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OPINIONS.

WESTERN
ACTION.

No. 358.
M E M O.

BOARD OF EXAMINER'S OFFICE,
Calcutta, 15th April, 1895.

THE SECRETARY, BOARD OF EXAMINERS.

BABU SASI MOHAN DATTA,
6, Baharam Dey's Street, Calcutta.

SUBJECT :

Board have looked through your translation of Srimadbhagavata and are glad to convey sense of the usefulness of the work you have undertaken.

(Sd.) GEORGE RANKING, SURGEON, LT.-COL.,
Secretary, Board of Examiners.

THE INDIAN EVANGELICAL REVIEW,
(Established 1873)
EDITOR'S OFFICE,
32 6, Beadon Street,
Calcutta, 19th April, 1895.

the specimen copy of the Srimadbhagavata, Book I, chapters I—III., I see that your translation of the original text, interspersed with many learned notes bearing more on the text and elucidating every point needing elucidation. In fact, if I was to find myself with the superabundance of these notes, more specially for such as have a good public library to consult. Of course, to those that have not, the work will prove a self—quite an encyclopedia of learning on the great Eastern religion.

(Sd.) REV. K. S. MACDONALD, M.A.

gratifying to English speaking people to see how much Indian scholarship and enterprise are now doing to make the ancient literature of the country accessible to the world by excellent translations into English. An important addition to the works known up to the world will be Mr. Mahendra Nath Chatterjee's translation of the Bhagavata now seeing the light by the publishing enterprise of Mr. Sasi Mohan Datta. The translation is excellently printed, and evidently well translated, and it is to be hoped the author and publisher will meet with sufficient encouragement to proceed with and complete the work.

(Sd.) H. STEPHEN, M.A.

Professor of English Literature and Philosophy. Free Church Institution and Duff

ALLIS SQUARE, }
1st April, 1895.

English translation, with notes in English, of the Srimadbhagavatam, published by Babu Sasi Mohan Datta, of which the first part, extending up to the eighth chapter of the first book, has been placed in my hands for perusal and review. From the hurried glance which, in my haste, I have had time to take, I can very well say, that it is carefully written and neatly got up, and that the credit upon the projectors who, it is hoped, will prove equal to this venture, ambitious

as it is. It will be particularly welcome to that numerous class of readers to whom the best available medium for approaching the incomparable wealth of such a *Bhagavata*.

Dacca,
The 17th January, 1895. }

(Sd.) PRASANNA CHANDRA VIDYAR

*Sanskrit Lecturer, Dacca
and Secretary, Dacca Sa.*

A copy of *Srimadbhagavatam* published by Babu Sasi Mohan Datta, was 1
about a month ago. I have gone through it carefully and as far as I can see
and the notes have been edited in a very learned manner. It should command a 1

THE BANGABASI COLLEGE, }
7th April, 1895. }

(Sd.) G. C. BOSE, M.R.A.S., M.R.

The *Srimadbhagavat* is said to be the essence of all the Hindu scrip
Parikshit while in the grasp of death attained salvation by it. The value of such
be too highly spoken of. I have been greatly pleased with the English translat
three chapters kindly presented to me. The translation is faithful, and the foot-n
almost exhaustive make it particularly useful and interesting. The book will be 1
by all English knowing people. The publication of the book in such a form i
costly undertaking and is deserving of the patronage and best support of the publ

(Sd.) UMES CHANDRA I

12th April, 1895.

Principal, C

16, SHIBNARAIN I
Calcutta, 15th Ap

To

BABU SASI MOHAN DATTA,

Publisher, Srimadbhagavatam in English.

DEAR SIR,

I have with much pleasure gone through the specimen copy of the Eng
of the *Srimadbhagavatam* kindly presented to me for my opinion. The edition 1
up. The notes are elaborate. Almost all the commentators of *Srimadbhagavat* 1
consulted, and the sum and substance of them have been very advantageously la
edition. The English rendering of the *shloka*s is fairly done. I hope that this edit
great use to the Sanskrit reading foreigners. I wish every success to this undertaking

Yours sincerely,

(Sd.) KAILASA CHANDRA BHATTACHARYYA VIDYABHUSH

*Senior Professor, Sanskrit, Free Church
and Editor, "*

I have looked through the specimen copy lately placed in my hands of
translation of the *Srimadbhagavat*, and I am glad to observe that considering the du
task, the literary execution is on the whole satisfactory. Without a careful compo
original, it is not possible to say how much of scholarly accuracy there is in the transl
it is generally correct goes without saying. The publisher, Babu Sasi Mohan D
upon himself a gigantic and adventurous task, and I can only wish he may succeed in
The *Srimadbhagavat* is a work of great interest to the student of religion in its hist
and marks an epoch in the development of that form of Vishnu worship which
much favour in Bengal in modern times. In it we find the final touches of that po
of the amorous pastoral deity of Vrindavan, which has been elaborated with so mu
of detail and such gorgeous colouring by later Pauranics and Goswamins. Thow

work of the highest authority by the Vaishnavas, the genuineness of this curious medley of Hindu philosophy, Hindu history and Hindu theology, has been questioned by many even among orthodox Hindus and it is freely attributed, among others to Vopadeva Gosvamin the celebrated Sanskrit grammarian of Bengal.

The notes which the translator has given at the end of each *Sloka* greatly enhance the value of the publication. There are, for the most part, short summaries of the most approved commentaries on the text.

(Sd.) SHIB CHANDRA GUIN, M.A., B.L.,
Lecturer, Sanskrit College.

SANSKRIT COLLEGE,
The 8th April, 1895. }

I have the pleasure of seeing some portion of the English translation of *Srimadbhagavata* published by Babu Sasi Mohan Datta, and found it a very good and useful work.

(Sd.) UMA CHARAN TARKARATNA,
Professor of Sanskrit, Ripon College.

MY DEAR SIR,

In the whole world there is scarcely any study so ennobling and conducive to our spiritual welfare as the study of the *Srimadbhagavatam*. By bringing out an English version of this incomparable work you have earned the thanks not only of all scholars but also of all who are interested in the diffusion of the religious ideas of the East. I have gone through your book and am really grateful for works of this kind. The arrangement is lucid and style and expression are perspicuous. The notes are full and copious and are methodised with an admirable skill which reflects great credit upon the writer's depth and acumen. I hope the other volumes will be as good as this is and will meet with a warm reception from the public.

Yours Sincerely,

(Sd.) DHANBALLABH SET, M.A.,
Professor of English Literature, Albert College.

DEAR SIR,

I have seen the English translation of Book I, *Srimadbhagavatam*, published by Babu Sasi Mohan Datta, and I am much impressed with the learning and industry of the author. It would be a presumption in me to sit in judgment over this erudite book; but this much I can safely say that it will be hailed with delight by our young men who have been won back to Hinduism by the eloquence of Colonel Olcott and Mrs. Annie Beasant. It will also, I dare say, be welcome to Sanskrit scholars of the West. The notes and annotations are full.—I was going to say too full. I would only suggest, that the original Sanskrit text be incorporated with the work.

Trusting that you will put me down as a subscriber to the book.

I remain,

Yours faithfully,

(Sd.) RAI DAWRKANATH BHATTACHARYYA BAHADOOR,
Late Sub-Judge, Midnapur.

To

BABU SASI MOHAN DATTA,
Calcutta.

51, SUKRA'S STREET,
24th April, 1895.

I have gone through several portions of the first part of the English translation of the *Srimadbhagavata*, kindly sent to me for opinion. I have compared the translation with the original

Sanskrit text, which has also been printed along with it, and have found the reading accurate and faithful. I must confess that, an English translation of a Sanskrit work,—both religious and philosophical like the *Srimadbhagavata*, is a more difficult task than that of the *Ramayana* or the *Mahabharata* or any one of the *Puranas*. The translator of the work under review has done justice to his amenable undertaking, and so far as I have seen, to the full satisfaction of the English-knowing reader. The insertion of learned and interesting notes gathered from the commentaries of Sridhara and Jivagoswami has highly enhanced the value and importance of the work, and considerably helped to elucidate the difficult passage of the text. This work, in my opinion, if conducted throughout in the method adopted in the first part, will prove a valuable addition to the collection of Sanskrit religious works rendered into European dialects.

(Sd.) HARIS CHANDRA KAVIRATNA,
Assistant Professor of Sanskrit, Presidency College, Calcutta.

To

BABU SASI MOHAN DATTA,
*Publisher of the English Translation
of the Srimadbhagavata.*

DEAR SIR,

All that I can say in reply to your letter of 20th Kartik, is that your proposed English translation of the *Srimadbhagavata*, which, so far as I am aware, is the first undertaking of the kind, is a literary work, the importance of which cannot certainly be exaggerated. The very great importance of the book itself is due, in the first place, to the fact that it has been the source of religious inspiration of the majority of Hindus for thousands of years, and still continues to be perhaps even to a greater extent than before; and, in the second place, to the fact that it contains enunciation or exposition of philosophical, religious, and ethical principles of the highest order. Many of these principles are such that it is only lately that they are being apprehended by European philosophers under their own methods or lines of investigation. There is no doubt about the fact that,—notwithstanding the ignorant, and in some cases perhaps interested, misrepresentations of some of those writers who have tried to explain the Hindu *Sastras* to the European learned world,—the great principles under-lying those *Sastras* are being appreciated by European savants in proportion as they are being fully understood. This work of fully explaining the principles of the Hindu system to the learned men in Europe can best be done (except of course by such great scholars as Professor MaxMuller and a few others like him) by the Hindus themselves, that is, by men who have been brought up under that system, and who have, at the same time, made themselves familiar with European modes of thought and current philosophical and religious tendencies. It is to this circumstance that the very great importance, of such undertakings as Babu Pratap Chandra Roy's English translation of the *Mahabharata* and your translation of the *Bhagavata*, is due. Such undertakings cannot certainly be accomplished by the efforts, or with the resources, of single individuals; you have therefore very properly resolved to seek the assistance of those who are capable of giving you substantial aid. I have no doubt that your appeal to them will be responded to in the same liberal manner in which the translator of the *Mahabharata* is being assisted. I have gone over the English translation and notes contained in the volume that has already been published, and I am very glad to be able to congratulate you on your having secured the services of so learned and capable an assistant as your present translator seems to be. I have instructed your agent Babu Madan Mohan Poddar to send me the copies of your publication for which I have subscribed.

Yours sincerely,
(Sd.) DINA NATH SEN,
Inspector of Schools.

GANDARIA, DACCA, }
The 15th November, 1894. }

I have gone through the book partly placed at my hands—English translation of the Srimadbhagavata, published by Babu Sasi Mohan Datta—and I found the translation faithful. It contains many new matters in the notes given after the translation. It is an admirable work of its kind, and I think it deserves encouragement specially from the Sanskrit reading European public.

(Sd.) SURENDRA NATH BHATTACHARYYA,

23, GRAY STREET,
Calcutta, January 1895.

*Professor of Sanskrit and Logic,
Jagannath College, Dacca.*

DACCA COLLEGE,

The 23rd December, 1894.

The English Translation of the Sanskrit Srimadbhagavata by Babu Sasi Mohan Datta is a magnificent undertaking, the importance of which can seldom be over-rated. The translation seems to be faithful and the language adopted is elegant. The translations of the notes given, as foot-notes, are very important. But it cannot be expected that one would be successful in an undertaking like this depending simply upon his own individual resources, unless the lovers of Sanskrit *sastras* would come forward to give him substantial help.

(Sd.) KALI PROSANTA BHATTACHARYYA,

*Assistant Professor of Sanskrit,
Dacca College.*

BABU SASI MOHAN DATTA,

*Publisher of the English Translation
of Sreemadbhagavat.*

Dated Dacca, the 11th December, 1894.

DEAR SIR,

Your Agent Babu Madan Mohan Poddar of Dacca, having handed over to me a copy of Book I of the English Translation of the Sreemadbhagavat, I had an opportunity of going through the translation, and was glad to find that the difficult task of rendering into correct English the terse language of the Sanskrit Text of Bhagavat has been so satisfactorily discharged by you. The translation has been clear, precise and elegant, and it is to be hoped that it will command the ⁴—~~sympathy~~ ^{sympathy} of the English-speaking public on whose liberality the success of such a costly undertaking entirely depends. I wish you every success and beg that I may be enlisted as a subscriber to the publication.

Yours sincerely,

(Sd.) HORI CHOITUNNA GHOSE,

*23, Chaulipati Lane,
Bhawanipur, Calcutta.*

JAGANNATH COLLEGE, DACCA,

14th November, 1894.

The first few forms of an English Translation of the Srimadbhagavatam were placed in my hands for a cursory glance some forty-one hours ago. I am therefore not in a position to hazard an opinion upon the intrinsic merit of the work, but it goes without saying that it is an ambitious venture, bound to be welcome to those to whom English is one of the available media for an insight into the treasures of a Sanskrit masterpiece. The publisher, Babu Sasi Mohan Datta, and his Agent, Babu Madan Mohan Poddar, count upon public sympathy and support and expensive as the business clearly is, it will depend, very largely I think, upon liberal contributions in its aid.

(Sd.) KUNJA LAL NAG, M.A.,

Principal.

well, and are therefore unable to study the original one. The enterprise in my opinion deserves encouragement from the public as such a thing cannot be accomplished without the patronage of the rich and poor.

(Sd.) SYAM LALL CHAKRAVARTTI,

The 6th November, 1894.

Assistant Jailer

I agree entirely with the remarks overleaf.

(Sd.) LAL BEHARY,

The 6th November, 1894.

Jailer.

Babu Madan Mohon Poddar of Dacca, agent to Babu Sasi Mohan Datta of Dacca, who is publishing an English translation of the Srimadbhagavata is going to the rich and religious Zemindars of the district with the object of collecting subscriptions for the purpose. As the undertaking is a great one and cannot be accomplished without the help of the great persons, and as its object is to propagate Hindu religion, it is needless to say, that it fully deserves the patronage of every Hindu who is in a position to lend a helping hand in the undertaking. I have no trust, that the undertaking will enlist the sympathy of the benevolent Zemindars of the district. Their head office is in Calcutta, 6, Balaram Day's Street, Simla. They are good men.

(Sd.) RADHA KRISHNA CHAKRAVARTTI,

Mymensing, 6th November, 1894.

5th November, 1894.

Deputy Inspector of Schools, Mymensing.

(Sd.) LALIT KUMAR DEV,

Deputy Magistrate.

I fully agree with the remarks made above.

(Sd.) CHANDRA KUMAR DASS,

7th November, 1894.

Sheristadar, Magistrate's Office, Mymensing.

I fully endorse the above. It is needless to say, that he deserves encouragement at the hand of the rich and well-to-do public.

(Sd.) PURNA CHANDRA NAG,

7th November, 1894.

Deputy Collector.

I agree with the above remarks.

7th November, 1894.

(Sd.) SURYA KUMAR DASS.

The undertaking deserves support.

(Sd.) SRI KANTA SEN,

Plender.

(Sd.) TARANATH PAL,

L. M. S.

Certainly this undertaking requires support. It is a laudable object.

(Sd.) RAM CHANDRA GHOSE,

7th November, 1894.

Special Sub-Registrar, Mymensing.

I quite agree with the above.

(Sd.) GOUR MOHAN BASAK,

Head Master, Zillah School, Mymensing.

The undertaking deserves every encouragement, the volume already published, is excellent got up and written in very good English.

(Sd.) AKSHOY NATH DAS,

December, 1894.

Mymensing.

THE
ÇRIMADBHĀGAVATAM.

CALCUTTA:

**PRINTED BY YAJNESWAR MUKHOPADHYAYA, AT THE ANGLO-
SANSKRIT PRESS, NO. 2 NAWABDI OSTAGAR'S LANE.**

THE
ĀRĪMADBĪHĀGAVATAM.

BOOK I

TRANSLATED FROM THE ORIGINAL SANSKRIT

BY

MOHENDRA NATH CHATTERJEE,

WITH

NOTES AND ORIGINAL TEXT

AND

TWELVE ILLUSTRATIONS,

PUBLISHED BY

SASI MOHAN DATTA,

PROPRIETOR.

First Edition.

CALCUTTA :

THE PUBLISHING OFFICE :—6, BALARAM DEY'S STREET.

1895.

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THE PUBLISHER'S NOTE.

I propose in this place to set forth the reasons which have led me to undertake such an arduous and difficult task, as the present publication.

That Vyāsa is one of the greatest mastermind that the world has yet seen, is, no doubt, beyond question. His works are quite unrivalled. The ideas that he has given us about God and religion in the *Vedas* are unquestionably the noblest that can be conceived. His *Mahābhārata*, the largest book, that has yet been produced, dwells upon a multiplicity of subjects. From it, we may gather the soundest and the most wholesome lessons regarding religion, morality, ethics, politics, mythology, &c., &c. His other works alike abound in teachings of a very sublime character.

Such being the case, it is most desirable that the writings of Vyāsa should be known to all the civilised nations on the earth. But the difficulty is that they are written in Sanskrit—a language the most difficult to learn. True it is, that there were in former times great Sanskrit scholars in this country well-versed in the writings of Vyāsa. But as they were most of them *Brāhmanas*, they made it a point to keep their knowledge exclusively to their class. They went so far as to lay it down as a sin for other than a twice-born to read Sanskrit books. This with many other prejudices has with the advent of Western civilisation been to a great extent removed. Many noble-minded Englishmen have from time to time appeared in the field of Sanskrit literature, and taken an active part in exploring and diffusing its rich treasures. With indefatigable

industry and labour, they succeeded in mastering the language and its literature. The names of Hastings, Leyden, Sir W. Jones, Colebrooke, Wilson, Carey, Marshman and others will always be remembered. It is to them, that Sanskrit is greatly indebted for its revival. It is, however, but just to mention the name of one who has by dint of indomitable labour and perseverance greatly smoothed the path for the attainment of Sanskrit learning and literature and by whose death our country has suffered a loss not soon to be recovered. I mean the great Pandit Īçvara Chandra Vidyāsāgara. I think it is not too much to say that but for him and his works, Sanskrit would still have remained quite secluded in the *tole* of the Bhattāchāryyas.

Now, although so much has been done for Sanskrit and its literature, why is it that its knowledge is confined within so narrow limits? The explanation is easy enough. In the first place, it is still the hardest of all the languages met with among men, and but few men can make themselves bold enough to try to master it. In the second place, it is the language of a nation which has but little political influence here and none whatsoever in other parts of the globe. As a necessary consequence, it is confined to a few here and still fewer elsewhere. Germany and England, it is but just to mention, are doing much for its culture and advancement. There are at present many Sanskrit scholars in those countries to whom Sanskrit is greatly indebted for its cultivation.

For the above reasons, it is very likely that unless some effectual measure be adopted for the presentation of the many precious things contained in the Sanskrit literature, in a suitable form, they will forever remain quite unknown to most men. Now the question is what is the best means for doing so? In my humble opinion, English translation is the best; since the English language is more widely known in the various parts of the globe, than any other language, and it is likely that, if the things translated are worth

preservation, they may be re-translated into the languages of other civilised nations.

It is not too much to say, that there is scarcely a sacred scripture extant in the Sanskrit language, which can excel the *Çrīmadbhāgavata* in the treatment of devotional religion and in pointing out the easiest and shortest means of attaining the Final Beatitude. To a Hindu the superiority of the *Vedas* is unquestionable. The glorious Vyāsa compiled and arranged them for the good of mankind, but the *Vedas* are not accessible to all ; their meanings are abstruse and are sealed books to the Çūdras, women and others who are not permitted to study those grand scriptures. To supply us with easier modes for discovering the religious truth, and the means of attaining the real knowledge of secular matters, comprising speculative and contemplative philosophy, and the religious rites and ceremonies to be observed, that illustrious sage has presented to us with his numerous works of no less merit and sanctity. By these the ancient sages were mostly benefited. Vyāsa then tried to find out the way for the salvation of persons who are engrossed in secular matters, and who have scarcely time, patience and means enough to devote themselves to the higher course of attaining the true spiritual and secular knowledge. It was with this object in view, that he compiled the great *Mahābhārata* and the seventeen *Purāṇas*. Even these modes were found not easy enough, and with the advice of Nārada, he composed the *Çrīmadbhāgavata*. It is said to be the *Kalpātaru* (Purpose-tree) which is capable of bringing about the fruition of the spiritual desires. The sage Çuka, the son of Vyāsa became its custodian ; the human mind is likened to the soil to which the root of this tree is fixed ; the *Vedas* with the *Vedānta Sūtras* are its trunk ; the teachings of Kṛishṇa, Dākṣha and other patriarchs, the branches ; and the means of meditation, its leaves ; devotion, its bud ; Final Beatitude, its fruit ; and Çuka

and Sūta are like the birds which sang merrily in its praise while sitting on its branches. When such are the natural characteristics of the *Śrīmadbhāgavata*, it cannot fail to be an object of profound veneration to a true Hindu—whether a sage, a mendicant, an austere devotee who has abandoned the world or the secular devotionalist of every denomination. It is for this reason, this work has been variously interpreted by different commentators belonging to the various sects holding conflicting opinions. In the list appended to this volume no less than 136 commentaries and dissertations have been mentioned. It is not pretended, however, that the list is exhaustive. In page 20 of the present volume, Jīva Gosvāmin, one of the most prominent of the commentators, has conclusively shown the superiority of the *Śrīmadbhāgavata* over all other scriptures.

