sahasrāṇi*—thousands; *pādmam*—the *Padma Purāṇa*; *pañca-ūna-ṣaṣṭi*—five less than sixty; *ca*—and; *śrī-vaiṣṇavam*—the *Viṣṇu Purāṇa*; *trayaḥ-vimśat*—twenty-three; *catuḥ-vimśati*—twenty-four; *śaivakam*—the *Śiva Purāṇa*; *daśa-aṣṭau*—eighteen; *śrī-bhāgavatam*—*Śrīmad-Bhāgavatam*; *nāradam*—the *Nārada Purāṇa*; *pañca-vimśati*—twenty-five; *mārkaṇḍam*—the *Mārkaṇḍeya Purāṇa*; *nava*—nine; *vāhnam*—the *Agni Purāṇa*; *ca*—and; *daśa-pañca-catuḥ-śatam*—fifteen thousand four hundred; *catuḥ-daśa*—fourteen; *bhaviṣyam*—the *Bhaviṣya Purāṇa*; *syāt*—consists of; *tathā*—plus; *pañca-śatāni*—five hundred (verses); *ca*—and; *daśa-aṣṭau*—eighteen; *brahma-vaivartam*—the *Brahma-vaivarta Purāṇa*; *laiṅgam*—the *Liṅga Purāṇa*; *ekādaśa*—eleven; *eva*—indeed; *tu*—and; *catuḥ-vimśati*—twenty-four; *vārāham*—the *Varāha Purāṇa*; *ekāśīti-sahasrakam*—eighty-one thousand; *skāndam*—the *Skanda Purāṇa*; *śatam*—hundred; *tathā*—plus; *ca*—and; *ekam*—one; *vāmanam*—the *Vāmana Purāṇa*; *daśa*—ten; *kīrtitam*—is described; *kaurmam*—the *Kūrma Purāṇa*; *sapta-daśa*—seventeen; *ākhyātam*—is said; *mātsyam*—the *Matsya Purāṇa*; *tat*—that; *tu*—and; *catuḥ-daśa*—fourteen; *eka-ūna-vimśat*—nineteen; *sauparṇam*—the *Garuḍa Purāṇa*; *brahmāṇḍam*—the *Brahmāṇḍa Purāṇa*; *dvādaśa*—twelve; *eva*—indeed; *tu*—and; *evam*—in this way; *Purāṇa*—of the *Purāṇas*; *sandohaḥ*—the sum; *catuḥ-lakṣaḥ*—four hundred thousand; *udāhṛtaḥ*—is described; *tatra*—therein; *aṣṭa-daśa-sāhasram*—eighteen thousand; *śrī-bhāgavatam*—*Śrīmad-Bhāgavatam*; *iṣyate*—is said.

TRANSLATION

The *Brahmā Purāëa* consists of ten thousand verses, the *Padma Purāëa* of fifty-five thousand, *Çré Viñëu Purāëa* of twenty-three thousand, the *Çiva Purāëa* of twenty-four thousand and *Çrémad-Bhāgavatam* of eighteen thousand. The *Nārada Purāëa* has twenty-five thousand verses, the *Mārkaëöeya Purāëa* nine thousand, the *Agni Purāëa* fifteen thousand four hundred, the *Bhaviñya Purāëa* fourteen thousand five hundred, the *Brahma-vaivarta Purāëa* eighteen thousand and the *Liiga Purāëa* eleven thousand. The *Varāha Purāëa* contains twenty-four thousand verses, the *Skanda Purāëa* eighty-one thousand one hundred, the *Vāmana Purāëa* ten thousand, the *Kürma Purāëa* seventeen thousand, the *Matsya Purāëa* fourteen thousand, the *Garuöa Purāëa* nineteen thousand and the *Brahmääöa Purāëa* twelve thousand. Thus the total number of verses in all the *Purāëas* is four hundred thousand. Eighteen thousand of these, once again, belong to the beautiful *Bhāgavatam*.