It, therefore, occurred to me that the publication of a translation with text and notes of the book which is regarded as one of the greatest of the Hindu scriptures, with which, though extremely interesting, the large majority of men are not familiar, would be opening a new source of knowledge, and entertainment which would no doubt prove highly agreeable to many engaged in the pursuit of knowledge.

I have already said that a great impetus has, in these days, been given to the institution of elaborate and searching enquiry into the Sanskrit language, and as a result, we see the publication of translation of many sacred Sanskrit works which have exercised so great an influence on the minds of the rising generation of India, unacquainted with the Sanskrit language. For this, the people of India are greatly indebted to the great European scholars, philologists and savants who have encouraged the revival of Sanskrit literature. Without depreciating, however, the merits and labours of the European orientalisists, it is submitted that some of them have been propagating false theories and conflicting opinions on Hindu philosophy, religion,

science, &c., which have, no doubt, a great deteriorating influence on the minds of those who accept them without further enquiry. It is beyond the scope of this publication to combat those theories and opinions in details. To infuse, however, a better influence on the minds of those who read only the works of European scholars, the correct summaries of ethical, religious, philosophical, historical, mythological, geographical and other subjects have been inserted in the first volume of this work by way of notes, and this plan will be followed throughout the subsequent volumes. Thus, the purchasers of the present publication will have the advantage of preserving in a compact form the short summaries of all the Hindu doctrines in one publication. The growing ardour of the rising generation for political controversies and practical tactics, has its merit ; and has done and is likely to do immense good to the country, if tempered with wisdom and moderation ; but the secular affairs are not the only object of human life. Who will deny the pernicious and destructive character of political movements, if not regulated by rules of morality and religion ?—They overthrow empires, subvert kingdoms, undermine the foundation of human society, its laws and regulations, morality and wisdom. I must also add that the moral influence of Christianity has lost its charms to the educated Indians, not to speak of the orthodox Hindus for whom Christianity has never possessed any charm at all. The Brāhmo Samājes have rendered immense service to the country. The Ādi Brāhmo Samāj diffused, *mutatis mutandis*, Vedāntism throughout Bengal, when Christianity threatened to encroach upon the Hindu society, and thereby saved the country from being denationalised. The Brāhmo Samāj of India, headed by the late Babu Keshab Chandra Sen, tried to form and establish a religion, made up of what is good in Hinduism, Christianity, Chaitanyism and other religions. The Sādhāraṇ Brāhmo Samāj is a more progressive religious movement based to a great

extent on the last two. The Ārya Samāj and the Theosophical Societies have likewise done immense good. A superficial observer will find that a revival of Hinduism has already commenced ; but how far such re-action is genuine and permanent, time will show. So, I should not hazard any opinion on this point. The gleamings of true Hinduism, if existing at all, may be found in the minds of the orthodox class. I must say, however, without fear of contradiction, that the spiritual and moral degeneracy from a Hindu point of view, is manifestly observable in the rising generation. It is no fault of theirs, the system of education prevalent in this country is at the root of the evil. I should not be misunderstood that I disparage the present educational system in *toto*—far from it. A government advocating religious neutrality is not expected to allow the *Vedas*, the *Purāṇas*, the *Korān* the *Zendavesta* or Bible to be read in its schools and colleges. The secular education as imparted in our educational institutions is the only possible system which should be patronised and maintained by the government in a country inhabited by various creeds and colours. It is a patent fact that such an education is necessarily incomplete, and hence defective. The whole of the career of an Indian student is spent in learning the Western literature, science and philosophy. The vernacular books which he reads are mere translations or adoption of Western thought in a native garb ; and in higher schools and colleges, he learns practically nothing, but a smattering of English literature and sciences of the West. Is it, therefore, strange that he should imbibe Western ideas and feelings, and adopt foreign ways of thinking, foreign mode of living ; and imitate foreign manners and customs, from an utter ignorance of those of his forefathers? True, Western education has its numerous blessings ; but, is it not equally subversive of the happiness of his life in this world and in the world to come, when not accompanied by the revival of the humble and simple

mode of instruction followed by the Hindus in days gone by ? The study of the ancient sacred works is indispensibly necessary for a knowledge and the observance of the simple mode of life of the ancient Hindus, and for dissuading him from the perverted course now gaining ground amongst certain class of modern Hindus under the influence of Western refinement. It is one of the objects of this publication to assist, however, humbly, the cause of national regeneration.

I have already given my special reason for adopting the English language in the publication of this work. Besides, the fact that about three-fourths of mankind now speak that language. English is gradually becoming the language nearly of all Her Majesty's subjects over the different parts of the world. It is now the common medium by which all the educated Indians express their thoughts to one another and it has finally a mighty work to accomplish in the way of humanising and unifying the entire body of Her Gracious Majesty's subjects. There is hardly any language better suited for the interchange of the Western and Eastern thoughts at the present day and fusing them together where such fusion is desirable.

As regards the English translation embodied in this volume, I need only say that the learned translator has tried to make it as literal as possible, paying special regard, at the same time, to the accuracy of the language. My friend Babu Mohendranath Chatterjee's reputation as a lawyer, journalist and patriot on the other side of India, is too well known to require any special mention ; and his ability in linguistic, historical, and philosophical researches can be judged of from the translation of the verses and elaborate notes incorporated in the work. I do not intend to say much on this subject, but I content myself with quoting some of the numerous opinions of those who are undoubtedly competent judges to pass

them on works of this kind, which will be found inserted elsewhere in this publication.

To enhance the usefulness of the work, I have added twelve woodcuts. I felt the greatest difficulty in procuring them. It is not far from truth to say that India has not yet been sufficiently advanced in producing better ones than what are given in this volume. I must say, however, that our artist has spared no pains to make them as faithful as possible to the sketches supplied by the translator.

It is further submitted, that undertakings of this kind are very expensive ; and although I solely depend upon my own resources, yet sufficient encouragement and patronage from outside, will enable me to make the publication more interesting and useful and effect material improvement in printing and illustrations.

In conclusion, I would request the candid reader to consider the amount of labour and pains devoted to every page, I trust, that, if the approbation of this work be not unqualified, the censure will, at least, be lenient.

S'ASI MOHAN DATTA

THE TRANSLATOR'S NOTE.

In submitting the present volume to the bar of public opinion, I do not pretend to be so vain as to imagine that I have done justice to the subject, —far from it ; but although sensible that in abler hands it might have been made full of high and stirring interest, I trust, I may be allowed to state, that I have translated the verses as literally as possible having regard to the exact expression of the ideas contained in the original text, and have collected informations from a variety of sources not available to the general body of readers, and that, with all its deficiencies the volume is the result of much painful and laborious research.

In the notes, that I have given, my object has been rather to make the text intelligible to the general readers than to challenge the erudition and learning of great scholars.

In giving short notices of mythological characters, it has been my aim to convey all available knowledge and information concerning them, without however encumbering the notes with dry details or embarrassing them by multiplying names of persons and places. I have, therefore, endeavoured to divest the subject of much of its natural perplexity and dryness, in order to render it intelligible to the many, and not a sealed book accessible only to the few.

The notes on philosophical topics such as the *Sāṅkhya*, *Vedānta*, *Pātañjala* and *Yoga* systems are necessarily very elementary and no originality can be found by those who are well-versed in those subjects, but the ordinary readers will find much salutary food for mental digestion.

In translating Çrīdhara and Jīva Gosvāmin's glosses, I have rather deviated from the principle of literal translation and have given in these pages the substance of what the commentators have said, without adding anything extraneous, and omitting what I considered to be mere repetitions, or useless wranglings uninteresting to the readers when presented in an English garb. All these glosses have been divided into paragraphs and numbered consecutively. The arrangement of all the notes is entirely my own, and it is trusted that it will meet the approbation of those for whose benefit the notes have been inserted in this publication.

The system of transliteration is in the main identical with that followed by the eminent writers on Oriental literature, with a few modifications suited to the necessities of an Indian printing establishment. A complete list of vowels and consonants of the Devanāgarī character with its Roman equivalent will be found elsewhere.

There are two treatises under the name of the Bhāgavata amongst the *Purāṇas*. Of these, one is called the *Devībhāgavata*, and the other the *Çrīmadbhāgavata* which relates to Viṣṇu. A furious controversy exists amongst the learned commentators as well as others on the question as to whether *Devībhāgavata* or the *Viṣṇubhāgavata* should be classed amongst the great *Purāṇas* which are admittedly eighteen in number. It is evident, that granting the genuineness of the seventeen other great *Purāṇas*, both these treatises cannot be included in the superior order of the *Purāṇas*; hence if one is shown or admitted to be comprised in the great *Purāṇas* the other must necessarily fall under the minor *Purāṇas*. Now, the question is whether the *Çrīmadbhāgavata* or the *Devībhāgavata* is to be reckoned as a superior *Purāṇa*. The controversialists on both sides argue with nearly equal force about the superiority of the one to the other. An examination of the texts depended upon and the argu-

ments advanced by both sides, is, I think, not altogether out of place, at the commencement of the present volume. One of the principal arguments advanced by those who advocate the superiority of the *Āṣṡmadbhāgavata* is that there is no such treatise as the *Bhāgavata* in the list of the secondary *Purāṇas*. What is mentioned amongst the eighteen great *Purāṇas* is the genuine *Āṣṡmadbhāgavata* which relates to Viṣṇu, hence the other is a spurious one. On the other hand, the learned Puṇḁits who hold the opposite opinion, argue that the *Āṣṡmadbhāgavata* is not the production of a sage, but its authorship is attributed to Vopadeva, the eminent grammarian. It is not correct, however, to say that there is no such Sanskrit treatise as the *Bhāgavata* in the list of the *Upapurāṇas*. A reference to the *Kūrma*, the *Garuḁa*, and the *Padma Purāṇas*, will show that the *Devībhāgavata* has been reckoned amongst the secondary *purāṇas*. The *Kūrma Purāṇa* after giving a list of the eighteen superior *Purāṇas* includes all other *Purāṇas* in the list of the secondary ones. 'Other *Upa-purāṇas* have been spoken of by the sages' *—so runs a text in the *Kūrma Purāṇa*. Other texts in the said *Purāṇa* relating to *Upa-purāṇas* run as follow :—'The first (is) that cited by Sanatkumāra then the one relating to Nara Simha'. † 'Similarly, the best *Purāṇa* named the *Bhāgavata* was spoken by *Parāçara*'. ‡ The *Garuḁa Purāṇa* also, after distinguishing the superior eighteen *Purāṇas* from one another according to their nature and classification, has, likewise, made mention of the secondary ones. Here the *Bhāgavata* relating to *Durgā*, the *Pāçupata Purāṇa* and the *Purāṇa* spoken by

* ऋषाणामुपपुराणाणि कृषिभिः कृषितानि तु । (*Kārma Purāṇa*).

† आद्यं सप्ततुल्यारोहं नारायणमलःपरम् । (*Ibid*)

‡ पराशरोक्तं प्रवरं तथा जायवताञ्जलिनि । (*Ibid*)

Nandikeçvara have been classed amongst the secondary ones.* In the treatise named the *Vishnu Dharma* the *Devibhāgavata* has also been mentioned as a secondary *Purāṇa*. Then again, from the *Padma Purāṇa* it appears that *Devibhāgavata* is there classed amongst the *Upa-purāṇas*.† These authorities undoubtedly show that *Devibhāgavata* is a secondary *Purāṇa* and could hardly be classed amongst the superior eighteen *Purāṇas*. Besides, in the *Sarvaçāstra Saṁgraha* by Madhusūdana Sarasvatī and in the treatise of Nāgōji Bhatta and other commentators, *Devibhāgavata* has been conclusively held to be a secondary *Purāṇa*, and is, therefore, of less authority than that of the superior eighteen *Purāṇas* amongst which is included the *Çrīmadbhāgavata*.

A great doubt has been entertained by certain controversialists as to the authorship of the *Çrīmadbhāgavata*. They allege that Vyāsa was not its author, but attribute it to Vopadeva as has been previously said. One can easily find from the writings of the Çāktas and the Vaishnavas, the two great religious divisions of the Hindu society, that as religious sects, they entertain many opposite doctrines, and very often attack one another violently. There is, therefore, nothing strange in the fact that the Çākta writers in their earnestness to minimise the effects of the Vaishnava doctrines in the minds of the votaries of Çakti, should lose no opportunity of having a fling at the followers of Vishnu and their scriptures, and that the opponents of the Vaishnava doctrine should contrive a plan of systemati-

* पुराणं भागवतं दीर्घं नन्दिमीशं तथैव च ।

पाद्यपथं दैव्यपथं वैरपथं तथैव चेति ॥ (*Garuḍa Part II.—DharmaKāṇḍa*).

† ब्राह्मं पात्रं वैश्वपथं सार्वभौमं भारद्वाजितम् । (*Padma—Çakuna Parikṣā*).

तथैव नन्दितं राम इत्यादि । (*Ibid*)

शैबं भागवतं दीर्घं भविष्योत्तरशैबवेत्यादि । (*Ibid*)

शैबनादिपुराणेषु देवीभागवतं तथैति । (*Padma,—Glory of Bhagavāna*)

cally disparaging the *Çrīmadbhāgavata*, which is undoubtedly the special treatise of that religion, as being an uninspired writing composed by some literary genius of modern times. The great Vaiṣṇava scholars have more than once assailed and silenced the arguments of the opposite party. Probably, following the heels of the modern Śākta writers, the great Orientalists like Professor Wilson, Burnouf and a few others, have fallen into the same error as to the authorship of the *Çrīmadbhāgavata* as the former. Even on a superficial examination of the arguments on both sides, it clearly appears to an unprejudiced mind that the ascription of the authorship of the *Çrīmadbhāgavata* to Vopadeva is entirely untenable. In the first place, in the list of Vopadeva's works mentioned by his friend Hemādri, a scholar of great eminence, in one of his works, no mention has been made of the *Çrīmadbhāgavata*. Then, Vopadeva also has described himself only as a commentator and not the author of the great work. Some of the commentaries on the *Çrīmadbhāgavata* have been discovered as written by men who undoubtedly lived long before the eminent Sanskrit grammarian to whom the authorship of the Vaiṣṇava scripture is ascribed. It has been ascertained that Çankara, the preacher of the Advaita doctrine preceded Vopadeva by two hundred years. In his commentary of the *Thousand Names of Viṣṇu*, and in his *Chaturdaṣa-mataviveka*, the *Çrīmadbhāgavata* has been cited more than once. Hanumat and Chitsuka both of whom preceded Çankara, wrote commentaries on the great scripture. Moreover the celebrated Gauḍapāda who also preceded Çankara has referred to the *Çrīmadbhāgavata* as a work of great authority. Besides, Hemādri in his *Chatur-bargā chintāmani* has also quoted the *Çrīmadbhāgavata* as a work of great authority. It is hardly necessary to say that the citation of the above scripture by Hemādri in his work undoubtedly shows that it was already an ancient and authoritative code of the Vaiṣṇava religion in Hemadri's

time, who was contemporary with Vopadeva. Again, on a reference to Hemādri's commentary on the *Muktāphala* of Vopadeva, the following list of the works of the latter occurs, namely:—Ten *Pravandhas* on grammar ; nine with reference to a Medical work ; a *Dharma Śāstra*, named the *Tīthinirṇaya* ; three works on general literature and three dissertations on the *Çrīmadbhāgavata*. It cannot be argued with reason, that the name of the *Çrīmadbhāgavata*, if it was Vopadeva's writing, should have been omitted from the list of his works supplied by his friend and commentator either by accident or by intention. Under these circumstances, it must be held conclusively that Vopadeva cannot be the author of the *Çrīmadbhāgavata*.

I have added the Sanskrit text of the *Çrīmadbhāgavata* in the form of an appendix, so that the reader can easily compare the English translation with the original verses. It is a praiseworthy fact that numerous Vernacular translations of the great Vaishṇava scripture with text have been and are being published. The best amongst them is the Bengali edition of the enterprising publisher Babu Kṛṣṇa Gopal Bhakta. It contains the original text with the glosses of Çrīdhara, Jīva Gosvāmin Viçvanātha Chakravartin and others, with a generally accurate Bengali translation, admirably arranged and nicely got up. The first book has already been before the public. Similarly, Puṇdit Ramnārāin's edition is also a useful publication and is now approaching completion. The Bangabāsi press editions have their merit also. Babu Mahesh Chandra Pal is publishing a new edition of the text with notes and a fairly lucid Bengali translation. The Sanskrit edition with Vālaprobodhini gloss comes from Bombay and is one of the best which has come to my notice. No complete and accurate English translation has ever appeared. Babu Manmatha Nath Datta, the energetic publisher of the

English version of the Rāmāyaṇa has published in his '*Wealth of India*', a portion of the *Çrīmadbhāgavata*. His translation is an embodiment of the principles of the *Çrīmadbhāgavata* in a concise form and it has its merit for cheapness ; but it has been published on a different plan from that of the translation which is now presented to the public, as even a cursory glance at the two publications will show. The greater part of the *Çrīmadbhāgavata* has been edited and translated by Burnouf in the French language. I have consulted all the editions of the *Çrīmadbhāgavata* in editing the original text and compared them with the rare manuscripts supplied to me by the publisher. I have added an index alphabetically arranged embracing all the notes embodied in this publication.

In attempting to calculate the probable time when a Sanskrit code or scripture was first promulgated to mankind, a person, specially a foreign writer may feel himself 'lost in an inextricable labyrinth of imaginary astronomical cycles—*Yugas*, *Mahāyugas*, *Kalpas* and *Manvantaras* but, no such difficulty presents itself in ascertaining the probable age of the *Çrīmadbhāgavata*. As it has been held to be one of the great *Purāṇas*, there is scarcely any ground for imagining that the chief code of Vaiṣṇava religion belonged to the primeval or the vedic period of the Sanskrit literature. On the contrary, ample testimony exists in the first book of the *Çrīmadbhāgavata* itself, that it belonged to the *Paurāṇic* age, and that after the *Mahābhārata* and the seventeen superior *Purāṇas* had been composed by Vyāsa, he, not feeling satisfied with finishing even these great works, became extremely sorry, that he had not done something better for the good of mankind, and hence, he promulgated the *Çrīmadbhāgavata*. On a reference to the verse 14, chapter IV., Book 1., it will be observed that the author of the eighteen *Purāṇas* flourished in the *Dvāpara* age ; hence, the *Çrīmadbhāgavata* could not have been composed by

him either in the Tretā or the Satya age. The verse 43, chapter III, Book 1, states that this *Purāṇa* has arisen like the sun, in this Kali age for the benefit of ignorant persons. It is also to be found there, that this happened after the departure of Kṛishṇa from the earth, which event clearly took place in the beginning of the present Kali age. According to the Hindu astronomical calculation, the Kali age consists of 432,000 years of mortals with 36,000 years for each of its twilights. Of these, 4996 years have already elapsed ; so, it can be said without hesitation that the probable age of the *Ārīmaṇbhāgavata* cannot be less than that period.

In conclusion, I beg to state that any suggestion or correction will be welcome and be thankfully received for rendering the future volumes more useful to the public.

MOHENDRANATH CHATTERJEE.

CALCUTTA, May, 20, 1895.

LIST OF BOOKS QUOTED OR REFERRED TO.

1. The Çrīmadbhāgavata (Jagadīvara press, Bombay).
2. Do (Rādhāramaṇa Press, Murshidābād).
3. Do (Kṛishṇa Gopal Bhakta).
4. Do (Manuscripts supplied by the Publisher).
5. Amara Koṣha (Chandra Mohana Tarkaratna).
6. Çrīmad-devī-bhāgavata (Hari Charaṇa Basu).
7. Upanishadvākya Koṣa (Jacob).
8. The Laws of Manu (Sir William Jones).
9. Manu Saṃhitā (Bangavāsi Press, Sanskrit edition, Calcutta).
10. History of Indian literature (Weber).
11. Ancient Sanskrit Literature (Max Muller).
12. Indian Epic poetry (Williams).
13. Original Sanskrit Texts (Muir),
14. Sanskrit-English Dictionary (Monier Williams).
15. Sanskrit-English Dictionary (Wilson).
16. Aphorisms of the Sāṃkhya Philosophy (Ballantyne).
17. Aphorisms of the Nyāya Philosophy (*Ibid*).
18. Lectures on the Vedānta (*Ibid*).
19. Mythology of Aryan Nations (Cox).
20. Chhāndogya Upanishad (R. L. Mitra).
21. Indian Wisdom (Monier Williams).
22. Yoga-vasiṣṭha-Mahārāmaṇya. (Vihāri-lāl Mitra).
23. Sāṃkhya Darṣana (Kālīvara Vedāntāvāgiṇa).
24. Pātaṇjala Darṣana (*Ibid*).
25. Chips from a German Workshop (Max Muller).
26. View of the History, Literature and Mythology of the Hindus (Ward).
27. Viṣṇu Purāṇa (Wilson).
28. Do (Bangavāsi edition).
29. Miscellaneous Essays, (Colebrooke).
30. Rāmāyaṇa of Valmiki (Griffith). &c.
31. Do (Bangavāsi edition).

**A LIST OF COMMENTARIES AND DISSERTATIONS
ON THE
ÇRIMADBHĀGAVATAM.**

- | | |
|---|---|
| 1. Amṛita-taraṅgiṇī. (अमृततरङ्गिणी) | 24. Tātparyya-dīpikā (सात्वर्षदीपिका) by |
| 2. Ātma-priyā. (आत्मप्रिया) | Nṛihari. (नृहरि) |
| 3. Kṛishṇa-Padī. (कृष्णपदी) | 25. Chakravarttin (चक्रवर्तिन) by Nārā- |
| 4. Chaitanya-chandrikā. (चैतन्यचन्द्रिका) | yaṇa. (नारायण) |
| 5. Jaya-mangalā. (जयमङ्गला) | 26. Commentary by Bhedaśūdrin. |
| 6. Tattva-pradīpikā. (तत्त्वप्रदीपिका) | (भेदशुद्धतटीका) |
| 7. Tātparyya-chandrikā. (सात्वर्षचन्द्रिका) | 27. Commentary by Yadupati (यदुपति- |
| 8. Tātparyya-pradīpikā. (सात्वर्षप्रदीपिका) | ज्ञतटीका) |
| 9. Bhāgavallīla-ohintāmaṇi. (भगव- | 28. Subodhinī सुबोधिनी) by Vallabhā- |
| ज्ञोपाधिनामनि) | chāryya. (वल्लभाचार्य) |
| 10. Rasa-manjarī. (रसमञ्जरी) | 29. Padarātnāvalī (पदरत्नावली) by |
| 11. Çuka-pakshiyā. (शुकपक्षीया) | Vijayadhva-jā-tīrtha. (विजयध्वजतीर्थ) |
| 12. Bhāgavata-tātparyya-nirṇaya (भा- | 30. Commentary by Viṭṭhala. (विष्णु- |
| गवतात्वर्षनिर्णय) by Ānanda tīrtha. | ज्ञतटीका) |
| (आनन्दतीर्थ) | 31. Sārārtha-darṣiṇī (सारावर्षदर्शिनी) by |
| 13. Tātparyya-dīpikā. (सात्वर्षदीपिका) | Viṣṇvanātha Chakravarttin. (विष्णु- |
| 14. Prabodhinī. (प्रबोधिनी) | नाथचक्रवर्तिन) |
| 15. Commentary by Janārdana | 32. Commentary by Viṣṇuśvāmin. |
| Bhaṭṭa. (जानार्दनभट्टतटीका) | (विष्णुस्वामिज्ञतटीका) |
| 16. Commentary by Narahari, son | 33. Bhāgavatachandra-chandrikā (भगव- |
| of Varadaśāhāryya. (वरदाचार्यपुत्र- | तचन्द्रचन्द्रिका) by Vīrārāghava. |
| नरहरिज्ञतटीका) | (वीरराघव) |
| 17. Prakāṣa (प्रकाश) by Çrinivāsa. | 34. Commentary by Vrajabhūṣaṇa. |
| (श्रीनिवास) | (व्रजभूषणज्ञतटीका) |
| 18. Tattva-dīpikā (तत्त्वदीपिका) by | 35. Bhāvārtha-dīpikā (भावार्थदीपिका) |
| Kalyāṇa-rāya. (कल्याणराय) | by Çivārāma. (शिवराय) |
| 19. Commentary by Kṛishṇa Bhaṭṭa. | 36. Bhāvārtha-dīpikā (भावार्थदीपिका) |
| (कृष्णभट्टतटीका) | by Çridhara-svāmin. (श्रीधरस्वामिन्) |
| 20. Commentary by Kaura-sādhu. | 37. Bhāvārtha-dīpikā-snehapūraṇi |
| (कौरवसाधुज्ञतटीका) | (भावार्थदीपिकास्नेहपूरणी) by Keçava- |
| 21. Commentary by Gopāla Chakra- | dāsa. (केशवदास) |
| varttin. (गोपाचक्रवर्तिज्ञतटीका) | 38. Commentary by Çrinivāsaśāhāryya. |
| 22. Anvaya-bodhinī (अन्वयबोधिनी) by | (श्रीनिवासाचार्यज्ञतटीका) |
| Chudāmaṇi Chakravarttin. (चूदा- | 39. Commentary by Satyābhinava- |
| नमणिचक्रवर्तिन) | tīrtha. (सत्याभिनवतीर्थज्ञतटीका) |
| 23. Bhāva-prakāṣikā (भावप्रकाशिका) by | 40. Commentary by Sudarṣaṇa Śūri. |
| Narasimhāchāryya. (नरसिंहाचार्य) | (सुदर्शनशूरिज्ञतटीका) |

41. Bhāgavata-purāṣarka-prabhā (भागवतपुराणार्कप्रभा) by Haribhānu-gukla. (हरिभानुगुक्ल)
42. Bhāgavata-śhūrtika. (भागवतशूर्तिका)
43. Krama-sandarbhā (क्रमसन्दर्भ) by Jīva Gosvāmin. (जीवजीखानिन्)
44. Bāla-prabodhinī (बालप्रबोधिनी) by Giridhara (गिरिधर) a descendant of Vallabhāchāryya. (वल्लभाचार्य)
45. Hantmad-bhāshya. (हनुमद्भाष्य)
46. Vāsana-bhāshya. (वासनाभाष्य)
47. Sambandhokti. (सम्बन्धोक्ति)
48. Vidvat-kāmadhenu. (विद्वत्कामधेनु)
49. Çuka-hṛdaya. (शुकहृदय)
50. Paramahansa-priya. (परमहंसप्रिया)
51. Bhāgavata-kaumudī (भागवतकौमुदी) by Rāmākṛishṇa (रामकृष्ण) Explanation of some difficult passages in Bhāgavatapurāṇa. (भागवतपुराण)
52. Bhāgavata padya-trayī-vyākhyāna (भागवतपद्यत्रयीव्याख्यान) by Sadānanda. (सदानन्द) Commentary on the first three Verses of the Bhāgavata-purāṇa. (भागवतपुराण)
53. Bhāgavata-purāṇa-prathama-gloka-tikā (भागवतपुराणप्रथमग्लोकाटीका) by Jayarāma. (जयराम)
54. Bhāgavata-purāṇa-gloka-traya-tikā (भागवतपुराणग्लोकत्रयीटीका) by Madhusūdana Sarasvatī. (मधुसूदनसरस्वती)
55. Çṛīmadbhāgavatādyā-padya-vyākhyā-gatakam (श्रीमद्भागवतादयपद्यव्याख्यानतकम्) by Vamśidhara Çarmaṇ. (वंशीधरचर्मन्)
56. Bhāgavata-līla-kalpa-druma. (भागवतलीलाकल्पद्रुम) A commentary on the first verse of the Bhāgavata.
57. Pañchama-skandha-tikā (पञ्चमस्कन्धटीका) by Vallabhāchāryya. (वल्लभाचार्य)
58. Subodhinī (सुबोधिनी) by Bala-kṛishṇa-dikshita. (बालकृष्णदीक्षित)
59. Byīhad-vaishṇava-toṣhaṇī (बृहद्वैष्णवदीपणी) by Sanātana Gosvāmin. (सनातनजीखानिन्)
60. Laghu-vaishṇava-toṣhaṇī (लघुवैष्णवदीपणी) by Jīva Gosvāmin. (जीवजीखानिन्)
61. Budha-ranjani (बुधरञ्जनी) by Vāsudeva. (वासुदेव)
62. Bhāgavata-tattva-dīpa (भागवततत्त्वदीप) or Bhāgavata-tattva-nibandha (भागवततत्त्वनिबन्ध) by Vallabhāchāryya. (वल्लभाचार्य)
63. Bhāgavata-tattva-dīpa-prakāṣa-bhāṇa (भागवततत्त्वदीपप्रकाश-वरचमन्) by Pītāmbara. (पीताम्बर)
64. Bhāgavata-nibandha-yojanā (भागवतनिबन्धयोजना) by Puruṣhottama. (पुरुषोत्तम)
65. Nibandha-vivṛiti-prakāṣa (निबन्ध-विवृतिप्रकाश) by Vīṭhala-dikshita. (वित्थलदीक्षित)
66. Anukramaṇikā (अनुक्रमशिका) by Vallabhāchāryya. (वल्लभाचार्य)
67. Veda-stuti-vyākhyā. (वेदस्तुतिव्याख्यान)
68. Ekādaṣa-skandha-tātparyya-chaṇ-drikā. (एकादशस्कन्धतात्पर्यचन्द्रिका)
69. Ekādaṣa-skandha-dīpikā-dīpana (एकादशस्कन्धदीपिकादीपण) by Rādhācharaṇa Gosvāmin. (राधाचरणजीखानिन्)
70. Çṛutyadhyāya-dīpikā-dīpana (श्रुत्याध्यायदीपिकादीपण) by Rādhācharaṇa Gosvāmin. (राधाचरणजीखानिन्)
71. Sarvopakāṣiṇī. (सर्वोपकारिणी)
72. Ekādaṣa-skandha-sāra (एकादशस्कन्धसार) by Brahmananda Bhārati. (ब्रह्मानन्दभारती)
73. Bhāgavata-pauka-nivāṇa-manjari

- (आनन्दसङ्घातिवारचनसूची) by Īva-
abhāya. (विनयसङ्घ)
74. Anukrama (अनुक्रम) by Vopadeva.
(वीपदेव)
75. Mukta-phala (मुक्ताफल) by Vopa-
deva. (वीपदेव)
76. Hari-tila (हरितीला) by Vopadeva.
(वीपदेव)
77. Sudarṇaṇi. (सुदर्शनो)
78. Muni-prakāṣikā. (मुनिप्रकाशिका)
79. Praharshaṇi. (प्रहर्षणी)
80. Bodhini-sāra. (वीचिनीसार)
81. Mādhaviya. (माधवीय)
82. Vāmanī. (वामनी)
83. Ekanāthī. (एकनाथी)
84. Bhāgavata-sandarbhā (आनन्दसङ्घर्ष)
by Jīva Gosvāmin. (जीवनीश्वामिन)
Commonly called Shat-sandarbhā,
(षट्सङ्घर्ष) comprising six disserta-
tions on the Bhāgavata, viz., 1.
Tattva (तत्त्व); 2. Bhāgavat (भगवत्);
3. Paramātmān (परमात्मन); 4. Kṛi-
shṇa (कृष्ण); 5. Bhakti (भक्ति);
and 6. Prīti (प्रीति).
85. Sarvārtha-sambādini (सर्वार्थसंवा-
दिनी) by Jīva Gosvāmin. (जीव-
नीश्वामिन)
86. Bhāgavata-tattva-bhāṣakara (आनन्द-
तत्त्वभाषकार) by Īvapra-kāṣa Sīma.
(विनयप्रकाशसिमा)
87. Bhāgavata-tattva-sār (आनन्दतत्त्व-
सार) by Rādhā-manohara Ṣarman.
(राधाभनीहरमहर्षि)
88. Bhāgavata-dāgama-skandha-kathā-
samgraha (आनन्दसङ्घमहाकाव्यका-
सङ्घ) by Kēṣava Ṣarman. (केशवमहर्षि)
89. Bhāgavata-champū (आनन्दचम्पू) by
Abhinava Kālidāsa. (अभिनवकालि-
दास)
90. Ditto, by Akahaya Ṣāstrī. (अकव-
भाषी)
91. Ditto, by Chidambara. (चिदम्बर)
92. Ditto, by Raghunātha Kavī. (रघु-
नाथकवि)
93. Saṅkṣhepa-bhāgavatāmrīta (संक्षेप-
आनन्दतत्त्व) by Rūpa Gosvāmin
(रूपनीश्वामिन)
94. Brīhad-bhāgavatāmrīta (बृहदा-
नन्दतत्त्व) by Sanātana Gosvāmin.
(सनातननीश्वामिन)
95. Tantra-bhāgavata. (तन्त्रमाधवत)
96. Bhakti-ratnāvalī (भक्तिरत्नावली) by
Viśṇu-purī. (विष्णुपुरी)
97. Bhāgavatāmrīta (भागवततत्त्व) by
Viśṇu-purī. (विष्णुपुरी)
98. Bhakti-rasāmrīta-sindhu (भक्तिरसा-
वतसिन्धु) by Rūpa Gosvāmin. (रूप-
नीश्वामिन)
99. Ānanda-vṛindāvana-champū (आनन्द-
वृन्दावनचम्पू) by Kavīkara-pūra.
(कविकर्षपुर)
100. Gopāla-champū (गीपासचम्पू) by
Jīva Gosvāmin. (जीवनीश्वामिन)
101. Bhāgavata-purāṇa-kroṣa-patrāṇi.
(आनन्दपुराणक्रीडपत्राणि)
102. Bhāgavata-purāṇa-tattva-samgraha
(भागवतपुराणतत्त्वसङ्घ) by Rāmā-
nanda-tīrtha. (रामानन्दतीर्थ)
103. Bhāgavata-purāṇa-prakāṣa (आनन्द-
पुराणप्रकाश) by Priyā-dāsa. (प्रियादास)
104. Bhāgavata-purāṇa-prasaṅga-dṛish-
tāntāvalī. (आनन्दपुराणप्रसङ्गदृष्टान्त-
वली)
105. Bhāgavata-purāṇa-prāmāṇya (आन-
न्दपुराणप्रामाण्य) by Viśveṣvara-
nātha. (विश्वेश्वरनाथ)
106. Bhāgavata-purāṇa-bandhana. (आन-
न्दपुराणबन्धन)
107. Bhāgavata-purāṇa-brīhat-samgraha.
(भागवतपुराणबृहत्सङ्घ)
108. Bhāgavata-purāṇa-bhāvārtha-di-
pika-prakaraṇa-krama-samgraha

- (भागवतपुराणभाषावैदीयिकाग्रन्थ-
संग्रह) by Rāmānanda-tīrtha.
(रामानन्दतीर्थ)
109. Bhāgavata-purāṇa-bhāvārtha-dī-
pikā-saṃgraha (भागवतपुराणभाषावैदी-
यिकासंग्रह) by Rāmānanda-tīrtha.
(रामानन्दतीर्थ)
110. Bhāgavata-purāṇa-bhāṣaya. (भाग-
वतपुराणभाषा)
111. Bhāgavata-purāṇa-manjarī (भागवत-
पुराणमञ्जरी) by Rāmānanda-tīrtha.
(रामानन्दतीर्थ)
112. Bhāgavata-purāṇa-mahāvivarāṇa.
(भागवतपुराणमहाविवरण)
113. Bhāgavata-purāṇa-sārārtha-darśini-
(भागवतपुराणसारार्थदर्शनी) by Viṣṇu-
nātha Chauva (विष्णुनाथचौहान)
114. Bhāgavata-purāṇa-sūchikā (भाग-
वतपुराणसूचिका) by Anūpa-nārāyaṇa.
(अनुपनारायण)
115. Bhāgavata-purāṇa-svarūpa-viśa-
yaka-ṣaṅkā-nirāsa (भागवतपुराणस्वरूप-
विषयकशङ्कानिरास) by Puruṣhottama.
(पुरुषोत्तम)
116. Ditto, by Śrinātha.
117. Bhāgavata-purāṇa-nukramāṇikā.
(भागवतपुराणानुक्रमविद्या)
118. Bhāgavata-purāṇa-śāya (भागवत-
पुराणशास्त्र) by Rāmānanda-tīrtha.
(रामानन्दतीर्थ)
119. Brihad-bhāgavata-māhātmya. (बृह-
द्भागवतमाहात्म्य)
120. Laghu-Bhāgavata-māhātmya. (लघु-
भागवतमाहात्म्य)
121. Bhāgavata-rahasya (भागवतरहस्य)
by Vṛindāvana Govāmin. (वृन्दावन-
गोवामिनि)
122. Bhāgavata-vādi-toṣhīyā (भागवतवादि-
तोषिणी) by Gaṇeṣa. (गणेश)
123. Bhāgavata-pratī-gītā. (भागवतप्रति-
गीता)
124. Bhāgavata-saṃkṣhepa-vyākhyā.
(भागवतसंक्षेपव्याख्या)
125. Bhāgavata-saṃgraha. (भागवतसंग्रह)
126. Bhāgavata-saptāhanukramāṇikā.
(भागवतसप्ताहानुक्रमविद्या)
127. Bhāgavata-sāra (भागवतसार) by
Govinda Vidyāvinoda. (गोविन्द-
विद्याविनोद)
128. Bhāgavata-sāra-saṃgraha. (भागवत-
सारसंग्रह)
129. Bhāgavata-sāra-samuchchaya. (भाग-
वतसारसमुच्चय)
130. Bhāgavata-siddhānta-saṃgraha.
(भागवतसिद्धान्तसंग्रह)
131. Bhāgavata-stotra. (भागवतस्तोत्र)
132. Bhāgavatāmṛita-kaṇikā. (भागवत-
अमृतविद्या)
133. Bhāgavatāśhtaka. (भागवताष्टक)
134. Bhāgavatotpala. (भागवतोत्पल)
135. Bhāgavatādi-tantra. (भागवतादिविद्या)
136. Durjana-mukha-chapetika (दुरज-
नमुखचपेटिका) by Rāmānanda. (रामानन्द)

&c.

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A LIST OF TREATISES

IN WHICH QUOTATIONS FROM AND REFERENCES TO
THE BHĀGAVATA OCCUR.