PURPORT

Śrīla Jīva Gosvāmī has quoted from the *Matsya Purāṇa* as follows:

*aṣṭādaśa purāṇāni
kṛtvā satyavatī-sutaḥ
bhāratākhyānam akhilam
cakre tad-upabṛmhitam*

*lakṣaṇaikena tat proktaṁ
vedārtha-paribṛmhitam
vālmīkināpi yat proktaṁ
rāmopakhyānam uttamam*

*brahmaṇābhihitam tac ca
śata-koṭi-ḥpravistarāt*

*āhṛtya nāradenaiva
vālmikāya punaḥ punaḥ*

*vālmīkinā ca lokeṣu
dharma-kāmārtha-sādhanam
evam sa-pādāḥ pañcaite
lakṣās teṣu prakīrtitāḥ*

"After compiling the eighteen *Purāṇas*, Vyāsadeva, the son of Satyavatī, composed the entire *Mahābhārata*, which contains the essence of all the *Purāṇas*. It consists of over one hundred thousand verses and is filled with all the ideas of the *Vedas*. There is also the account of the pastimes of Lord Rāmacandra, spoken by Vālmīki—an account originally related by Lord Brahmā in one billion verses. That *Rāmāyaṇa* was later summarized by Nārada and related to Vālmīki, who further presented it to mankind so that human beings could attain the goals of religiosity, sense gratification and economic development. The total number of verses in all the *Purāṇas* and *itihāsas* (histories) is thus known in human society to amount to 525,000."

Śrīla Viśvanātha Cakravartī Ṭhākura points out that in the First Canto, Third Chapter, of this work, after Sūta Gosvāmī lists the incarnations of Godhead, he adds the special phrase *kṛṣṇas tu bhagavān svayam*: [SB 1.3.28] "But Kṛṣṇa is the original Personality of Godhead." Similarly, after mentioning all of the *Purāṇas*, Śrī Suta Gosvāmī again mentions the *Śrīmad-Bhāgavatam* to emphasize that it is the chief of all Purāṇic literatures.

TEXT 10

इदं भगवता पूर्वं
ब्रह्मणे नाभिपङ्कजे
स्थिताय भवभीताय

कारुण्यात्सम्प्रकाशितम्

*idam bhagavatā pūrvam
brahmaṇe nābhi-ṣaṅkaje
sthitāya bhava-bhītāya
kāruṇyāt samprakāśitam*

SYNONYMS

idam—this; *bhagavatā*—by the Supreme Personality of Godhead; *pūrvam*—first; *brahmaṇe*—to Brahmā; *nābhi-ṣaṅkaje*—upon the lotus growing from the navel; *sthitāya*—who was situated; *bhava*—of material existence; *bhītāya*—who was fearful; *kāruṇyāt*—out of mercy; *samprakāśitam*—was fully revealed.

TRANSLATION

It was to Lord Brahmā that the Supreme Personality of Godhead first revealed the *Śrīmad-Bhāgavatam* in full. At the time, Brahmā, frightened by material existence, was sitting on the lotus flower that had grown from the Lord's navel.

PURPORT

Lord Kṛṣṇa enlightened Brahmā with the knowledge of *Śrīmad-Bhāgavatam* before the creation of this universe, as indicated here by the word *pūrvam*. Also, the first verse of the *Bhāgavatam* states, *tene brahma hṛdā ya ādi-kavaye*: [SB 1.1.1] "Lord Kṛṣṇa expanded perfect knowledge into the heart of Lord Brahmā." Because conditioned souls can experience only temporary objects, which are created, maintained and destroyed, they cannot readily understand that *Śrīmad-Bhāgavatam* is an eternal, transcendental literature nondifferent from the Absolute Truth.

As stated in the *Muṇḍaka Upaniṣad* (1.1.1):

*brahmā devānām prathamah sambabhūva
viśvasya kartā bhuvanasya goptā
sa brahma-vidyām sarva-vidyā-pratiṣṭhām
atharvāya jyeṣṭha-putrāya prāha*

"Among all the demigods, Brahmā was the first to take birth. He is the creator of this universe and also its protector. To his eldest son, Atharvā, He instructed the spiritual science of the self, which is the basis of all other branches of knowledge." Despite his exalted position, however, Brahmā still fears the influence of the Lord's illusory potency. Thus this energy seems virtually insurmountable. But Lord Caitanya is so kind that during His missionary activities in eastern and southern India, He freely distributed Kṛṣṇa consciousness to everyone, urging them to become teachers of *Bhagavad-gītā*. Lord Caitanya, who is Kṛṣṇa Himself, encouraged the people by saying, "By My order just become a teacher of Lord Kṛṣṇa's message and save this country. I assure you that the waves of *māyā* will never stop your progress." (Cc. *Madhya* 7.128)

If we give up all sinful activities and engage constantly in the *saṅkīrtana* movement of Caitanya Mahāprabhu, victory is assured in our personal lives and also in our missionary efforts.