1. Padma-purāṇa. (पद्मपुराण)
2. Garuḍa-purāṇa. (गरुड़पुराण)
3. Nārada-purāṇa. (नारदपुराण)
4. Skanda-purāṇa. (स्कन्दपुराण)
5. Vāmana-purāṇa. (वामनपुराण)
6. Matsya-purāṇa. (मत्स्यपुराण)
7. Gauri-tantra. (गौरीतन्त्र)
8. Tattva-prakāṣikā. (तत्त्वप्रकाशिका)
9. Tātparyya-chandrikā. (तात्पर्यचन्द्रिका)
10. Dina-traya-mīmāṃsā. (दिनत्रय-मीमांसा)
11. Kāhira-nidhi. (कौरनिधि)
12. Śaśāhara-vṛhaspati-vyākhyā. (शशाहरवृषपतिव्याख्या)
13. Smṛiti-kaustubha. (स्मृतिकुसुम)
14. Smṛityārtha-sāgara. (स्मृत्यर्थसागर)
15. Nirṇaya-ratna. (निर्णयरत्न)
16. Jīvanmukti-prakaraṇa. (जीवमुक्ति-प्रकरण) by Vidyāraṇya Muni. (विद्या-रक्षसुनि)
17. Vrata-khanda. (व्रतखण्ड) by Hemādri.
18. Dāna-khanda. (दानखण्ड) by Hemādri.
19. Pariṣeṣa-khanda. (परिषेखखण्ड) by Hemādri.
20. Nirṇaya-sindhu. (निर्णयसिन्धु)
21. Pāñj-prakaraṇa. (पञ्चाप्रकरण) by Bhaṭṭoji-dīkṣita. (भट्टोजिदीक्षित)
22. Āhnika-ṣekhara. (आह्निकशेखर) by Nāgoji Bhaṭṭa. (नागोजिभट्ट)
23. Saṃkara-kaustubha. (संसारकुसुम)
24. Mathurā-setu. (मथुरासेतु)
25. Śraddha-mayūkha. (श्राद्धमयूख)
26. Vyavahāra-mayūkha. (व्यवहारमयूख)
27. Kāla-dinakara. (कालदिनकर)
28. Vidhāna-pārijāta. (विधानपारिजात)
29. Bhojana-prakaraṇa. (भोजनप्रकरण)
30. Prayoga-pārijāta. (प्रयोगपारिजात)
31. Āchāra-ratna. (आचाररत्न)
32. Saṃvatsara-pradīpa. (संवत्सरप्रदीप)
33. Kāli-dharma-prakaraṇa. (कालिधर्म-प्रकरण)
34. Advaitānanda-sāgara. (अद्वैतानन्द-सागर)
35. Kāla-nirṇaya. (कालनिर्णय)
36. Kāla-nirṇaya-dīpikā. (कालनिर्णय-दीपिका)
37. Kāla nirṇaya-vivaraṇa. (कालनिर्णय-विवरण)
38. Viṣṇu-sahasra-nāma-bhāṣya. (विष्णुसहस्रनामभाष्य, by Ṣaṅkarāchārya. (भट्टराचार्य))
39. Chaturdaṣa-mata-viveka. (चतुर्दश-मतविवेक) by Ditta.
40. Rāmānuja-darṣana. (रामानुजदर्शन)
41. Pārṣa-prajña-darṣana. (पार्श्वप्रज्ञदर्शन)
42. Kāśhemendra-prakāṣa. (केशिन्द्रप्रकाश)
43. Mahārājīya. (महाराजीय)
44. Panchikaraṇa-vyākhyā. (पञ्चीकरण-व्याख्या) by Gauḷa-pāda. (गौड़पाद)
45. Govindāṣṭaka. (गोविन्दाष्टक) by Nanda-miṣra. (नन्दमिश्र)
46. Rāmāyaṇa-chandrikā. (रामायण-चन्द्रिका)
47. Rāma-tāpani-vyākhyā. (रामतापनी-व्याख्या)
48. Nibandha. (निबन्ध) of Vallabhāchārya. (वल्लभाचार्य)
49. Utsava-pratāna. (उत्सवप्रतान)
50. Śuddhādvaita-mārttaṇḍa. (शुद्धाद्वैत-मार्तण्ड)
51. Vidvan-maṇḍala. (विद्वन्मण्डल)
52. Suvarṇa-sūtra. (सुवर्णसूत्र) by Puru-

- shottama-mahārāja. (पुद्गलीतमहा-
राज)
53. Nimbārkiya Svāmata-nirpaya-sin-
dhu. (निम्बार्कीयस्वामतनिर्घण्डिनः)
54. Haribhakti-vilāsa. (हरिभक्तिविलास)
55. Sāra-saṃgraha (सारसङ्ग्रह) by Rāmā-
nuja. (रामानुज)
56. Īva-tattva-viveka (शिवतत्त्वविवेक) by
Apyaya-dīkṣita. (अप्ययदीक्षित)
57. Bhakti-prakāṣa (भक्तिप्रकाश) by Vā-
chāspati Miṣra. (वाचस्पतिमिश्र)
58. Bhakti-rasāyana (भक्तिरसायन) by
Advaita-siddhi-kāra. (अद्वैतसिद्धिकार)
59. Nāma-kaumudī. (नामकौमुदी)
60. Sachcharita-mīmāṃsā. (सचरित-
मीमांसा)
61. Lalita-tikā (ललितटीका) by Bhās-
kara-rāja. (भास्करराज)
62. Devi-bhāgavata-tikā (देवीभगवत-
टीका) by Nīlakantha. (नीलकण्ठ)
63. Bhakti-ūtra. (भक्तिपूत्र)
64. Aṣṭāvīṃṣati-tattva-smṛiti (अष्टा-
विंशतितत्त्वस्मृति) by Raghunandana.
(रघुनन्दन)
65. Ahalyā-kāma-dhenu (अहल्याकामधेनु)
by Keṣava-dāsa. (केशवदास)
66. Gītā-bhūṣaṇa-bhāṣya (गीताभूषण-
भाष्य) by Baladeva Vidyābhūṣaṇa.
(बलदेवविद्याभूषण)
67. Govinda-bhāṣya (गोविन्दभाष्य) by
Ditto.
68. Viṣṇu-śaṣaṣa-nāma-bhāṣya
(विष्णुषष्ठ्यष्टनामभाष्य) by Ditto.
69. Prameya-ratnāvalī (प्रमेयरत्नावली),
Vedāntaśyamantaka (वेदान्तश्यामन्तक)
and other works, by Ditto.
70. Chaitanya-Charitāmṛita (चैतन्य-
चरितामृत) by Kṛishṇadāsa Kavi-
rāja Goṣvāmin. (कृष्णदासकविराज-
गीशामिन्)

A KEY TO THE SPELLING OF WORDS.

WITH THEIR

INDU-ROMANIC EQUIVALENTS AND THEIR PRONUNCIATION.

vowels.

<i>Nagri character.</i>	<i>Equivalents.</i>	<i>Pronunciation in English words.</i>
ॐ	a ...	Salt.
ॐ	a ...	Farther.
ॐ	i ...	Literary.
ॐ	i ...	Polioa.
ॐ	u ...	Truce.
ॐ	u ...	Rade.
ॐ	ri ...	Tree.
ॐ	ri ...	Marine.
ॐ	lri ...	Revelry.
ॐ	lri ...	The above prolonged.
ॐ	e ...	Prey.
ॐ	ai ...	Aisle.
ॐ	o ...	Cone.
ॐ	au ...	Prowl.
ॐ	mp ...	Song.
ॐ	h ...	Pshaw.

consonants.

<i>Nagri character.</i>	<i>Equivalents.</i>	<i>Pronunciation in English words.</i>
क	k ...	Kick.
ख	kh ...	Khediva.
ग	g ...	Gun.
घ	gh ...	Ghost.
ङ	n ...	Sing.
च	ch ...	Charcoal.
छ	chh ...	Charch-hill.
ज	j ...	Just.
झ	jh ...	Hedge-hog.
ञ	n ...	Single,
ट	t ...	Team.

<i>Nagri character.</i>			<i>Equivalents.</i>		<i>Pronunciation in English words.</i>
द	...	...	d	...	Dream.
ध	...	...	dh	...	Red-haired.
न	...	...	n	...	None.
त	...	...	t	...	Tuarter.
थ	...	...	tth	...	Mouth.
द	...	...	d	...	Dance.
ध	...	...	dh	...	Bathe.
न	...	...	n	...	Nature.
प	...	...	p	...	Page.
फ	...	...	ph	...	Phial.
ब	...	...	b	...	Brake.
भ	...	...	bh	...	Abhorance.
म	m	...	Mind.
य	y	...	Yayāti. (Sana.)
र	r	...	Rail.
ल	l	...	Led.
व	v	...	Vow.
स	ç or s'	...	Sure.
श	sh	...	Bush.
स	s	...	Sin.
ह	h	...	Hair.

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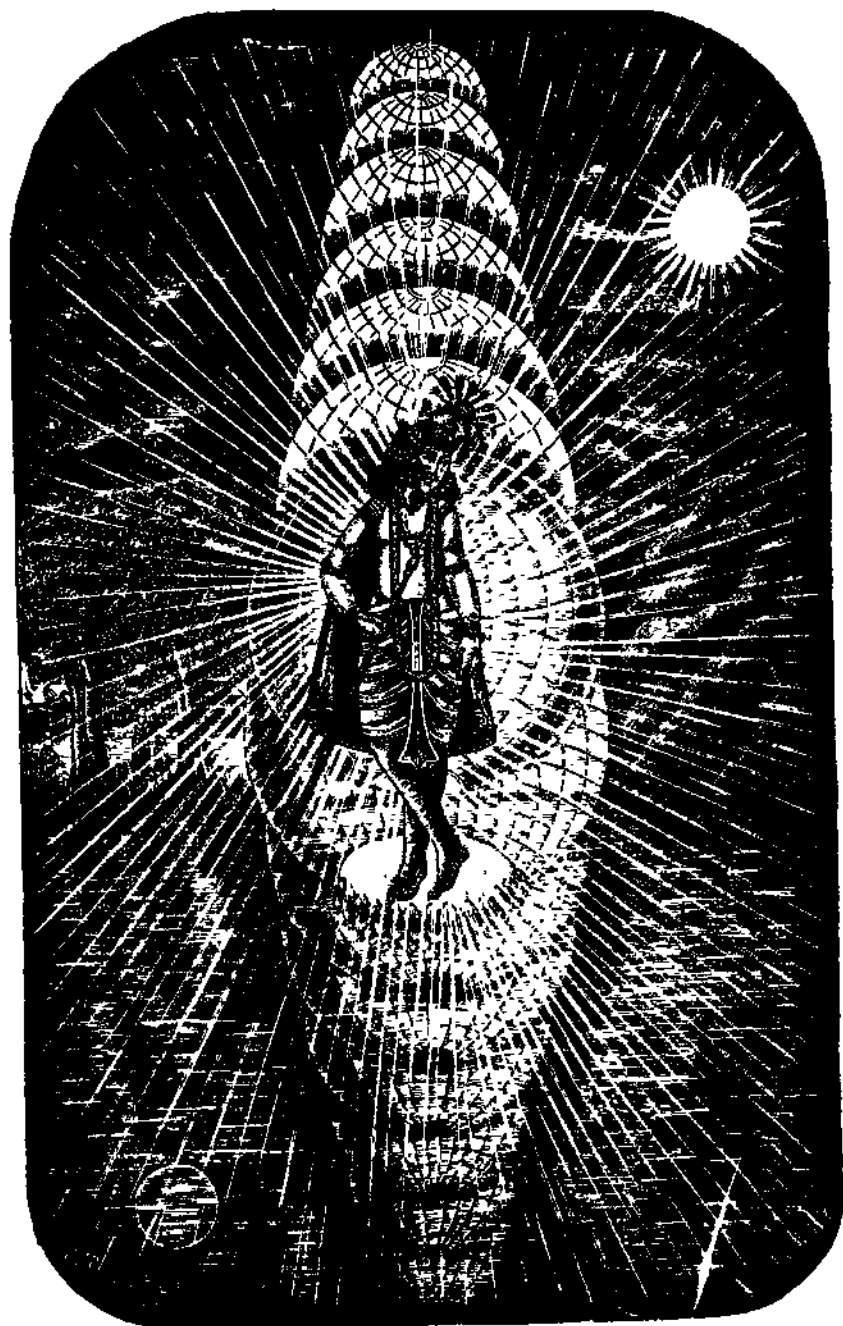
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NO. 1. *S. M. Dutta's Gāṇḍhāgusta* | [*From the sketch of M. N. Chatterjee.*
KṚISHṆA (*as described in the opening verse.*)

ERRATA.

At page 2,	Line 4 from the foot,	for "particulars" read "particular,"
" " 32,	" 5 " " "	" "lute" " "flute,"
" " 77,	" 2 " " top	" "are" " "is,"
" " 80,	" 10 " " foot	" " " "
" " 88,	" 3 " " top	" "authority" " "authorities."
" " 160,	" 1 " " top	— — put "the" before "sun."
" " 196,	" 11 " " foot	— — omit "I."
" " 325,	" 11 " " top	or "both the daughters of a shah are," read "the daughter born in shah is."

THE ÇRĪMADBHĀGAVATAM.●

BOOK I. †

CHAPTER I. ‡

* *Om* (*a*) Salutation to the Glorious *Vāsudeva*. (*b*)

Let us meditate upon Him from whom are the Creation, &c., (*c*) of This (Universe) by reason of His being present in all that is, and absent from all that is not (*d*) ; who is Omniscient ; (who) shineth by Himself (*e*) ; (who) revealed, by (His) heart, unto the Primeval Poet (*f*), the *Veda* (*g*) in which (even) the learned men become puzzled ; (Him) in whom the Three-fold Creation (*h*) is (or appeareth) real, like the exchange (apparant transformation, in mirage) of Light, Water and Earth ; by whose (inherent) power, Delusion is always restrained ; (who is) Existent (and) Pre-eminent (*i*). ¹.

* The Bhāgavata comprises Twelve Books, each of which according to Çrīdhara, represents a trunk. There are three hundred and thirty-five *Adhyāyas* or Chapters which are called its Branches. The number of verses is estimated to be eighteen thousand, and they are likened to the leaves of a tree. It is considered to be the *Kalpa-taru*, i. e., the celestial tree that yields the fruition of every wish. The compound word *Kalpa-taru* has been translated as 'Purpose-Tree.' (*See notes*, Bk. I., c. 1, v. 3.).

[THE BIRD'S EYE VIEW OF THE ÇRĪMADBHĀGAVATAM.]

1. The first Book contains the description of the meeting of Çaunaka and other sages with Sūta, the career of Vedavyāsa, the narrative regarding the

3. The second Book describes the narrative about Parīkṣhit and Çuka, the ascertainment of two *Yoga-sūtras*, the conversation between Brahman and Nārada, the different incarnations of the Supreme Being, the definition of the *Purāṇas* and the object of creation.

3. The third Book narrates the career of Vidura, the meeting of Maitreya with the former, the creation of the Universe and everything thereof, by Brahman, and the Sāṃkhya *Yoga* system by Kapila.

4. The fourth Book deals with the questions about *Viśarga* (special creation) successively describing the particulars of Satī, Dhruva, Prīthu and Prāchīnabarhi.

5. The fifth Book has reference to the *Samsthāna* (primitive formation) of the society, and comprises the description about the career of Priyavrata and his family pedigree, human being in general and the Hell.

6. The sixth Book mentions about the *Pariposhaṇa* (preservation), and gives a sketch of the life of Ajāmila, the ascertainment of the progeneration by Dakṣa, the life of Vṛtrāsura and the creation of the *Vāyus* (elements).

7. The seventh Book states about the fruition of the actions of men, and describes the career of Prahlāda and the ascertainment of different castes and states of life.

8. The eighth Book contains the narrative as regards the deliverance of *Gajendra* (the chief of elephants), the *Munvantara*, the churning of the Ocean, the king Bali's wealth and his imprisonment and the incarnation of the Supreme Being as a fish.

9. The ninth Book gives a description of the clans of *Sāryya* (sun) and *Chandra* (moon).

10. The tenth Book treats of the *Nirodha*, narrating the exploits of Kṛishna in his infancy, childhood, minority and youth in Vṛndāvana, and his career in Mathurā and Dvārakā.

11. The eleventh Book dwells upon the question of salvation, comprising the dialects of Nārada with Vasudeva, Dattātreya with Yadu, Kṛishna with Udhava, and the destruction of the Yādavas by themselves.

12. The subject matter of the twelfth and the last Book is the question about *Āśraya* (refuge) comprising the prophecies regarding the *Kali-yuga* (the present age), the narrative about the salvation of king Parīkṣhit, the creation of *Veda-çākha*, the asceticism of Mārkaṇḍeya, the *Vibhūti* (glory) of *Sāryya* (sun) and the Supreme Lord, and the computation of the different *Purāṇas* (*Vṛishanndra-diya Purāṇa*, Pt. 1, Bk. IV, c. 96, v. 5.).

+ The word *Skandha* is used in the text, which means the trunk of a tree. Here, it has been rendered as Book.

‡ *Adhyāya* means Chapter. It may also be rendered into lecture or lesson.

[THE PARTICULARS OF OM.]

(a) *Om*.—1. It is the mystic name of the deity, prefacing all the prayers and most of the writings of the Hindus. A detailed particulars of this word is not uninteresting. According to the Hindu notion, the word was in existence in the beginning of the world, and is its light all along. The *Çruti* says, 'That *Om*

Upanishad 7—11.). It was first revealed to mankind by Brahman. His son Ātharvāṇa imparted instruction to Pippalāda, Sanatkumāra and Angirāsa. It is said the latter handed it down to Bharadvāja Satyavāha who communicated it to Angirāsa, who, in turn, gave it to Ṣaunaka. (Weber, A. S. L., p. 158—164). On enquiring into the works containing disquisition on *Om*, it will be found that the investigation of the word is principally conducted in the *Ātharva-śikṣā Upanishad*. The other *Upanishads*, such as *Māṇḍūkya*, *Maitrī* and *Tāraka*, have also dwelt upon it. To these may be added the *Bhāṣyas* by Ṣaṅkara, the *Kārikās* of Gauṛapāda and the commentaries of Ānandagiri on them. *Ṣaunaka*, *Pranava* and other *Upanishads* and theological works have also carried on partial disquisition on this sacred and mystic word. (Weber, A. S. L., p. 165.).

[ORTHOGRAPHICAL DISQUISITION.]

2. Inquiry into the detailed orthographical disquisition of the word is beyond the scope of these notes. It is, therefore, intended to mention only some of the peculiarities on this head. It is called the *Varṇa* (letter). So Manu calls it in the following passage :—'This one letter is the emblem of the Most High'. (II. 83, see also Dr. R. L. Mitra's *Chhândogya Upanishad* p. 4.). It is a *yuktakṣara* (conjunct letter). Dr. R. L. Mitra observes, 'It is true this emblem conveys two sounds, that of *O* and *M*, nevertheless it is held to be one letter.....&c.' This is also termed *akṣara* (syllable). It is used in the sense of a syllable in *Kāthopaniṣad* and other ancient writings. Manu not only calls it a syllable, but a trilateral monosyllable. (II., 84). He says 'That which passeth not away is declared to be the syllable *Om*, thence called *akṣara*'. The modern writers also treat it so. Monier Williams in his *Indian Wisdom* (p. 103, note 1) says '*Om* is a most sacred monosyllable, significant of the Supreme Being.'

3. *Omkar* likewise indicates the written character. It is the union of two circlelets, one being the symbol of one's own divinity and the other that of Brahman. It need hardly be said that this character taken by itself is looked upon with high veneration as an emblem of the infinite, and is seen to be marked on the forehead of a devotee in the form of a spot or crescent. (For details, see *Gāyatrī Tantra*).

4. The *Om* is also a symbol. It is represented by four *Vindus* (cyphers). These *Vindus* have different names, and according to the *Gāyatrī Tantra*, they are supposed to form the cavities of the heart and mouth of Brahman. It should not be overlooked that these cyphers are differently named in the *Vedānta*.

5. The image of the god Jagannātha is the best representation of *Om*.

[THE ANALYSIS OF OM.]

6. The *Om*, looked upon in Orthoepical point of view, comprises a (1) Monad, (2) Duad, (3) Triad, (4) Tetrad, (5) Pentad, (6) Hexad, (7) Heptad and (8) Octad, according to the different schools of Oriental thought.

(1). The *Vedas* and the early theology of the *Upanishads* understood the *Om* as synonymous with one, and expressive of the Unity of the God-head (Monier Williams, *Hindu Wisdom*, p. 41). The *Mundaka* and similar *Upanishads* described the majesty of the one. (Weber, p. 161). 'That One breathed breathless by itself. (Max Muller's A. S. Lit., p. 560).

(2). In ancient time the letter O of *Om*, and the figure 1 (one) were regarded a pure and simple sound, and used to represent a Monad or Unity. In course of time, however, it was found out to be a *Sandhyakshara* (compound letter), formed by the union of $a+u=ō$ ($अ+उ=औ$). In these days, the perfect figure of the great circle was considered to be composed of two semicircles which the $Ō=औ$ was made to represent. Hence arose the conception of a duality in the divine person, and therefrom grew the theory of the *Purusha* and *Prakṛiti* in the original androgynous of the *Sāṃkhya*, and the *Hara* and *Gouri* of the *Tantras*.

(3). As regards the *Triad* view of *Om*, Monier Williams says, *Om* is supposed to be composed of three letters A, U, M, which form a most sacred monosyllable, significant of the Supreme Being as developing Himself in the *Triad* of gods, *Brahman*, *Vishnu* and *Īva*. (*Indian Wisdom*, p. 103, note 1 ; see also *Manu* II. 83 and 84 ; and the *Bhagavat-Gītā*, VIII. 13). It should be noticed that the two halves of the circle O ($औ$) comprise *Vishnu* and *Īva* as joined in the bipartite body *Hari* and *Hara* alias *Hara* and *Hari*, adored by the *Dvaitavādins* (dualists), and *Brahman* is placed in the circle above the great circle of his created world. The *Tāntrika Īvāites* place *Īva* in the upper circle. The present faith of triality is of much later period than that of the early Aryan duality.

(4). The *Tetrad* of *Om* is its development from the triliteral to quadrilateral form by its assumption of a crescent or half circle which is termed *Kuṇḍali* by the followers of *Tantras* or a half *Mātrā* by the *Vedāntists*.

(5). The addition of a *Vindu* to its component parts of the three *Mātrās* and *M* ($म$) is the quinquiliteral figure of *Om* called the *Pentad*.

(6). The *Heptad Om* is formed by the addition of *Nāda* over and above the aforesaid five parts.

(7). The *Heptad Om* is described in the *Rāmāṭāpanīya Upanishad* as consisting of $अ, उ, ऋ, ऌ, इ, ए, औ$ and $म$. (Weber's A. S. Lit. p. 312).

(8). The *Octad Om* is formed by the addition of *Ḍanti* to the above seven parts. (Weber. *Ibid.* p. 315.).

[THE TEN DENOMINATIONS OF OM.]

7. There are ten denominations of *Om* :—

(1). It is called *Vedaṅgīras* or the heading of the *Veda*. It stands at the top of every book, chapter, hymn of every *Veda* and is also put at the head of every book on any branch of knowledge. *Om* is called the heading of the *Gāyatrī* in the *Tantras*.

(2). *Puṇyakshara* or the sacred syllable is another name for *Om*. The *Kaṭhopanishad* specially refers to its sacredness and mentions it as an expression implying eternal position of things. (Weber, p. 158). It is called sacred because it is used in sacred writings and in the sacred Sanskrit language only. Besides, it has been used in sacerdotal functions of the sacerdotal class or regenerate classes of men.

(3). It is a *pavitra* (holy) syllable, being an appellation of the Most High. 'This is the most holy syllable, this is the Supreme syllable, whosoever knoweth

this syllable getteth whatever he desireth.' (Cowell's *Maitri Upanishad*, C. VI., s. 4, note).

(4). *Om* is the *Guhya* (mystic) syllable because the most recondite and abstruse doctrines of Brahmanical theism are hidden under its symbolical garb. Manu says, 'He knows the *Veda* who distinctly knows the mystic sense of this word'. (XI. 266). 'The *Om* is a subject of deep study' (Weber, p. 163) and forms of itself 'as another triple *Veda*' (Manu XI 165). The *Smṛitis* and *Tantras* enjoined that it should be carefully kept in secrecy.

(5). It is the mysterious syllable, signifying a symbol of the eternal position of things, and presents to men a mysterious round of the mystic dance of myriads of spheres, emitting an inaudible sound reaching beyond its utmost limit to the unknown One who sitteth above the circumference of its visible horizon.

(6). *Om* signifies the sphere of sound. The *Nāda-vindu Upanishad* has shown that it contains within it the whole sphere of *Nāda* (sound). (Weber, p. 165).

(7). It is *Tejovindu* (focus of light). A description of this is to be found in the *Tejovindu Upanishad*. It is the source and abode of *Parama Jyotis* (the pure ineffable light of the Supreme Being) that illumines the other spheres. (Weber, *Ibid.*, p. 165). The worshippers perceive this light in the orb of the sun and in fire.

(8). It is called the *Amṛita-vindu* (the spot of immortality). *Upanishad* of the same name describes it to be the eternal fountain of the infinity of lives that fills all animated nature, and is drawn back to it. (See Weber's A. S. Lit. pp. 69, 154 and 165.).

(9). *Om* is styled the *Dhyāna-vindu* or the centre of meditation. The *Dhyāna-vindu Upanishad* enjoins the concentration of thoughts to the centre for the attainment of perpetual light and life which flow from it. (Weber, *Ibid.*, p. 165).

(10). *Om* is called the *Brahma-vindu* indicating the position of *Brahma*. It is described in the *Brahma-vindu Upanishad* as the receptacle of the Great Being, whose essence fills, pervades and encompasses the whole orbit of the Universe. It is styled in the *Tantra* as *Brahma Mudrā*. (Weber, *Ibid.*, pp. 99, 158, 165).

[OTHER SIGNIFICATION OF OM.]

8. *Om* is derived from *av* (अव्) to protect or save with the suffix *man* (मन्) and denotes protection. Dr. R. L. Mitra derives it from the same root, to signify the Most High, according to *Manu* and *Gṛha*. (See Mitra's *Chhāndogya Upanishad*, p. 4). The primary meaning of the root *Av* is to 'save'.

9. The word *Om* is said to be a word indicative of auspiciousness when used at the beginning. It is an indeclinable word having no inflection of its own in gender, number, case or person and agreeing with a word in its unchanged state. The initial *Om* was translated as 'Being' denoting as participial noun, and Max Müller rendered the word as the 'Being of Beings' (A. S. Lit. p. 321).

10. The final *Om* corresponds, according to Dr. R. L. Mitra, as 'Amen'.

11. The *Medinikoshā* expounds *Om* as inchoative particle to mean *Upakrama* (the beginning of a thing). It answers *Ātha* of the *Purāṇa* and the words *now* and

then in English. It is synonymous with *Adi* (beginning) in the *Chhândogya Upanishad*.

12. *Om*'s also used in the sense indicative of *Mangala* (auspiciousness and *Çukha* (prosperity).

13. It sometimes signifies a term of salutation.

14. *Om*, in the sense of invocation, is an absolute monoptote without the power of governing the following word.

15. It is usually termed *Pranava* or praise or word of praise, from the root *nu* (नृ+उ+अच्) to laud, and in this sense it might mean the glorification of *Te Deum*. But it is made to signify the object of the verb or the Being that is lauded ; and in this sense it means, 'The *Purusha* or spirit who is unaffected by works, affections, &c., and having the appellation of *Pranava*'. (See Monier Williams' *Wisdom of the Hindus*, p. 103).

16. It is used in a permissive sense both in Vedic and Classic Sanskrit, and expressed in English by the words 'on' 'go on' and the like.

17. It is an injunctive term signifying injunction, order and whatever is enjoined. (*Mitra's Chhândogya Upanishad*, I. 2., p. 8).

18. It bears also the sense of assent and consent meaning 'ay', 'aye', 'yes' and 'yes'.

19. It is an interjectional particle expressive of repelling or driving of another from one like 'Avaunt' in English.

20. It has a ratifying sense expressive of confirmation at the end of hymns and prayers in the Vedic writings and corresponds with the word 'Amen'.

[PECULIAR MEANINGS OF OM.]

21. The following meanings are expressive of certain attributes of the Deity and have little or no connection with the etymology of the word :—

22. *Om* denotes the creative power of God in Çankara's scholium.

23. Patanjali takes it as denotive of God himself, and others as a denotation of the Supreme God.

24. *Om* is the verbal symbol of *Brahma* signifying the Universal Spirit.

25. Greatness of *Brahma* expressive of the vast magnitude of *Brahma* is denoted by the word *Om*. (*Cowell's Maitri Upanishad*, IV 4. p. 253).

26. '*Om*' says the *Mândukya Upanishad*, 'is the means (symbol) leading to *Brahma*'. It is known in all the *Fedântas* as the best means towards the accomplishment of one's adoration. (*Mitra's Chhândogya Upanishad*, p. 5, note).

27. It signifies immutable, undecayable, imperishable, indestructible and immortal.

28. *Om*, the symbol of God, is said to be the knowable, because every part of its circumference is equidistant from the central observer. It means eternal/ because its circular form is the representation of eternity, having neither its beginning nor end ; so it is the symbol of infinity, the circle being described by an infinite line.

29. *Om* comprises the first and last of all things, because everything proceeds from its centre as its source and returns to that centre as its reservoir.

30. It also signifies the first, last and midst of things from its being uttered in

to the ordinance which says that *Om* is to be repeated thrice at every recital in the beginning, middle and end.

31. The word *Om* is used in peculiar and various sense in the *Vedas* and *Vedānta* implying adorable, burden of a song, commanding, assenting and beginning.

32. It is multinominous :—‘*Om* is *Brahma*, it is immortal, it is light, it is truthful and a portion of holy light. It is the sun, the truth, the *Fajus*, devotion, fire, wind and air’. It is the moon, strength, immortality and the means of attaining *Brahma*. (*Maitri Upanishad* VI. 35).

33. *Om* is ‘a being’ at large, to be significant of ‘all things’, and it includes all things.

[THEOLOGICAL MEANING OF OM.]

34. When this mystic word *Om* is looked upon on a theological point of view it will be perceived that according to the *Monads* of the monotheistic creeds the word comprises the following :—Speech or voice ; sound and word ; *Brahma* ; fire and its splendour ; light ; lightening ; *Brahman* light, or pure intelligence ; water ; *rasa* (moisture), flavour, taste, relish and love ; ambrosia ; honey and all sweets ; *Udgitha* of the *Sāma-Veda* ; breath ; sun ; Supreme Spirit or Universal soul (*Paramātman*) ; mind, self-consciousness or *Ahaṃkāra* of *Sāṃkhya* ; corporeal body ; vehicle ; raft ; arrow ; a bridge. It is adorable.

35. The signification of *Duads* according to the Dualistic theories may be thus summarised :—A couple ; the couple of the *Udgitha* and *Praṇava* ; the *Brahma* with and without the attribute conjointly ; two pronunciations—*Svaraṣṭi* in the *Rig-veda* and *Svara* in the *Fajurveda* ; two souls—the individual and the undivided or Universal soul ; spirit and matter ; male and female ; the cause and effect, dynamic and energy respectively ; the subtle elements (*Sūkṣma-tanmātra*) and the gross elements (*Sthūla-bhūta*) ; the two state of soul—knowledge and ignorance ; the two states of knowledge—*Vijnāta* (known) and *Avijnāta* (unknown) corresponding with two others—the manifest and unmanifest (*Vyakta-vyakta*) ; the two states of life—knowledge (*Jñāna*) and the action (*karma*) corresponding to theory and practice. The *Om* has also geometrical and logical use which are too abstruse to be explained in this short summary.

36. The *Triad* of the Trinitarian system comprises the following :—the three *Vedas*—the *Rik*, *Fajus* and *Sāman* ; three *gūṇas*. (qualities)—excellence, passion and darkness ; the three worlds—heavens, the earth and infernal regions (which were subdivided into twenty-one) ; the three states of things—the creation, preservation and destruction, or philosophically called evolution, sustentation and dissolution ; the three agencies of these, personified as *Brahman* the creator, *Viśṇu* the preserver and *Śiva* the destroyer ; trisex divinity which is composed of three genders, masculine, feminine and neuter ; the three elemental forms—fire, wind and sun ; the three sacrificial fires called the *Dakṣiṇa*, *Gārhapatya* and *Āhavanīya* ; triple learning contained in the three *Vedas* ; the three intelligences—mind, intellect or reason and the conscious soul ; the three times—present, past the future ; the three aliments—food, water and moon ; the mental powers—the mind, intellect and consciousness as the spiritual manifestations of the Invisible spirit ; the three Vital airs—those

the different essence or personality of the Divine soul in its three states of universality, individuality and external appearances, each of which is subdivided into three states ; the three totals—the emanations of infinite intelligence from the Unity of God—*Sātrātman*, *Taijasa* and *Hiranyagarbha* (Universal soul) ; the specials—*Viśva*, *Taijasa* and *Prājna* (individual souls)—the three emanations of finite souls from Divine Intelligence ; the three externals—*Viśva*, *Vaiśvānara* and *Virāj* are the three manifest and visible forms ; the three forms of devotion—the acts of praising, worshipping and ascribing with attributes ; the triple men whose body, mind and soul are likened to bow, arrow and aim respectively ; the three states of soul—waking, dreaming and its sound sleep ; the three humours of the body—the bile, phlegm and choler or flatulence ; the three *Mātrās* (mode of vowels)—the long, short and prolated ; the accents—acute, grave and circumflex ; the three utterances of speech consisting of letters words and sentences ; the three pronunciations—distinct, indistinct and half-distinct ; the pronunciation of the three *Vedas*—*Svarāt* of *Rik*, *Svara* of *Yajus*, *Svarāt* of *Sāman* ; the three letters of *a, u, m* (अ, उ, म) agree with the first, second and third word of every triad, that is to say, each to each.

37. The *Tetrad* of *Om* includes the following :—

(1.) (In sciences) the four stages of speech of Orthographers namely, *Dhvani*, *Paçyanti*, *Madhyamā* and *Vuikharī* (ध्वनि, पश्यन्ती, मध्यमा and वैखरी) sounds ; nouns, verbs, prepositions and participles ; the hymns, liturgical precepts, *Brahman* and ordinary language ; the speech of serpents, beasts, birds and vernaculars ; the *Rik*, *Yajus* and *Sāman Vedas* and current language : the language of beasts, wild animals, and musical instruments and soul ; the *Pranava* and the three *Vyāhritis* ; the *Rik* sacred to the gods, the *Yajus* relating to mankind and the *Sāman* concerning the manes, and its sound ; the four states of life,—a student, a house-holder, an ascetic and a mendicant ; the four Ages—*Satya*, *Tretā*, *Dvāpara* and *Kali* ; the four castes—*Brahmana*, *Kshatriya*, *Vaiçya* and *Çūdra*.

(2.) (In divinity) [*A* (अ) for *āpta* or *vyāpta*—pervading all worlds—represent the divine hypostasis of *Viśva* ; *U* (उ) for *Utkarsha*, i. e., more elevated than *A*, as *Taijasa* than *Viśva* ; *M* (म) for *Māna* or measure as the *Prājna* like a *Prastha* measures the above two]. Then the entire *Om* is the fourth and perfect condition of *Brahma*. Referring to the four states of the soul [*A* for the waking (*jāgrat*) state, when the soul is subject to gross senses ; *U* for the *Swapna* or dreaming state, when the soul is withdrawn from visible objects ; *M* for the *Sushupti* or sound sleeping state, in which the soul is unconscious of itself ;] *Om* is the absolute and perfect state of the soul viewing all in itself.

38. As regards four manifestations of God, [*A* is the external manifestation of the universal soul in objects ; *U* internal manifestation perceived by the operations of the soul in dream ; *M* unmanifested existence, or the self-consciousness of the soul ;] *Om* is the unmanifested state of the soul and the unmodified and inactive state. As for the four titles of the soul, [*A* *Viśva* or *Vaiśvānara* who abides manifest in the waking state ; *U* *Taijasa*, abiding in dreams and knowing all without objects ; *M* *Prājna*, the perfect wise, abiding in deep sleep ;] *Om* is absolute *Brahma* called *Turiya* which is perfect and all knowing.

39. The fourfold *Tetrad* may be grouped thus :—

(1) *A*—*Āpta* pervading; *U*—*Utkarsha*, exalted; *M*—*Māna*, measure; *Om*—Brahma, absolute.

(2) *A*—*Jāgrat*, waking; *U*—*Svapna*, dreaming; *M*—*Sushupti*, sleeping; *Om*—*Sukra*, calm.

(3) *A*—*Vyakta*, external state; *U*—*Antara*, internal state; *M*—*Avyakta*, unmanifested; *Om*—*Ananta*, infinity.

(4) *A*—*Vijya*, the visible world; *U*—*Tujasa*, the thinking soul; *M*—*Prajna*, consciousness; *Om*—*Turiya*, omniscience.

The *Peetids* of *Om* are as follow:—

The five vital airs—*Prāṇa* (respiration), *Apāna* (flatulence), *Vyāṇa* (circulation) *Idāna* (pulsation) and *Samāna* (assimilation); the five *Koshas* (caverns) or sheaths of the soul—that of the intellect, mind, breathing, subtle and corporal bodies and supreme bliss; the five internal organs—ear, eye, skin, nose and tongue; senses—hearing, sight, feeling, smell and taste; their objects—sound, colour, touch, smell and savour; the five external organs of action—the voice, hands, feet, the organs of generation and secretion; the five elements—earth, air, fire, water and ether; the five classes of ignorance—*Tamas* (obscurity), *Moha* (illusion), *Mahāmoha* (extreme illusion), *Tamisa* (gloom) and *Andhatamas* (utter gloom).

The *sextuples* of *Om* include the following:—the six organs—the nose, tongue, eye, ear, skin and the mind. It is so considered in *Gautama Sātra* I.—1 and 12; but according to others the mind is not reckoned as an organ; the six seasons; the six flavours; the six musical notes; the six *Ṛedāngas*.

The *Septuples* are formed by *A*, *U*, *O*, *M*, *Vindu*, *Nāda* and *Ānti* (ultimate). It includes the seven parts of *Vīraja* Body. "His head—the heavens; his eye—the sun; his breath—the wind; his centre—the ether; his urine—the water; his feet—the earth; his mouth—the fire." (Weber's *Indian Studien*, Vol. II., p. 107). According to the other accounts the septuple of *Om* also includes the following:—

(1) *Trisaptaka* including the seven spheres of heaven, the seven *Pātālas* (infernal regions) and the seven *Bhuvanas* (earths); (2) *Trisaptaka* consists of *Sapta Dvīpas* (seven continents), seven oceans and seven planets; (3) the *Saptasvara* (the seven notes emitted by the planetary motions).

The *Octad* is formed by the above seven parts and *Ānti* or the word *Namas* (नमः). The parts and symbols representing five airs or five organs of action, the mind, intellect and self-consciousness or *Chitta*.

The nine cavities of the body, the abode of Brahma, are termed the *Nonads* of *Om*.

The ten—five external, and five internal—organs of the body—the seat of Brahma, are called the *Decad* of *Om*.—[For further particulars of *Om*, see Monier Williams' *Indian Wisdom*, Weber's *A. S. Lit.*, and V. L. Mitra's *Prolegomena in Yoga Vāṇishtha*.]

(b) *Vasudeva*.—This word has various interpretations. It is an epithet applied to Krishna as the son of Vasudeva of the *Yādava* clan. The author of *Bhāgavata* explains it thus:—"This one dwells everywhere and everything dwells in Him; hence He is called Vasudeva by the learned". According to

this interpretation, Vāsudeva implies 'one that is the internal soul and the refuge of all.' For further information, see Bk. IV., c. 3, v. 23, Post.

(c) *Jampādī* [Creation, &c.] includes Creation, Preservation and Destruction.

(d) *Aṁśyādhiśurataḥ* [by reason of His.....not].—See Çrīdhara's gloss, 2.

(e) *Svarāṭ* [(who) shines by Himself].—According to Çrīdhara, it means 'He who is knowledge by nature.'

(f) *Ādikavye* [unto the Primeval poet].—Here it means *Brahman*.

(g) *Veda*.—It is the generic term for the sacred writings or Scriptures of the Hindus, they are supposed to have been revealed by *Brahman*, and after being preserved by tradition during a considerable period, to have been arranged in the present form by Vyāsa. The principal *Vedas* are three in number—The *Rik*, *Yajus*, and *Sāman*, to which a fourth, the *Atharva*, is usually added; the *Itihāsa* and *Purāṇas*, or ancient history and mythology, are sometimes considered as a fifth.

(h) *Trisarga* [Three-fold Creation].—See Çrīdhara's gloss, 3.

(i) *Param* [Pre-eminent].—According to Çrīdhara it means 'the Supreme Lord.'

[ÇRĪDHARA'S GLOSS—V. 1.]

1. The opening verse explains the nature of the Supreme Lord. Two kinds of attributes are assigned to Him, namely, (A) *Svarūpa* (identified in Him) or (B) *Tatastha* (having reference to His surroundings). Çrīdhara has thrown great light upon this somewhat abstruse verse.

(A) *Svarūpa attribute* :—This refers to the attributes of the Supreme Lord to be found in Himself. Thus the God is existent and full of happiness; if He is called by the name of Existent or any other attribute to be found 'in Him, it denotes nothing but the Godhead.