TEXTS 11-12

आदिमध्यावसानेषु
वैराग्याख्यानसंयुतम्
हरिलीलाकथाव्राता-
मृतानन्दितसत्सुरम्

सर्ववेदान्तसारं यद्
ब्रह्मात्मैकत्वलक्षणम्
वस्त्वद्वितीयं तन्निष्ठं
कैवल्यैकप्रयोजनम्

*ādi-madhyāvasāneṣu
vairāgyākhyāna-saṁyutam
hari-līlā-kathā-vrātā-
mṛtānandita-sat-suram*

*sarva-vedānta-sāraṁ yad
brahmātmaikatva-lakṣaṇam
vastv advitīyaṁ tan-niṣṭhaṁ
kaivalyaika-prayojanam*

SYNONYMS

ādi—in the beginning; *madhya*—the middle; *avasāneṣu*—and the end; *vairāgya*—concerning renunciation of material things; *ākhyāna*—with narrations; *saṁyutam*—full; *hari-līlā*—of the pastimes of Lord Hari; *kathā-vrāta*—of the many discussions; *amṛta*—by the nectar; *ānandita*—in which are made ecstatic; *sat-suram*—the saintly devotees and demigods; *sarva-vedānta*—of all the Vedānta; *sāra*—the essence; *yad*—which; *brahma*—the Absolute Truth; *ātma-ekatva*—in terms of nondifference from the spirit soul; *lakṣaṇam*—characterized; *vastu*—the reality; *advitīyam*—one without a second; *tat-niṣṭham*—having that as its prime subject matter; *kaivalya*—exclusive devotional service; *eka*—the only; *prayojanam*—ultimate goal.

TRANSLATION

From beginning to end, the *Çrëmad-Bhägavatam* is full of narrations that encourage renunciation of material life, as well as nectarean accounts of Lord Hari's transcendental pastimes, which give ecstasy to the saintly devotees and demigods. This *Bhägavatam* is the essence of all *Vedänta* philosophy because its subject matter is the Absolute Truth, which, while nondifferent from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth.

PURPORT

Vairāgya, renunciation, means giving up everything that has no relation with the Absolute Truth. Saintly devotees and demigods are enthused by the nectar of the Lord's spiritual pastimes, which are the essence of all Vedic knowledge. Vedic knowledge elaborately negates the ultimate reality of material things by emphasizing their temporary, fleeting existence. The ultimate goal is *vastu*, the factual substance, which is *advitīyam*, one without a second. That unique Absolute Truth is a transcendental person far beyond the mundane categories and characteristics of personality found in our pale material world. Thus the ultimate goal of *Śrīmad-Bhägavatam* is to train the sincere reader in love of Godhead. Lord Kṛṣṇa is supremely lovable because of His eternal, transcendental qualities. The beauty of this world is a dim reflection of the unlimited beauty of the Lord. Without compromise, *Śrīmad-Bhägavatam* persistently declares the glories of the Absolute Truth and is therefore the supreme spiritual literature, awarding a full taste of the nectar of love of Kṛṣṇa in full Kṛṣṇa consciousness.

TEXT 13

प्रौष्ठपद्यां पौर्णमास्यां
हेमसिंहसमन्वितम्

ददाति यो भागवतं
स याति परमां गतिम्

prauṣṭhapadyām paurṇamāsyām
hema-siṃha-samanvitam
dadāti yo bhāgavatam
sa yāti paramām gatim

SYNONYMS

prauṣṭhapadyām—in the month of Bhādra; *paurṇamāsyām*—on the full-moon day; *hema-siṃha*—upon a golden throne; *samanvitam*—seated; *dadāti*—gives as a gift; *yaḥ*—who; *bhāgavatam*—*Śrīmad-Bhāgavatam*; *saḥ*—he; *yāti*—goes; *paramām*—to the supreme; *gatim*—destination.