(B) *Tatastha attribute* :—This comprises such attributes in God as have reference to His surroundings. It is of a transitory nature, existing only at a particular time. It signifies some limited action or special quality. For instance, the sense of smelling is an attribute of this earth. But there was no such sense either before the creation or will be any after the destruction of the Universe. This sense is, therefore, existing for a time only, and hence it is a *Tatastha* attribute of the earth. Similarly, the Supreme Lord has the attribute of swaying or supervising over the whole creation, but this attribute is limited to the period as long as the world exists. After its destruction, there will be nothing over which God can exercise His sovereign power; hence there cannot exist such governing power. The attribute assigned to God, by way of governing over the world during its Creation, Preservation and Destruction, is a limited one, having reference to His surroundings. It may, therefore, be included amongst the *Tatastha* attributes of the Supreme Being.

2. *Vinimayah* [exchange].—It also signifies contrariety or reverse position; on the manifestation of a thing in a form other than what it really is. The ordinary instance of this can be found in the phenomena of mirage during the extreme heat of the sun, the clay or water appearing like crystal.

3. *Trisargah* [Three-fold Creation].—It comprises the deities, passions and

spirits representing the three attributes of *Sattva* (Excellence), *Rajas* (Passion) and *Tamas* (Darkness). These attributes are collectively and severally called *Māyā* or Illusion.

4. *Tyjobhāri.....Amṛishā* [(Him) in whom the three-fold.....earth].—The meaning of this portion of the verse can be thus summarised :—All errors are untrue; yet they cannot be created without some substantial basis. They cannot exist without such basis. Therefore, all errors must have some sort of real thing as their foundation. Until it is found otherwise, the object which is the creation of such an error and therefore illusory, must be held to be existing; otherwise how is it possible to admit the existence of water in crystal, when under delusion?—at least, such existence of water is always assumed and believed to be true, until the delusion is over. In the same way, the three-fold creation of deities, passions and spirits, although created by illusion and therefore untrue, yet rests on a real thing. What that real thing may be denominated? It is the Supreme Lord; and because the three-fold creation depends for its existence on the Lord, hence it appears to be true for a time, although it is not real.

5. *Amṛishā* means real. The word in the text may be also *Mṛishā* which means 'that on which this illusory three-fold creation rests.'

6. *Putra* [in whom].—This means the Supreme Being is really without any *Upādhi* (condition). If there had been any such condition at all, it would have been mentioned when He is indicated.

7. *Ananyat.*—It signifies 'By reason of the Supreme Being's existence in all *Artha*, that is to say, the objects of creation.'

8. *Itaratah.*—By reason of exclusion or absence from *Arthatara* or *Akārya* (non-existent objects).

9. *Anyādditaratah* [by reason of his...not].—The meaning of this can be thus explained :—the Supreme Being is really existent, all other things are non-existent. Yet water-pot and other things are considered existent because of the Supreme Being's existence in them. From this it must be inferred that the cause of a thing follows its effect, such as clay becomes the water-pot.

Whatever is not the effect of a thing cannot be followed by its cause. For instance, the 'flower in the firmament' is an unreal thing; it is not the effect of God who is the cause of all things, hence the real Supreme Lord is absent from such flower. But as all objects of creation have the semblance of existence, they are the effects and the Supreme Lord is their cause; whatever has been considered as existent is His effect. That which is not His effect cannot be the object of creation and it, like the 'flower in the firmament' or 'egg of a horse', is unreal altogether.

There are other ways of explaining this point. *Anvaya*, consequence; *Itara*, exclusion; here also it will be seen by reason of the attribute *sat*, following its peculiar course, the Supreme Being is called the cause, and its exclusion from the objects of creation the latter become the effects. For instance, clay and gold are considered the cause, because they follow their effects in the shape of a water-pot and earring, and the latter things, again, by their transformation are considered as distinct from the clay in its external state and gold in

species, hence the water-pot and sarring become the effects of the causes—clay and gold.

Again, *Aśaya* signifies 'by reason of whose existence what comes into being,' or considered inversely it means, 'by reason of whose non-existence what does not come into being'. Things, which have material bodies, are subject to creation and destruction, such as water-pots, pictures and other material things of this world. Whatever is not subject to birth has no material body, as the Supreme Being Himself. (See *Jīva's gloss*, 7.)

Taittirīya Upanishad, *Smṛiti*, the *Purāṇas* and many other sacred books of the Hindus have treated the subject at length advocating the principle that all the Universe is created, preserved, and destroyed by the Supreme Being.

[ÇRĪDHARA'S AUTHORITY FROM THE ÇĀSTRAS.]

10. Çrīdhara now quotes some authority in support of his argument :—

'He from whom all the *Bhūtas* (Beings liable to generation) are pro-created, and being generated by whom they are kept alive and being destroyed into whom they enter.' * Again, it is to be found in the *Smṛiti* :—'He from whom all *Bhūtas* have been created at the beginning of *Yuga* (age), to whom they merge after their destruction at the end of the *Yuga* (age) and by whom they are recreated.' †

11. Is it to be inferred from these that the *Pradhāna* or *Puruṣa* of the followers of *Sāṃkhya* should be meditated upon ?

No ; the reason being that He is called Omniscient. The *Çruti* says 'That Lord contemplated to create the Universe, and created it'. ‡ Again, in the *Brahma Sātra* (As) it is heard about the Creator's contemplation, (therefore) he (the *Pradhāna*), for whom there is no word, in the *Vedas*, indicating him, cannot be the cause of this Universe.' §

12. Is then the *Jīva* (sentient being) the object of meditation ?—No ; because the Supreme Lord is called *Svarāt* (He who shines by Himself, that is, who is Himself knowledge by nature or the underived knowledge).

Similarly, *Brahman* is not meant here. The *Rik Veda* says, 'In the beginning, *Hiraṇyagarbha* (Brahman) was in existence, He was the only cherisher of the created *Bhūtas* (being)'. ¶

13. The use of the word *Tene* (spread or revealed) clearly shows that the Supreme Lord had imparted the *Vedas* to the Primeval Poet Brahman. The

* वही वा एतानि भूतानि जायन्ते, येन जातानि जीयन्ति, यत् प्रवक्तव्यमिदं विद्वन्नि ।
(*Taittirīya Upanishad*, III 1).

† यतः सर्वानि भूतानि जयन्त्यादिपुनरानने ।

वर्जितं प्रकृतं यानि पुनरेव पुनर्यवे ।—(*Viṣṇu-sahasra-nāma*, v. 11).

‡ स ईशत जीवान् तु स्रज्जा यति, स एतान् जीवान् सृजत । (*Ītērīya Upanishad* I—1 and 2).

§ ईशतर्जाग्रदक्ष्ण । (*Brahma-Sātra*, c. I., s. I, v. 5).

¶ विरचयन्तः समवर्षतावे भूतस्य जातः पतिरेव वासीत् । (*Rigveda Samhitā*, 10, 121, 1).

Ṛṣi supports this. The verse which is quoted here is :—‘I, being desirous of salvation, have taken refuge unto Him who had created Brahman and gave Him the *Vedas*.’ *

14. Is it not improbable that being full of knowledge, Brahman had studied the *Vedas* from another individual? There is no doubt, it is so. Brahman did not study it, but it was revealed to him by the Supreme Lord and the former, in turn, imparted it to the world, by his intellectual power.

Again, the *Ṣṭra* said, ‘Let that sage be pleased with me who is the remembrancer of the sublime *Ṛṣi* unto the mind of *Ajī* (Brahman) and being sent by whom *Sarasvatī* (word) which has His likeness issued forth from the mouth (of Brahman). †

15. Last line of the opening verse is expressive of the meaning of the *Gāyatrī*.

16. Is it not possible for Brahman to understand the spirit of the *Vedas* himself without any aid from others? No. This accounts for the statement in the text that even the learned men become infatuated in understanding the meaning of the *Vedas*. Hence, Brahman’s knowledge is a derived one. It is evident then that the Supreme Lord, who is Himself the undervived knowledge, is the cause of the whole creation. For this reason, He is called Existent, and He is all-knowing; therefore, He is free from the influence of delusion. Hence, that Lord be meditated upon.

[*CRIDHARA’S OPINION AS REGARDS THE GENUINENESS OF THE CRIMADBHAGAVATA AS A SCRIPTURE.*]

17. *Ṛidhara* is of opinion that the *Ṛimadbhāgavata* is a sacred book on theology as its opening verse had been commenced with a part of the *Gāyatrī*, which is figuratively called as the mother of the *Vedas*. Regarding its genuineness as a Scripture, he cited several texts. The *Mātṛya Purāṇa* says, ‘The book in which the propagation of religion hath been described, because the *Gāyatrī* hath its influence over it, is called *Bhāgavata* which containeth the narrative about the killing of *Vṛitrāsura*. He, who on the full-moon day of the month of *Bhādra*, after writing that book, maketh a gift of it with a lion made of gold, gaineth Salvation. It has been described that the book containeth eighteen thousand verses.’ †

There are numerous descriptions of the *Ṛimadbhāgavata* in other *Purāṇas*. One of which (*Vāmana*) runs thus :—‘The learned persons know that to be *Ṛimadbhāgavata* which containeth eighteen thousand verses consisting of

* ‘वी ब्रह्माय’ विदधाति पूर्वं वी वै वेदाय प्रदिधीति तर्कः । तं ह देवनागदुविप्रकाशं सुसुद्धं वरचनं प्रपद्ये ॥ (*Ṣṭhāvātara Upanishad* c. VI., v. 18).

† प्रकीर्त्तिता येन पुरा वरकनो विदधन्नायक सर्वो ज्ञातिं उदि । सज्जन्ना मातृभूतं विदधन्नाः स वै कवीचातृभूतः प्रकीर्त्तनाम् ॥ (*Ṛimadbhāgavata*, BK. II., c. 4, v. 22).

‡ वराधिपत्यं याचयित्वा वरं विदधन्नाः । उवाचुरवकीर्त्तितं तन्नामवतन्निवर्त्तते । विदधन्ना तस्य वी दधायेन विदधन्निवर्त्तितम् । प्रीतिपदा पीर्यमाणा स याति परं पदम् । चण्डादन्वयं वाचि पुरातं तन् प्रकीर्त्तितम् ॥ (*Mātṛya-Purāṇa*).

twelve books and the description of Hayagrīva, the killing of Vṛtāsura, and theology, and which is commenced with *Gāyatrī*.*

Then in the *Padma-Purāṇa*, Goutama said to Ambarīsha, 'O Ambarīsha, if thou desirest to be released from this world, then do thou always hear the *Bhāgavata* described by Çuka and also recite the same by thy mouth.'†

[JIVA GOVSAMIN'S GLOSS.—V. 1.]

1. *Paraṃ* [Pre-eminent].—Here it means the Supreme Lord and not the *Brahma* of the Vedāntists, who is *Chit* (knowledge) by Himself. Had the word been meant to imply sentient being, then the word '*Dhīmahī*' (meditate upon) could not have been used, because in case of non-distinction between the Supreme Lord and the sentient being, there cannot be any distinction between *Dhātṛi* (meditator), *Dhēya* (the object of meditation) and *Dhyanā* (meditation).

2. *Tajovārīmridaṃ* [Light, Water, and Earth].—To whomsoever the three-fold creation is ascribed is called the Supreme Lord who is the contentent of the Universe. It may be asked, is the Lord animate or inanimate ? If He is inanimate then it must be admitted that it is only the sentient being (*Jīva*) who ascribes to Him all objects of the Universe. If He is the illusive ascriber then the contentent God can not have any relationship with the contained—the objects of the Universe. But these objects may have some connection with the sentient being who ascribes all the illusory objects to God. The example of mirage explains the point. A person under the influence of illusion sees water in a mirage. Here, there is no real connection with water and the light in the shape of a contentent and the contained, but with the man so deluded by mirage ; water being in this case the creation of his deluded mind. But there is no reason for such a doubt whether the Supreme Lord is animate or inanimate, inasmuch as immediately after by the use of the word '*Abhijñāh*' (knowing) it is admitted that God is *Chetana* (animate Being).

3. *Svarāt* [who shines by Himself].—It means knowledge by nature, that is, underived knowledge. It should not be apprehended that because He is knowledge Himself, he can not be knower. But it is evident that one can be both knowledge and knower. For instance, a lamp is a light itself, and at the same time it enlightens other objects also. Hence, there can be no reason for doubt of the Supreme Lord's being the knowledge and the knower.

4. *Yatra* [in whom].—As sentient being is liable to error by reason of ignorance or influence of *Māyā* (illusion), so it may be imagined that the Supreme Lord is full of error on account of the *Upādhi* (condition) which is the totality of all illusions or ignorance. With a view to remove this doubt, it has been said by the word *Yatra* that the Supreme Lord is free from illusion.

5. *Dhāmānā* [(inherent) Power].—That which is the cause of the natural intellectual powers or knowledge. Had this word been meant to apply to the

* ब्रह्माऽष्टादशब्रह्मकी द्वादशकल्पवन्धितः । त्वदीयब्रह्मविद्या वत् इत्यवयवता ।
भावना च सकारणवत् । भावयतं विदुः ॥ (See Jiva's gloss, 24.)

† चत्वारिंश ब्रह्मसोक्तं विदुः भावयतं श्रुत् । पठन् सत्पुत्रैस्तपि वदीकृषिं भवद्वयम् ॥
(*Padma-Purāṇa*).

Svarūpa attribute of the Supreme Lord, that is to say, the attribute which has no reference to His surroundings, but is inherent in Him, then, there would have been no necessity of using the words '*Dhāmanā*' and '*Svena*' together; the reason being, Jīva Gosvāmin contends, that if the Supreme Lord is the *Jñāna* (knowledge) itself, then the word *Dhāmanā*, is a surplusage. The application of the word '*Dhāmanā*' clearly shows that He is not the knowledge Himself. If it is contended that knowledge is not His power but *Upādhi* (condition), then also the use of the word '*Dhāmanā*' would have been sufficient to indicate His attribute and not '*Dhāmanā*' and '*Svena*' together. It should be noticed that as regards the inherent attributes of God, He is knowledge Himself, and for the attributes referring to His surroundings knowledge is His power; so there is hardly any real contradiction.

6. *Kūḍaka* [delusion].—The state of being subdued by the error of *Māyā* (illusion). In the case of the mirage, &c., it may be contended that water pre-existed at the time of the occurrence of delusion by which a man may mistake the element as a crystal. Similarly, all the objects of creation are in existence from time immemorial, and they are now only attributed to the Supreme Lord as their Creator. With a view to refute this contention the author has said '*Anvayādītarāśāh*' (by reason of His present in all that is and absent form all that is not), showing that this Universe has come into existence from the Supreme Lord. It is His creation and '*Anāya*' and '*Itara*' are its causes.

7. *Anvayādītaratūṣṭhātheshu*.—The first meaning according to Ćridhara, as stated before, comprises that the Supreme Lord is the cause of all things by reason of His existence in them and non-existence in things which are not created by Him, such as 'flowers in the firmament,' &c. The word *Arthetura* (non-acts or non-existent objects) is not in the text but it can be inferred from the word '*Itara*' used therein. The examples cited for *Arthetura* are 'flowers in the firmament,' &c.

The second and third interpretations of Ćridhara imply that God is the cause and the whole creation is His effect. Therefore, according to the second interpretation, *Artha* includes both cause and effect. That which is styled as cause must have both causative and effective condition. All effects shall be distinct from each, and the causes shall also remain separate from the effects. The Baudha doctrine of 'all voidness' (*व्यवच्छेद*) and that of 'beginning' (*प्रारम्भवाद*) of the *Naiyāyikas* had been refuted by the ascertainment of the principle of cause and effect. The foregoing arguments are advanced only for those who solely depend upon reasoning as the basis of ascertaining truth. But for those who ascertain truth internally, that is to say, by meditation and without invoking the assistance of external reasoning, Ćridhara has cited verses from the *Ćruti* as already quoted in his gloss; and whatever doubt the latter had entertained by the examples about mirage regarding God being animate, has been removed by the quotation from the *Ćruti*. The *Sāṅkhya* doctrine of *Prakṛiti-Puruṣa* is also refuted.

8. *Abhīnāh* [Omniscient].—It may still be imagined that the cause of the Universe, the Supreme Lord, is inanimate and to remove this doubt He is called Omniscient; that is to say, He is described in the *Ćśtras* to be full of know-

ledge. The word '*Itshaya*' (contemplation) mentioned in *Çrīdhara's* gloss conclusively shows that the Lord is knowing. (See *Çrīdhara's gloss*, 11).

9. *Itshaternā; abdaṃ*. *—The meaning of this *Sātra* (Aphorism) mentioned in *Çrīdhara's* gloss is thus explained :—The *Pradhāna* of the *Sāṃkhya* doctrine cannot be the cause of this Universe, the reason being that no trace can be found for such a doctrine in the *Vedas*. There is no doubt the word *Pradhāna* has been mentioned in several places of that great Scripture, but it does not signify anything by which it can be inferred that *Pradhāna* is the cause of the whole creation. Besides, the power of contemplation is the characteristics of the animate being. The *Pradhāna* is inanimate, hence the inference of contemplative power in it is beyond possibility.

10. It may be urged that let the cause, to which the three-fold creation is ascribed, be inanimate, but the ascribing being is animate, and therefore, all-knowing. The text of the *Çruti*, where it is said 'I shall be many,' is attributed to *Jīva* (sentient being). *Çrīdhara* said 'Let then *Jīva* be the cause of the Universe.' He, however, came to the conclusion in the negative. Hence the Supreme Lord is the fountain-head of all knowledge.

11. It was also asked by *Çrīdhara*, is Brahman possessed of underived knowledge? But he himself decided that Brahman did not possess such knowledge, his knowledge of all things being derived from the Supreme Lord. It is thus established that God is possessed of the underived knowledge Himself and therefore capable of imparting knowledge to other beings. He has also the power to direct the sentient beings to salvation. He is ascertained to be 'existent' as by His existence in everything the whole objects of creation exist.

12. In short, the sum and substance of the opening verse is that the author of the *Çrīmadbhāgavata* enjoined meditating upon the Supreme Being who is the Creator, present in everything, free from all defects, full of underived knowledge and Giver of salvation.

13. *Çāstrabrahma* supports the view that the Supreme Lord has underived knowledge and other attributes ascribed to Him, which attributes have been thus described :—'He hath no hand and no feet, yet He is the receiver (of things) and runeth fast. He hath no eyes, yet He seeth. Earless, yet He heareth (every sound); and He knoweth every knowable thing, yet no one can know Him. Wise men call Him the foremost and the greatest of all beings. He hath no body and no organs. He hath no equal, and there is nothing to be seen greater than He. But His sublime and diverse power and His natural knowledge, strength and action are heard (from the *Çāstras*). † (Cited from *Çvetā;vatara Upanishad*, c. III, v. 19 and c. VI, v. 8).

14. The *Advaitavādins* (non-dualists) urge that if the object of knowledge is existent, the knower should also be considered so. The three-fold creation is

* ईशतेनाब्दम् । (*Brahma Sātra*, c. I, s. 1, v. 5).

† अपाविपादी जघनी वशीता यस्तमश्चः स मधीमश्चः । स विमि वेद्यं न च तस्मादि वेना तमादुरया पुष्टं महात्मम् ॥ (*Çvetā;vatara Upanishad*, c. III, v. 19). न तस्य कार्यं करवश्च विपत्ये न तत्त्वमयान्वयिश्च हस्तये । यदाक कतिर्विविधैव भूयते स्वाभाविकी चावयवविद्या च ॥ (*Çvetā;vatara Upanishad*, c. VI, v. 8).

the product of ignorance. It is impossible to class ignorance either as existing or non-existing thing. In fact, however, it is illusory. It is quite apparent, therefore, that the sentient being, on account of its ignorance, is quite distinct from God. Hence, the sentient being has no reality. As it is not real, it cannot have knowledge or any other power of similar nature.

15. The followers of *Viṣṇu* admit all these, but say, 'Let the knowledge, by which the objects of the creation appear untrue, be false, but the knowledge, by which it is concluded that they are false, is true'. Again, there being no other cause for the creation of this Universe ; God is admitted to be its Supreme Cause. It is self-evident that this cause has its natural power. On account of this power the Supreme Lord exercises authority over all His creation.