TRANSLATION

If on the full moon day of the month of Bhādra one places *Çrémad-Bhāgavatam* on a golden throne and gives it as a gift, he will attain the supreme transcendental destination.

PURPORT

One should place *Śrīmad-Bhāgavatam* on a golden throne because it is the king of all literature. On the full-moon day of the month of Bhādra, the sun, which is compared to this king of literatures, is present in the constellation Leo and looks as if raised up on a royal throne. (According to astrology, the sun is said to be exalted in the sign of Leo). Thus one may unreservedly worship *Śrīmad-Bhāgavatam*, the supreme divine scripture.

TEXT 14

राजन्ते तावदन्यानि
पुराणानि सतां गणे
यावद्भागवतं नैव
श्रूयतेऽमृतसागरम्

*rājante tāvad anyāni
purāṇāni satām gaṇe
yāvad bhāgavatam naiva
śrūyate 'mṛta-sāgaram*

SYNONYMS

rājante—they shine forth; *tāvat*—that long; *anyāni*—the other; *purāṇāni*—Purāṇas; *satām*—of saintly persons; *gaṇe*—in the assembly; *yāvat*—as long as; *bhāgavatam*—Śrīmad-Bhāgavatam; *na*—not; *eva*—indeed; *śrūyate*—is heard; *amṛta-sāgaram*—the great ocean of nectar.

TRANSLATION

All other Puranic scriptures shine forth in the assembly of saintly devotees only as long as that great ocean of nectar, *Śrīmad-Bhāgavatam*, is not heard.

PURPORT

Other Vedic literatures and other scriptures of the world remain prominent until the *Śrīmad-Bhāgavatam* is duly heard and understood. *Śrīmad-Bhāgavatam* is the ocean of nectar and the supreme literature. By faithful hearing, recitation and distribution of *Śrīmad-Bhāgavatam*, the world will be sanctified and other, inferior literatures will fade to minor status.

TEXT 15

सर्ववेदान्तसारं हि
श्रीभागवतमिष्यते
तद्रसामृततृप्तस्य
नान्यत्र स्याद्रतिः क्वचित्

*sarva-vedānta-sāraṁ hi
śrī-bhāgavatam iṣyate
tad-rasāmṛta-tr̥ptasya
nānyatra syād ratiḥ kvacit*

SYNONYMS

sarva-vedānta—of all *Vedānta* philosophy; *sāraṁ*—the essence; *hi*—indeed; *śrī-bhāgavatam*—*Śrīmad-Bhāgavatam*; *iṣyate*—is said to be; *tat*—of it; *rasa-amṛta*—by the nectarean taste; *tr̥ptasya*—for one who is satisfied; *na*—not; *anyatra*—elsewhere; *syāt*—there is; *ratiḥ*—attraction; *kvacit*—ever.

TRANSLATION

Çrēmad-Bhāgavatam is declared to be the essence of all *Vedānta* philosophy. One who has felt satisfaction from its nectarean mellow will never be attracted to any other literature.

TEXT 16

निम्नगानां यथा गङ्गा
देवानामच्युतो यथा
वैष्णवानां यथा शम्भुः

पुराणानामिदमस्तथा

*nimna-gānām yathā gaṅgā
devānām acyuto yathā
vaiṣṇavānām yathā śambhuḥ
purāṇānām idam tathā*

SYNONYMS

nimna-gānām—of rivers flowing down to the sea; *yathā*—as; *gaṅgā*—the Ganges; *devānām*—of all deities; *acyutaḥ*—the infallible Supreme Personality of Godhead; *yathā*—as; *vaiṣṇavānām*—of devotees of Lord Viṣṇu; *yathā*—as; *śambhuḥ*—Śiva; *purāṇānām*—of *Purāṇas*; *idam*-this; *tathā*—similarly.

TRANSLATION

Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta the supreme among deities and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so *Çrémad-Bhāgavatam* is the greatest of all *Purāëas*.