16. *Tena Brahma Hridā* [revealed, by His heart, &c.].—It may be asked how is it possible that the Supreme Lord can have heart in Him ? Jīva Gosvāmin answers this question. He commenced by quoting the following from the *Ṛg-uti* :—'The breath of this Great immortal Being is the *Ṛik*, *Iṣus* and *Sāman Vedas* and other Scriptures.' * '(In the beginning) there was no existing or non-existing thing (of this world)'. † How then breath of God can be in existence ? It only expresses some supernatural thing attributed to Him, quite distinct from the worldly idea of such a thing. In the same way His heart can be explained ; such heart is not like human heart, but something superhuman. Hence, there is no contradiction in saying that God has no body, and yet to ascribe to Him, that He has His heart. This supernaturalism in the Supreme Lord can be further inferred by referring to the description, in the second Book of the *Śrīmadbhāgavatā*, regarding the abode of *Viṣṇu* which is said to be a place 'where there is no illusion' ; ‡ or in the tenth Book, where it is related that 'He showed to the milk-men His abode free from darkness'. || In all those cases the worldly idea of an abode or the secular conception of body, mind, heart, &c., should be removed from the mind with a view to conceive such thing in the Supreme Lord. The really meditative sages feel extreme pleasure in the glory of His power, which is eternal. Hence, the Lord is adorable for gaining the knowledge of truth regarding Him by wise men who are under the influence of His *Māyā*.

17. *Dhīmahī* [meditate upon].—This is a part of the *Gāyatrī*. The whole of the *Gāyatrī*, which is the foremost of all the *Mantras* and the mother of the *Vedas*, cannot be reproduced in a Hindu Scripture which may be read by persons who are not entitled to read the *Vedas*.

18. *Janmādyāsyāṁ Yataḥ* [from whom are the creation, &c.]—represents the *Praṇava*—*Om* of the *Gāyatrī*, which has the same signification.

* मयतो ब्रह्म निष्पतितदेतद्वद्वद्वदः । (*Vṛihadāranyaka Upanishad*, c. II., s. 4, v. 10).

† नासदासीदी सदासीत् । (*Rigveda Samhitā*, 10, 129, 1).

‡ न दत्त माया । (*Bhāgavatā*, Bk. II., c. 9, v. 10).

|| दध्वानाम जीवन्तं जीवाणां तमसः परम् । (*Bhāgavatā*, Bk. X., c. 28, v. 14).

19. *Yatra Trisargah* [in whom the Three-fold Creation]—is corresponding to the remaining part of the *Gāyatrī* called the three *Vyākṛtīs* (वृ, मृ, खः).

20. *Saurāt* [who shines by Himself].—It signifies great splendour, light or lustre, such as is expressed by the sun.

21. *Tene Brahma Hṛida* [revealed, by (His) heart, the *Veda*].—The object of this sentence is to show that the Supreme Lord gave intellectual powers to human being for meditating upon Himself. The fact that He is light itself, is also established by the *Brahma Sūtra* (aphorism, c. I, s. 1, v. 20). It is this Being who has no beginning and no end, and who is adorable. The *Agni Purāṇa* contains text, supporting the view that the Supreme Being signifies the meaning of the *Gāyatrī*, and in several places of the *Çrīmadbhāgavata*, this point will be discussed. For further information, see the *Paramātma-Sandarbha*.

22. *Dharma-vistara*.—Here it means *Paruma Dharma* (great religion). (See note, Bk. I., c. 1, v. 2).

23. *Vṛitrāsura-Vadhoptam*.—This refers to Çrīdhara's note as regards the killing of Vṛitrāsura who was originally very pious and devoted to the Lord. The narrative about the killing of Vṛitrāsura and description of his character are some of the main features of the *Çrīmadbhāgavata*.

24. *Purāṇāntare* [in another Purāṇa].—Here it means the *Vāmana Purāṇa*. (See Çrīdhara's note, p. 13. ante).

25. *Brahmā-Vidyā*.—The knowledge of Brahma signifies the knowledge of *Nārāyaṇa* (Viṣṇu). It cannot be otherwise as the killing of Vṛitrāsura is mentioned.

26. *Hayagrīva*.—It means the horse-headed Dadhichi. It is said, this sage diffused the knowledge of *Nārāyaṇa* in the world. He has been described to be horse-headed in the sixth Book of the *Çrīmadbhāgavata*. *

(N. B.—Some of the above notes have reference to Çrīdhara's gloss only.)

[REFERENCE TO THE ÇRIMADBHĀGAVATA IN ANCIENT BOOKS.]

27. The *Matsya-Purāṇa* says "That book is called the *Bhāgavata* which contains about the description of the beings in human shape, yet superhuman, who came into existence in the period of *Sārasvata*. †

28. *Aṣṭādvaṃśasahasrāṇi*.—Jīva Gosvāmin cites *Matsya Purāṇa*, c. LIII, v. 21, showing that the *Çrīmadbhāgavata* contains eighteen thousand verses. (See notes, pp. 1 and 13. ante).

29. The *Çrīmadbhāgavata* is said to be a favorite book of the Supreme Lord and it meets the religious wants of all worshippers. Gautama said to Ambatisha in the *Padma-Purāṇa* :—"O Lord of the land, thou readest in the presence of *Hari*, *Bhāgavata Purāṇa* and narrative about the King of the demons, *Prahlāda*. ‡

* यथा चवधिरौ नाम । (*Çrīmadbhāgavata*, Bk. VI., c. 9, v. 52)

† सारस्वतस्य कल्पस्य मध्ये वै सृजन्ममराः । तदवतारोऽयं लोकं तत्र भागवतं श्रुतम् ॥ (*Matsya-Purāṇa*, c. LIII, v. 21.)

‡ पुराणं त्वं भागवतं पठसी पुरतो हरिः । चरितं देवराजस्य प्रह्लादस्य च श्रुते ॥ (*Padma-Purāṇa*.)

30. Again, the following was said by Gautama to Ambarisha, 'It is necessary to keep up night, hear the narrative of *Vishṇu*, *Gītā* and thousand names (of *Vishṇu*), and read with care the *Purāṇa* (*Bhāgavata*) described by Ṣuka for pleasing the Lord.' *

31. The following will be found regarding this sacred book in the *Skanda-Purāṇa-Sāṃhitā* describing about Dvārakā :—'That man, with his family reacheth the feet of *Hari*, who keepeth up night and readeth with devotion the *Ṣṛīmadbhāgavata* in His presence.' †

32. *Garuḍa-Purāṇa* says :—'It is very complete. It is the meaning of the *Brahma-Sūtras* (aphorisms of Brahma) and the ascertained meaning of the *Mahābhārata*. Being embellished by the meaning of the *Vedas*, it is the commentary of the *Gāyatrī*. It is called the *Ṣṛīmadbhāgavata*, (which is) like the *Sama-Veda* amongst the *Purāṇas*, spoken by the Supreme Lord Himself, and containing twelve Books, (many) hundred chapters and eighteen thousand verses. ‡

33. *Brahma-Sūtrānāmārtha*.—This is meant to signify that *Ṣṛīmadbhāgavata* is an auspicious commentary on the *Brahma-Sūtra*.

34. *Bhāratārtha Vinirṇayah*.—This means that from which the meaning of the *Mahābhārata* can be fully ascertained; because by reading the *Ṣṛīmadbhāgavata* men can get an idea of the purport of the *Mahābhārata*. It can be better explained by signifying 'that in which the meaning of the *Mahābhārata* is fully ascertained like that of the *Vedas*.'

35. *Gāyatrī-bhāṣyārāpak*, &c.—In Bk. XII., c. 6, v. 69 of the *Ṣṛīmadbhāgavata*, the sun has been invoked by the words 'Om *Namah*,' &c., signifying that it is the meaning of the *Gāyatrī*. There the sun has not been adored as a Being distinct from the Supreme Lord. Hence there is no contradiction in saying that the sun and the *Ṣṛīmadbhāgavata* are both the meaning of the *Gāyatrī*.

36. In Bk. XII., c. 11, v. 29 of the *Ṣṛīmadbhāgavata*, Ṣaunaka said, 'Say unto us, reverentials, the *byāha* (बृह) of *Hari*, the soul of the sun.' §

37. The word '*Bhūrḡa*' (भूर्) does not refer to the sun alone, but to others also, as will be seen from the word *Vareṇya* (वरुण) in the *Gāyatrī*, and *Para* in the verse under notice, both of which words refer to the Supreme Lord. 'Behold', says the *Agni-Purāṇa*, 'that Being in the orb of the sun by meditation. He is the great desirable *Vishṇu* who is true, and all beneficial Brahma'. §

* शस्त्री तु आचरः कार्यः श्रोतव्या वैचरी कथा । श्रोता नामसहस्रं पुराणं शुद्धभाषितम् । पठितव्यं प्रयत्नेन हरिः सन्तोषकारणम् । (*Padma-Purāṇa*).

† श्रीमहागवतं भक्ता पठते हरिसन्निधौ । जानते तत्पदं याति कुलसहस्रसन्निधौ ॥

(*Skanda-Purāṇa*.)

‡ पूर्वः श्रोतव्यमिति श्रवः । चर्चोऽयं ब्रह्मज्ञानं भारतार्थविनिर्णयः ॥ भाष्यश्रीभाष्यकपीडरी वेदार्थपरिच्छेदितः । पुराणानां समकर्मः साक्षाद्गवतोदितः ॥ दाहमन्त्रशुद्धोऽयं मत-
दिच्छेदसंयुतः । शस्त्रीऽष्टादशसाहस्रः श्रीमहागवतामिधः ॥ (*Garuḍa-Purāṇa*.)

§ बृहि नः ब्रह्मणामां भूर्ब्रह्मणो हरिः । (*Ṣṛīmadbhāgavata*, Bk. XII., c. 11, v. 29)

§ आग्नेन पुत्रोऽयं ब्रह्मणः सृष्टव्यः सृष्टव्यश्चैव । सत्यं सदाशिवं ब्रह्म सन्निधौ परमं पदम् ॥ (*Agni-Purāṇa*.)

[SUPERIORITY OF THE ŚRĪMADBHĀGAVATA OVER ALL OTHER SCRIPTURES.]

38. The *Śrīmadbhāgavata* is a Scripture by which the Supreme Lord can be ascertained. *Orī* (श्री) (beauty, pleasure, wealth, &c.,) with the affix *Matup* (मत्तुप्) makes *Śrīmat* (श्रीमत्). Its combination with the word '*Bhāgavata*' (भागवत) completes the compound word '*Śrīmadbhāgavata*'. It is used together like many such words in the Sanskrit language. For example, *Nīlotpala* (नीलोत्पल) which always signifies blue lotus. Similarly, by the use of the word *Śrīmadbhāgavata*, the idea of the essence of eternal power, greatness or beauty is associated with it. It is written as a compound word in this book as well as in the *Garuḍa-Purāṇa*, *Skanda-Purāṇa* and also by the commentators.*

39. So, if the word '*Bhāgavata*' alone occurs anywhere, it is a mere contraction of the full compound word, *Śrīmadbhāgavata*. For example—the proper name *Satyabhāmā* (सत्यभामा) is written as '*Bhāmā*' (भामा). The *Śrīmadbhāgavata* is considered the greatest of the *Purāṇas* as *Sāman* amongst the *Vedas*.

40. It is, therefore, ascertained that the *Śrīmadbhāgavata* is the 'Crest-gem' of all Scriptures, and *Śrīdhara* has rightly said that it is enthroned in a 'golden throne'. The *Skanda-Purāṇa* has enjoined :—'What is the necessity of a person's collecting hundreds and thousands (many) of other Scriptures, if there is no *Śrīmadbhāgavata* Scripture in his house in this Kali Age? The *Brahmaṇḍa*, who has no *Śrīmadbhāgavata* Scripture in his house in this Kali Age, is worse than a *Chandāla* (dog of the people) and how is he then to be known as a *Vaiṣṇava* (the follower of Viṣṇu). O *Brahmaṇḍa*, O *Nārada*, wherever the Scripture *Śrīmadbhāgavata* is, *Hari* cometh there with the gods. O sage, the man, who, being self-subdued, readeth, every day, the verses of the *Śrīmadbhāgavata*, gaineth the fruit (which can be derived from reading) the eighteen *Purāṇas*.' †

41. In verse 45 of the third chapter of this Book, '*Śrīmadbhāgavata*' has been likened to the sun, which means that, by its own extreme light, it enlightens humanity with the real meaning of all other Scriptures. ‡

Therefore, *Śrīmadbhāgavata* is for consideration of those who are desirous of gaining knowledge about the Supreme Lord.

[THE EXTANT COMMENTARIES AND DISSERTATIONS OF THE ŚRĪMADBHĀGAVATA.]

42. The following compilations are still in existence :—(a) commentaries—

* श्रीमद्भागवते महासुमित्रैः । (*Śrīmadbhāgavata*, BK. I., c. 1, v. 2)

बन्धीष्टादशसाहस्रः श्रीमद्भागवताभिधः । (*Garuḍa-Purāṇa*.)

श्रीमद्भागवतं भक्ता पठते हरिस्तत्रिणी । (*Skanda-Purāṇa*.)

श्रीमद्भागवताभिधः । (*Śrīmadbhāgavata*, BK. I. c. 1, v. 1, *Śrīdhara's gloss.*) /

† भक्तवीर्य सङ्कीर्तन विमर्शः भास्वरूपैः । न यत्र तिष्ठते तेनैव भास्वं भागवतं कवीः ।

कथं स वैखरी ज्ञेयः भास्वं भागवतं कवी । यदेव तिष्ठते यत्र स विप्रः संपादकः । स यत्र भवेद्विप्र भास्वं भागवतं कवी । तत्र यत्र हरिर्वाति निवस्यैः सङ्ग नारदः । यः पठेत् प्रवर्तते निजं श्रीर्ल भागवतं सुते । कदाचनपुराणार्ण कथं प्रसीदति भागवतः । (*Skanda-Purāṇa*.)

‡ कवी नृद्धभास्वैव पुराचार्यैर्गुणोद्दिष्टः । *Bhāgavata*, BK. I., c. 3, v. 45.)

Ṛṣiṣnumaḍ-Bhāṣya, *Vāsanā-Bhāṣya*, *Sambandhoḥ*, *Videśamadhāna*, *Tattva-dīpikā*, *Bhāṣārthadīpikā*, *Paramahamapriyā*, *Ḡuḇaḥṛidayā*, &c. (b) The Dissertations on *Ṛṣimadbhāḡavata*—*Muktāphala*, *Hurittā*, *Bhaktiratnavali*, &c. The *Ṛṣimadbhāḡavata* has been highly praised in the works of Hemādri, and in the *Puriḡeshakhaṇḡa*, the religion inculcated in the *Bhāḡavata* is the religion for the *Kālī* Age. It has also been mentioned in the *Samvatsara-pradīpa*, when discussing the point how men are to be saved from the evil effects of this vicious age. Again, in the *Muktāphala*, where Hemādri is quoted, it will be found that 'the *Vedas* like masters, the *Purāṇas* like friends, Poetry like dear one (wife) teach knowledge unto men ; but *Ṛṣimadbhāḡavata* teaches knowledge in a manner in which all these characters are combined'. *

From all these authorities it will be seen that the religion of the *Ṛṣimadbhāḡavata* is the greatest of all religion which has been more clearly indicated in the next succeeding verse.

[THE LEADING DEITY OF THE ṚṢIMADBHĀḠAVATA.]

43. Now, who is the leading Deity that is referred to in the *Ṛṣimadbhāḡavata* ? Jīva Gosvāmin very ingeniously explains this point. He says that as by the use of the word '*Bhāḡavat*' in the *Viṣṇu Purāṇa* the Supreme Lord is meant, so in the *Ṛṣimadbhāḡavata*, dealing with the narrative of Kṛiṣṇa, everything has reference to Him. 'This Human-bodied, great Lord is the wording of the *Purāṇa* ; 'for this reason Kṛiṣṇa is the great God, (therefore) He should be adored.' †

44. According to the *Gopālītāpaniya*, *Upaniṣad*, *Para* signifies Ḡṛīkṛiṣṇa ; hence the meaning of *Paraṃ Dhīmaḡi* (meditating upon the Pre-eminent) means 'meditating upon Kṛiṣṇa.'

45. The word *Satyam* (true or existent) is expressive of His inherent attribute. For it is said in the *Mahābhārata* 'Kṛiṣṇa exists in truth and truth exists in Kṛiṣṇa. *Goviṇḡa* (Kṛiṣṇa), is greater than truth, therefore, truth is included in the name of Kṛiṣṇa.' ‡

46. As regards the attributes of Kṛiṣṇa to be gathered from His surroundings, Jīva Gosvāmin explains, '*Svena* (own) as 'ownself,' and '*Dhīmaḡa*' as '*Ḡṛīmāthura*'. Kṛiṣṇa's ownself is eternal, therefore, always existent. 'He who hath subdued all illusion by His eternal abode 'Mathura,' be meditated upon. The *Gopālītāpaniya Upaniṣad* interprets 'Mathura' as the place, in which exists the essence of the knowledge of the Supreme Being (Kṛiṣṇa), by which (knowledge) the whole Universe is pacified.' ||

* वेदाः पुराणं ब्राह्मणं प्रमुर्षिर्षं प्रियेव च । नीलवतीति हि प्राङ्निःशानवत् कृतम् ।

† सत्त्वान् ज्ञान एव परी दीवत् आवेत् । (*Gopālītāpaniya Upaniṣad*, Pt. I., v. 50.)

‡ सत्ते प्रतिष्ठितः सत्त्वः सत्त्वसत् प्रतिष्ठितम् । सत्त्वान् सत्त्व नीलवत्सत्त्वान् सत्ते हि नावत् । *Mahābhārata Udyogaparva*, c. LXX., v. 12-13.)

|| सत्ते तु ज्ञानं सत्त्वं ब्रह्मज्ञानं दीव वा । सत्कारणं सत्त्वज्ञानं सत्त्वज्ञानं सत्त्वज्ञानं । (*Gopālītāpaniya Upaniṣad*, Pt. II., v. 64.)

47. *Idānyaya*.—This is expressive of the Supreme Lord's *Līlā* (diversion) in this world. The allusion is to the facts that Kṛishṇa, as the incarnation of the Supreme Lord who is always present in Mathurā, Dvārakā and Gokula as the son of Vasudeva as well as Nanda, by His divine will, took birth in the house of Vasudeva.

48. *Itarataṣṭha*.²—In another place, that is, in the house of the Lord of Vraja, (Nanda). Here also the allusion is that Kṛishṇa took birth in the house of Nanda as well.

49. *Aṇayāt*.—It signifies that Kṛishṇa became submissive as a son of Vasudeva and Nanda; the word *Aṇayāt* should be construed with 'yat' following. What is the reason of Kṛishṇa's being submissive to Vasudeva and Nanda? The answer can be inferred from the word '*Artheshu*' (in worldly objects) which refers to Kṛishṇa's apparent deception to Kāṁsa and other acts, or it includes acts of the people of Gokula which He caused to be done as His diversions. These are the reasons why Kṛishṇa became submissive to Vasudeva and Nanda.

50. *Abhījanā*—endued with knowledge; therefore, *Svarāt* (shining). He is present by His own men of Gokula. Although, He lives there being loved by His worshippers, yet He is not over-shadowed by the influence of worldly grandeur; hence *Tena* implies that Kṛishṇa by His divine will expressed, in anticipation of Brahman, His glories which are existent, knowing, eternal and full of happiness.

51. *Yat*—for which reason, that is to say, by reason of His superhuman *Līlās* (diversions).

52. *Sarayaṁ* means His worshippers.

53. *Muhyanti*—on account of too much devotion to Him become free from worldly cares and fears.

54. The word *yat* should be construed with the subsequent sentence. It implies 'from that kind of *Līlā* (diversions).' Jīva Gosvāmin observes that the exchange of light, water and earth actually takes place by reason of such diversions. The lustre of Kṛishṇa's bright face neutralizes the light of the moon. There is another way of explaining the meaning of the word *Vinimayaḥ* (exchange). A luminous thing not only appears glorious itself, but brightens all things around it. In whatever way it is looked, the result is just the same; the character of the things is somehow or other changed. Similarly, it is said, the liquid water becomes hard, and earth and stone become soft and melted by the influence of the sweet tune of Kṛishṇa's lute.

55. *Yatra* [in whom].—In Kṛishṇa.

56. *Trīaryaḥ* [three-fold creation].—It means the diffusion of grandeur at Gokula, Mathurā and Dvārakā.

57. *Amṛishā*—really true.

The Religion, loftiest (a) and completely divested of deceit (b), of the virtuous (c) (who are) devoid of envy (d), has been described in This beautiful (sublime) *Bhagavata* (which is) made (composed) by the Great Sage (e); in this can be (really) learned (f) the real thing (g), that is productive of good (h) and destructive, to the very root, of the Three kinds of Pain (i); can the Supreme Lord be ascertained in the heart at once by (any) other (treatise)? (No; but) in This He (can be so) immediately by the righteous men (j) desirous to hear (k). 2.