TEXT 17

क्षेत्राणां चैव सर्वेषां
यथा काशी ह्यनुत्तमा
तथा पुराणव्रातानां
श्रीमद्भागवतं द्विजाः

*kṣetrāṇām caiva sarveṣām
yathā kāśī hy anuttamā
tathā purāṇa-vrātānām*

śrīmad-bhāgavatam dvijāḥ

SYNONYMS

kṣetrāṇām—of holy places; *ca*—and; *eva*—indeed; *sarveṣām*—of all; *yathā*—as; *kāśī*—Benares; *hi*—indeed; *anuttamā*—unexcelled; *tathā*—thus; *purāṇa-vrātānām*—of all the *Purāṇas*; *śrīmat-bhāgavatam-Śrīmad-Bhāgavatam*; *dvijāḥ*—O *brāhmaṇas*.

TRANSLATION

O *brāhmaṇas*, in the same way that the city of Kāśī is unexcelled among holy places, *Çrēmad-Bhāgavatam* is supreme among all the *Purāṇas*.

TEXT 18

श्रीमद्भागवतं पुराणममलं यद्वैष्णवानां प्रियं
यस्मिन् पारमहंस्यमेकममलं ज्ञानं परं गीयते
तत्र ज्ञानविरागभक्तिसहितं नैष्कर्म्यमाविस्कृतं
तच्छृण्वन् सुपठन् विचारणपरो भक्त्या विमुच्येन्नरः

*śrīmad-bhāgavatam purāṇam amalam yad vaiṣṇavānām priyam
yasmin pāramahṁsyam ekam amalam jñānam param gīyate
tatra jñāna-virāga-bhakti-sahitam naiṣkarmyam āviskṛtam
tac chṛṇvan su-ṣaṭhan vicāraṇa-ṣaro bhaktyā vimucyen naraḥ*

SYNONYMS

śrīmat-bhāgavatam—*Śrīmad-Bhāgavatam*; *purāṇam*—the *Purāṇa*; *amalam*—perfectly pure; *yat*—which; *vaiṣṇavānām*—to the *Vaiṣṇavas*; *priyam*—most dear; *yasmin*—in which; *pāramahṁsyam*—attainable by the

topmost devotees; *ekam*—exclusive; *amalam*—perfectly pure; *jñānam*—knowledge; *param*—supreme; *gīyate*—is sung; *tatra*—there; *jñāna-virāga-bhakti-sahitam*—together with knowledge, renunciation and devotion; *naiṣkarmyam*—freedom from all material work; *āviṣkṛtam*—is revealed; *tat*—that; *śṛṇvan*—hearing; *su-paṭhan*—properly chanting; *vicāraṇa-paraḥ*—who is serious about understanding; *bhaktyā*—with devotion; *vimucyeta*—becomes totally liberated; *naraḥ*—a person.

TRANSLATION

Çrémad-Bhāgavatam is the spotless *Purāēa*. It is most dear to the Vaiṣṇavas because it describes the pure and supreme knowledge of the *paramahaṅsas*. This *Bhāgavatam* reveals the means for becoming free from all material work, together with the processes of transcendental knowledge, renunciation and devotion. Anyone who seriously tries to understand *Çrémad-Bhāgavatam*, who properly hears and chants it with devotion, becomes completely liberated.

PURPORT

Because *Śrīmad-Bhāgavatam* is completely free of contamination by the modes of nature, it is endowed with extraordinary spiritual beauty and is therefore dear to the pure devotees of the Lord. The word *pāramahamsyam* indicates that even completely liberated souls are eager to hear and narrate *Śrīmad-Bhāgavatam*. Those who are trying to be liberated should faithfully serve this literature by hearing and reciting it with faith and devotion.

TEXT 19

कस्मै येन विभासितोऽयमतुलो ज्ञानप्रदीपः पुरा
तद्रूपेण च नारदाय मुनये कृष्णाय तद्रूपिणा
योगीन्द्राय तदात्मनाथ भगवद्राताय कारुण्यतसु

तच्छुद्धं विमलं विशोकममृतं सत्यं परं धीमहि

*kasmai yena vibhāsito 'yam atulo jñāna-pradīpaḥ purā
tad-rūpeṇa ca nārādāya munaye kṛṣṇāya tad-rūpiṇā
yogīndrāya tad-ātmanātha bhagavad-rātāya kārūṇyatas
tac chuddham vimalam viśokam amṛtam satyam param dhīmahī*

SYNONYMS

kasmai—unto Brahmā; *yena*—by whom; *vibhāsitaḥ*—thoroughly revealed; *ayam*—this; *atulaḥ*—incomparable; *jñāna*—of transcendental knowledge; *pradīpaḥ*—the torchlight; *purā*—long ago; *tad-rūpeṇa*—in the form of Brahmā; *ca*—and; *nārādāya*—to Nārada; *munaye*—the great sage; *kṛṣṇāya*—to Kṛṣṇa-dvaipāyana Vyāsa; *tad-rūpiṇā*—in the form of Nārada; *yogi-indrāya*—to the best of yogīs, Śukadeva; *tad-ātmanā*—as Nārada; *atha*—then; *bhagavat-rātāya*—to Parīkṣit Mahārāja; *kārūṇyataḥ*—out of mercy; *tat*—that; *śuddham*—pure; *vimalam*—uncontaminated; *viśokam*—free from misery; *amṛtam*—immortal; *satyam*—upon the truth; *param*—supreme; *dhīmahī*—I meditate.

TRANSLATION

I meditate upon that pure and spotless Supreme Absolute Truth, who is free from suffering and death and who in the beginning personally revealed this incomparable torchlight of knowledge to Brahmā. Brahmā then spoke it to the sage Nārada, who narrated it to Kṛṣṇa-dvaipāyana Vyāsa. Śrīla Vyāsa revealed this *Bhāgavatam* to the greatest of sages, Śukadeva Gosvāmī, and Śukadeva mercifully spoke it to Mahārāja Parīkṣit.

PURPORT

The first verse of *Śrīmad-Bhāgavatam* states, *satyam param dhīmahī* [SB

1.1.1]—"I meditate upon the Supreme Truth"—and now at the conclusion of this magnificent transcendental literature, the same auspicious sounds are vibrated. The words *tad-rūpeṇa*, *tad-rūpiṇā* and *tad-ātmanā* in this verse clearly indicate that Lord Kṛṣṇa Himself originally spoke *Śrīmad-Bhāgavatam* to Brahmā and then continued to speak this literature through the agency of Nārada Muni, Dvaipāyana Vyāsa, Śukadeva Gosvāmī and other great sages. In other words, whenever saintly devotees vibrate *Śrīmad-Bhāgavatam*, it is to be understood that Lord Kṛṣṇa Himself is speaking the Absolute Truth through the agency of His pure representatives. Anyone who submissively hears this literature from the Lord's bona fide devotees transcends his conditioned state and becomes qualified to meditate upon the Absolute Truth and serve Him.

TEXT 20

नमस्तस्मै भगवते
वासुदेवाय साक्षिणे
य इदम्कृपया कस्मै
व्याचक्षे मुमुक्षवे

*namas tasmai bhagavate
vāsudevāya sākṣiṇe
ya idam kṛpayā kasmai
vyācacakṣe mumukṣave*

SYNONYMS

namaḥ—obeisances; *tasmai*—to Him; *bhagavate*—the Supreme Personality of Godhead; *vāsudevāya*—Lord Vāsudeva; *sākṣiṇe*—the supreme witness; *yaḥ*—who; *idam*—this; *kṛpayā*—out of mercy; *kasmai*—to Brahmā; *vyācacakṣe*—explained; *mumukṣave*—who was desiring liberation.

TRANSLATION

We offer our obeisances to the Supreme Personality of Godhead, Lord Vāsudeva, the all-pervading witness, who mercifully explained this science to Brahmā when he anxiously desired salvation.

TEXT 21

योगीन्द्राय नमस्तस्मै
शुकाय ब्रह्मरूपिणे
संसारसर्पदष्टं यो
विष्णुरातममूमुचत्

*yogīndrāya namas tasmai
śukāya brahma-rūpiṇe
saṁsāra-sarpa-daṣṭam yo
viṣṇu-rātam amūmucat*

SYNONYMS

yogi-indrāya—to the king of mystics; *namaḥ*—obeisances; *tasmai*—to him; *śukaya*—Śukadeva Gosvāmī; *brahma-rūpiṇe*—who is a personal manifestation of the Absolute Truth; *saṁsāra-sarpa*—by the snake of material existence; *daṣṭam*—bitten; *yaḥ*—who; *viṣṇu-rātam*—Parīkṣit Mahārāja; *amūmucat*—freed.

TRANSLATION

I offer my humble obeisances to Śrī Śukadeva Gosvāmī, the best of mystic sages and a personal manifestation of the Absolute Truth. He saved Mahārāja

Parīkṣit, who was bitten by the snake of material existence.

PURPORT

Sūta Gosvāmī now offers obeisances to his own spiritual master Śukadeva Gosvāmī. Śrīla Viśvanātha Cakravartī Ṭhākura clarifies that just as Arjuna was placed into material confusion so that *Bhagavad-gītā* might be spoken, so King Parīkṣit, a pure, liberated devotee of the Lord, was cursed to die so that *Śrīmad-Bhāgavatam* might be spoken. Actually, King Parīkṣit is *viṣṇu-rāta*, eternally under the protection of the Lord. Śukadeva Gosvāmī liberated the king from his so-called illusion to exhibit the merciful nature of a pure devotee and the enlightening effect of his association.

TEXT 22

भवे भवे यथा भक्तिः
पादयोस्तव जायते
तथा कुरुष्व देवेश
नाथस्त्वं नो यतः प्रभो

bhave bhave yathā bhaktiḥ
pādayos tava jāyate
tathā kuruṣva deveśa
nāthas tvaṁ no yataḥ prabho

SYNONYMS

bhave bhave—in life after life; *yathā*—so that; *bhaktiḥ*—devotional service; *pādayoḥ*—at the lotus feet; *tava*—of You; *jāyate*—arises; *tathā*—so; *kuruṣva*—please do; *deva-īśa*—O Lord of lords; *nāthaḥ*—the master;

tvam—You; *naḥ*—our; *yataḥ*—because; *prabho*—O Lord.

TRANSLATION

O Lord of lords, O master, please grant us pure devotional service at Your lotus feet, life after life.

TEXT 23

नामसङ्कीर्तनं यस्य
सर्वपाप प्रणाशनम्
प्रणामो दुःखशमनस्
तं नमामि हरिं परम्

*nāma-saṅkīrtanam yasya
sarva-pāpa praṇāśanam
praṇāmo duḥkha-śamanas
taṁ namāmi harim param*

SYNONYMS

nāma-saṅkīrtanam—the congregational chanting of the holy name; *yasya*—of whom; *sarva-pāpa*—all sins; *praṇāśanam*—which destroys; *praṇāmaḥ*—the bowing down; *duḥkha*—misery; *śamaṇaḥ*—which subdues; *taṁ*—to Him; *namāmi*—I offer my obeisances; *harim*—to Lord Hari; *param*—the Supreme.

TRANSLATION

I offer my respectful obeisances unto the Supreme Lord, Hari, the congregational chanting of whose holy names destroys all sinful reactions, and

the offering of obeisances unto whom relieves all material suffering.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Twelfth Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Glories of Śrīmad-Bhāgavatam."

The Twelfth Canto was completed at Gainesville, Florida, on Sunday, July 18, 1982.

END OF THE TWELFTH CANTO

CONCLUSION

We offer our most respectful obeisances at the lotus feet of His Divine Grace Om̐ Viṣṇupāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhaktivedanta Swami Prabhupāda and, by his mercy, to the six Gosvāmīs of Vṛndāvana, to Lord Caitanya and His eternal associates, to Śrī Śrī Rādhā-Kṛṣṇa and to the supreme transcendental literature, *Śrīmad-Bhāgavatam*. By the causeless mercy of Śrīla Prabhupāda we have been able to approach the lotus feet of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, Śrīla Jīva Gosvāmī, Śrīla Viśvanātha Cakravartī Ṭhākura, Śrīla Śrīdhara Svāmī, and other great Vaiṣṇava ācāryas, and by carefully studying their liberated commentaries we have humbly tried to complete the *Śrīmad-Bhāgavatam*. We are the insignificant servants of our spiritual master, Śrīla Prabhupāda, and by his mercy we have been allowed to serve him through the presentation of *Śrīmad-Bhāgavatam*.

Summary: Srimad-Bhagavatam is compared to the ripened fruit of Vedic knowledge. Also known as the Bhagavata Purana, this multi-volume work elaborates on the pastimes of Lord Krishna and His devotees, and includes detailed descriptions of, among other phenomena, the process of creation and annihilation of the universe. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada considered the translation of the Bhagavatam his life's work.

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