(a) See *Ārīdhara*, 1.

(b) " " 2; and *Jīva*, 2.

(c) " ... " 4.

(d) " *Ārīdhara*, 3; and " 3.

(e) *Mahā-Muni* [Great Sage]—This refers to *Nārāyaṇa* or *Viṣṇu*, especially considered as the deity who was before the creation of all worlds. It is said that *Nārāyaṇa* at first composed the whole *Śrīmadbhāgavata* in four verses and *Vedavyāsa* developed those verses into its present form. Most of the commentators are of opinion that the Great Sage here means *Nārāyaṇa* and not *Vedavyāsa*. (See *Ārīdhara*, 7, and *Jīva*, 10.

(f) See *Ārīdhara* 4; and, *Jīva* 6.

(g) " ... " 7.

(h) " *Ārīdhara* 5; and " 9.

(i) *Tūpatraya* [three kinds of pain].—There are three kinds of pain or misery, namely, (1) *Ādhyātmika* (spiritual), (2) *Ādhidainvika* (accidental or theological); and (3) *Ādhibhauṭika* (material).

(1) The pain, which has reference to body, is included in the first division which again may be subdivided into two classes—*external* and *internal*; for instance, if a man is attacked by fever or any other diseases, the pain, which he feels, is *external*; whereas if he wish to be a king, or a rich man, but could not gain his object somehow or other, the pain, which is the consequence of such failure of attaining his object, is *internal*.

(2) The pain, which a man suffers from *Vis major*, is called *accidental*, such as the pain caused by lightening or any other cause coming from God or any other superior force.

(3) The pain, which is caused by any other means of this material world, is called the *material* one, such as pain caused by some ferocious animal or by the acts of thieves, &c. (For detailed information see *Ārīdhara*, 6; and *Jīva*, 8).

(j) See *Ārīdhara*, 9.

(k) " " 8; and *Jīva*, 11.

[CRIDHARA'S GLOSS.—V. 2]

The object of this verse is to impress upon the readers and hearers of the *Crīmadbhāgavata* that it is the greatest of Scriptures, enjoining about actions and treating about knowledge and God.

1. *Paramaḥ Dharmāḥ* [great religion] has been inculcated in it. (See, Bz. I., c. 2, v. 8).

2. *Prājñita-Kaivaraḥ* [completely.....deceit]—The desire and its fruition are compared to deceit. The religion which teaches mankind to adore the Supreme Lord for the purpose of fulfilling any desire, however good, is considered to be deceitful, as there is some idea of selfishness in man when praying Him, not for His sake but for a man's own salvation. The word, *Ujjhita* means abandoned, hence devoid. *Pra* means completely. By the use of this prefix it is meant that a worshipper should not have desire even for salvation. Man's only aim should be to adore the Supreme Being and not to pant for a reward, so far as that is concerned he should rely on God. This is the religion of the *Bhāgavata*.

3. *Nirmatsarānām* [devoid of envy]—With a view to show the superiority of this religion by reason of the worshipper's superiority, he is called *Nirmatsara*. The word *matsara* signifies 'he who is unable to see the prosperity of others'; by the addition of the prefix *Ni* (without), the compound word *Nirmatsara* means 'he who is without (devoid of) envy.' For this meaning it is inferred that the religion of the *Bhāgavata* is the religion for the virtuous men who are kind to all beings. Hence, the *Crīmadbhāgavata* is superior to all the Scriptures which treat about the actions of men.

4. *Vedyaṃ* [can be learned]—The superiority, of this work over all treatises dealing with knowledge, is expressed by the word '*Vedyaṃ*.' *Vastavaṃ* means real. By reading this great treatise and hearing its relation men can know about the Supreme Lord who is the only real thing in this world. The thing, again, does not mean that thing as understood by the followers of *Vaiśeṣika-Darśana*. The word *Vastavaṃ* can be explained in another way. When it means part of a thing, it means *Jiva* (sentient being); when its power is meant, it is *Māyā*; and when it refers to its action, it implies Universe. These are all things but not distinct from the real thing—the Supreme Lord.

The word *Vedyaṃ* implies 'learned without any attempt', that is to say, 'easily learned.'

5. *Civadaṃ* [productive of good]—The *Crīmadbhāgavata* is, therefore, productive of great happiness.

6. *Tapatrayaṃśalanam* [destructive.....pain]—The three kinds of pain include pains arising from the subject, either external or internal; from elements or material causes; and divine influence. The superiority of the *Crīmadbhāgavata*, over treatises dealing with knowledge, is also shown by the use of this adjective.

7. *Maha-Munirūpe* [made.....sage]—As a production of a great author, it is superior to all the *Śāstras*. *Narāyaṇa* Himself is its author, who originally composed the work in a miniature form, and Vedavyāsa embellished it by compiling a large treatise.

8. *Kṛtsva Parāṁśaraḥ*, &c., [can.....hear].—It has now been shown by this sentence that the *Śrīmadbhāgavata* is superior to all other sacred books which treat about God; hence, it is expressed by this sentence that the Supreme Lord can hardly be comprehended by following the ordinances of any *Śāstra* so easily and quickly as by this *Scriptura*.

9. *Kṛtibhīḥ* [righteous men].—By the use of this word it has been shown that truly religious men can only comprehend the Supreme Lord, because the desire for hearing holy Scripture does not engender without piety.

10. It is clearly established from the foregoing that the *Śrīmadbhāgavata* is the highest, in order of merit, in comparison with other sacred books, hence, it is the duty of every man to read it and hear its recitation.

[JIVA GOŚVAMIN'S GLOSS.—V. 2.]

1. It is shown by this verse that the *Śrīmadbhāgavata* is the best of all other Scriptures, and in support of his assertion, Jiva Gośvāmin quotes vv. 8 and 13, a. 2, Bk. I. (*See post*). It teaches about the great religion of the unflinching devotion to the Supreme Lord.

2. *Prājñita-kaituṣaḥ* [completely.....deceit].—As the religion inculcated by the *Bhāgavata* signifies the unflinching devotion to the Supreme Lord, it is called devoid of deceit. The prefix *Pra* (completely) expresses the idea that it is forbidden even to hanker after salvation, and that man should adore God without any self-motive.

3. *Nirmatsarāṇām* [devoid of envy].—*Matsara* means the feeling of being unable to see the good of others by persons who are anxious of fruition of desires, and *Nir* means without, hence it implies those who are without such feeling. According to Jiva Gośvāmin it includes those persons who entertain kindly feeling to animals by refraining from offering them as sacrifices.

4. *Satām* [the virtuous].—It is applied to virtuous men.

5. As the *Śrīmadbhāgavata* explains many points, about which other Scriptures, dealing with actions of men and devotion to God, are silent, it is superior to them on account of those matters also.

6. *Vedyam* [can.....learned].—Cṛidhara has clearly explained this word which also proves its superiority over the treatises dealing with knowledge.

7. *Vastavam* *Vastu* [real thing].—The real thing—the Supreme Lord—can be learned from the *Bhāgavata* as it treats about the unflinching devotion to the Lord without recourse to argument and reasoning which are the course followed in other *Śāstras* to teach the knowledge about Him; hence they are inferior to the *Śrīmadbhāgavata*.

8. *Tāpatrayaṇmūlanam* [destructive.....pain].—The power of the real thing is described by this phrase. The Supreme Lord destroys the pain arising from *Māyā* (illusion) and ignorance.

9. *Śivadam* [productive of good].—Similarly, it is used to imply that the real thing—the Supreme Lord—gives great happiness.

10. *Mahāmuniḥ* [made.....sage].—The Supreme Lord is the great sage. He is the 'crest-gem' of all able and great men. The *Ṣṛi*, amongst

ethers, describes Him, 'He becoming sage, fully thought over'. * This Supreme Lord had first composed this book in four verses. (See also Bk. XII., c. 13, v. 18).

The superiority of the work is also established by reason of its author's greatness.

11. *Kṛtsa Parairiśvaraḥ* [can.....hear].—There is no harm if all these superiorities be found elsewhere as regards the other *Śāstras*, but the *Crīmad-bhāgavata* is the only Scripture which has the power of effecting immediate communion with the Lord. By following the dictates of other treatises, men may attain salvation somehow or other, but it is the *Crīmadbhāgavata* which can teach mankind a religion which is not followed for self-motive, but for the unflinching devotion to God. The other religions can lead a man to the path of virtue and effect momentary conception of the real nature of the Supreme Being and a transient communion with Him, but by hearing the recitation of the *Crīmad-bhāgavata* a man can ascertain God eternally and enjoy communion with Him forever. So, there is no question that this Scripture is the greatest of all the *Śāstras*. From the foregoing discussion three things have been ascertained:—

- (1.) God can quickly be ascertained only by the *Crīmadbhāgavata* ;
- (2.) the real thing—the Supreme Being—is knowable by it ; and
- (3.) the pure religion, devoid of deceit, that is, self-motive, has been taught in it and nowhere else.

[BALAPRABODHINI GLOSSE—V. 2.]

It is usual, as regards every *Śāstra*, to indicate at the commencement what are called its *Anubandhas* or principal requisites. The author of *Balaprabodhini* remarks that in this verse the four *Anubandhas* of the *Crīmadbhāgavata* have been indicated:—

1. *Adhikāriṇa* [Persons privileged to read, &c., *Crīmadbhāgavata*].—The man is privileged, who is free from envy and other faults by the strength of good acts, practised in many (previous) births, and (therefore) of pure mind †.

2. *Vishaya* [Principal topic].—The topic of the '*Bhāgavata*' is the Supreme Lord who is existent, omniscient and full of happiness by reason of His being obtainable by means of hearing, &c. ‡

3. *Prayojana* [The object].—The object, synonymous with necessity, of this Scripture is to gain the greatest happiness after the destruction of all miseries. ||

4. *Sambandha* [The relationship of the topic and object with the treatise].—The topic and the Scripture bear, to each other, the relationship of the ascertaining and the ascertainable, and the object and the Scripture stand in the relationship of the accomplishable and the accomplishing. § (That is to say,

* स सुविद्वत्ता धनविशालम् ।

† अस्मिन्मन्त्रादुदितसुखसन्निव नमरादिदीनरहितः स्वस्वात्मनःशरीरविकारी ।

‡ आनन्दतया नमरादिदुर्लभकल्याणतया सुखिदानन्दात्मकी भक्त्याय विवशः ।

§ विशिष्टतुःकविशिष्टतुल्यैकपरमानन्दावाप्तिव शक्यापरपर्यायं प्रतीयमानम् ।

|| अन्त्य विविधं शक्तिशक्तप्रतिपादकभावः प्रतीयमानं साक्षात्परमात्मनः स्वभावः ।

ascertaining—the topic; ascertainable—the *Ārṇabhāgavata*; the accomplishable—the happiness; and accomplishing—the *Ārṇabhāgavata*).

Ah! Ye (men), appreciative of tastes and thoughtful (of judging their quality), do (Ye) drink, every moment (of life), the Bhāgavata Fruit, of the Purpose-Tree (a) of the *Vedas* (b), that has fallen on earth from the mouth of Āṇka (c); (that is) full of ambrosial juice; and (that is) wholly juice (d), even after Ye have reached the Final Beatitude (e). 3.

(a) *Kalpa-Tarā* [of the Purpose-Tree].—It is a fabled tree growing in the Paradise of Indra, and yielding whatever fruit any one desires. In the text the *Nigama*—the four *Vedas*, have been likened to this tree, as by following the *Vedas*, men can realise every kind of good desire, which lead men from religion, wealth and pleasure respectively to salvation. (See *Ārṇadhara*, 3).

(b) *Nigama* [*Vedas*].—*Ni* (नि) affirmative prefix, *gam* (गम्) to go, and affix *gha* (घ्) = *Nigama*, by which people go; (here) that which leads a man to the way of attaining the four objects of human life—*Dharma* (religion), *Artha* (wealth) *Kāma* (enjoyment) and *Moksha* (salvation). It is expressive of the *Vedas* collectively. The *Ārṇabhāgavata* is called its fruit. (See, p. 10, note 9, Bx. I., c. 1, v. 1, ante; also glosses:—*Ārṇadhara* 2, *Jīva* 4, and *Dipant*).

(c) Āṇka, the son of Vyāsa, the narrator of the *Bhāgavata*. (See *Ārṇadhara* 5 and 7, *Jīva* 8.)

(d) *Rasaṃ* (wholly juice).—(See *Ārṇadhara* 14, and *Jīva* 6).

(e) *Ālayaṃ* [even...Beatitude].—(See *Ārṇadhara* 16).

[*ĀRṆDHARA'S GLOSS—V. 3.*]

1. It is shown by the preceding verse that the *Ārṇabhāgavata* is the greatest of all the treatises on religion.

It is now pointed out by this verse that the said treatise is the fruit or essence of all the *Gāstras*, which have been enjoined to be followed with reverence.

2. *Nigama* [*Vedas*]—comprises the four *Vedas*.

3. *Kalpataru* [*Purpose-Tree*].—As the *Nigama* is productive of all kinds of desires, it is called the 'Purpose-Tree.'

4. *Falaṃ* [fruit].—The *Ārṇabhāgavata* is called the fruit of such a tree.

5. *Āṇka-Mukhat Galitāṃ* [that has fallen...Āṇka].—After the deluge Nārada brought the *Ārṇabhāgavata* book from the Heaven and gave it to Vedavyāsa, who made it over to Āṇka from whom it fell on earth, that is to say, was transmitted in its entirety from one disciple to another, without being in any way contaminated on account of such transmission. Although this verse purports to refer to events already happened, it was in fact relating to incidents which were to occur on some future day from the time when the *Bhāgavata*, was first described, as it had enjoined rules to be followed on some future period.

6. *Amṛta-Drava-Samṃyutaṃ* [full of ambrosial juice].—It is known that the fruit *Bhāgavata* which has fallen on earth from the mouth of Āṇka, is very

sweet to taste. In plain language, the word implies that it is very pleasing to read the *Bhāgavata* or hear its recitation.

7. *Çuka* implies sage *Çuka*. (See ante, c of this note).

8. *Amṛitam* [ambrosia]—greatest pleasure or happiness.

9. *Drava* [juice].—That greatest pleasure or happiness is called the juice. The *Çruti* said, 'He is juice. The sentient being feels great happiness by enjoying this juice'. *

10. *Rasikā* [Ye (men).....taste].—It applies to men who know about or can appreciate taste.

11. *Bhāvukā* [thoughtful.....quality]—those who are expert in judging qualities of particular kinds of tastes.

12. *Aho* [ah !].—It is an interjection implying astonishment on account of the *Bhāgavata* falling on earth from the mouth of *Çuka* and expressive of its being scarce thing in this world. (See *Jiva*, 5.)

13. *Mukhā* (every moment)—again and again.

14. *Pibata* [drink].—How is it possible to drink a fruit ? (See next).

15. *Rasa* [wholly juice].—Therefore, the fruit is called entirely juice without rind or seed ; that is to say, the whole *Ārīmadbhāgavata* is substantial and useful and nothing of it to be left out as useless. Had the word *Rasa* [juice] been used alone, then, there would have been some apprehension that juice, which is spilt, cannot be drunk. Hence, it is used here as a correlative of the word—*Fala* [fruit].—(See *Jiva* 6).

16. *Ālaya* [even.....Final Beatitude].—The *Ārīmadbhāgavata* is so very useful that its teachings should not be given up even when an individual reaches the state of salvation. *Ā* (अ) means 'that which is included within the boundary' as well as 'up to which the boundary extends' ; and *Laya* (लय) means 'salvation.' Hence, *Ālaya* includes the period when man reaches salvation. (See *Bhāgavata*, Bk. I., c. 7, v. 10).

[*JIVA GOŚVAMIN'S GLOSS—V. 3.*]

1. *Bhāvukā* [thoughtful.....quality]—those who are the abode of great good.

2. *Rasikā* [appreciative of tastes]—those who are acquainted with the tastes of love regarding this *Ārīmadbhāgavata*. *Jiva Gośvāmin* is of opinion that it also means those who have recollection of the events of the present and past life.

3. *Gatā* [fallen on earth]—descended ; that is to say, the fruit *Bhāgavata* has gradually descended from *Baikuntha* to this earth. When the word expresses quality of a fruit it signifies its sweetness by reason of its being well riped, but applying this to a Scripture the word refers to the sweetness of the *Bhāgavata* having reference to the appropriateness of the doctrines inculcated in it.

(*N. B.*—The allusion is to the falling of a ripe fruit from the branch of a tree. It is generally the case that by such falling the fruit becomes destroyed,

* एही वै च, तं विवाहं ब्रह्मवर्षी वरति । (*Taittirīya Upanishad*, c. II., v. 7).

whereas the fruit *Bhāgavata* has been handed down to mankind from the highest preceptor to different disciples by turns, but it has not been deteriorated in any way).

4. *Nigama-Kalpataṛā* [of the 'Purpose-Tree' of the *Vedas*].—The *Vedas* have been compared to a tree, whose branches have reached Heaven. The *Bhāgavata* is its fruit, composed of all juice. Men of this nether-world should drink the juice of the fruit of such a tree.

5. *Aho* [*Ah*].—It is an interjection expressive of gain of something which is rarely obtainable.

6. *Rasaṃ* [wholly juice].—The *Bhāgavata* is not like ordinary fruit consisting of rind and seed, but it is of entire juice ; hence the word *Rasaṃ* is applied here, and it has reference to no other thing. As the *Bhāgavata* relates to the Supreme Lord, so it is needless to say, its juice has the same reference. The absence of rind and seed of the *Bhāgavata* as a fruit of the *Kalpataṛu* clearly establishes that there is nothing useless in that Scripture.

7. *Bhāgavatam Falam* [*Bhāgavata* fruit].—It is the great fruit of the *Vedas* as men can attain the salvation by following its doctrines, notwithstanding there are other fruits of the *Vedas* which may lead men to final beatitude.

8. *Çuka-mukhai* [from the mouth of *Çuka*].—*Çuka* is called the eternal parrot who lives on the branch of the 'Purpose-Tree.' His mouth is figuratively said to be full of ambrosia. Therefore, the *Bhāgavata* having been recited through the mouth of *Çuka* became sweeter. The *Harayaṅtra Pancharātra* contains the following :—'O Brahman, hark Ye about the essence of things which I am briefly describing. The trees are the 'Purpose-Trees' in which place (*Baikuntha*), (as well as) sweet and good-scented things, flowers and things of whatever kind are devoid of parts which are fit for rejection, but are wholly juice. The rind, seed, hardness, &c., and things fit to be rejected are to be known as material and not immaterial. All material things however are entirely full of juice in this place (*Baikuntha*).'

Om (*a*), in *Naimiçā* (*b*), the Field of *Vishnu* (*c*), the Sages, having *Çaunaka* (*d*) as their first (foremost'), were engaged in performing sacrifice extending over (many) thousand years (*e*), with a view to attaining Him (*f*), who is sung in Heaven and who is shelter or abode of Devotees. 4.

(*a*) *Om*.—It is used here to imply auspiciousness showing the commencement of a Scripture. (*Dipant* ; see also p. 5).

(*b*) *Naimiçā*.—It is the name of the sacred place on the side of the *Saravati*, whose course has changed with time. The forests of *Naimiçā* has always been regarded as the favorite abode of ancient sages. It was a hermitage in old days and is a place of pilgrimage at present. Its origin is traced by two circumstances. When the word is spelt with palatal sibilant *ç* (*ṣ*) its origin is explained thus :—In ancient times Brahman left off a mental wheel at the request

of the sages. The wheel rolled on and on, till it came to a spot on the bank of the *Sarasvatī* where it stopped. Since that time the place, where the circumference of the Brahman's wheel became weak and stopped, is called *Naimiṣa* which is another name of *Naimiṣa*. But if the word is spelt with the cerebral sibilant *Ṣā* (ष), its origin is assigned to the fact that the vast *Dānava* force was annihilated within the twinkling of an eye. It is certain, however, that in both cases the same region is intended.

The following description has been given in the *Vāyu-Purāṇa* as regards the origin of this holy forest region. Brahman said to the sages, 'I am about to relinquish the wheel which has been created at my pleasure. That country is fit for religious austerities, where its circumference shall become weak (that is, where it shall stop)'. Saying this and after making, at his will, a wheel (as bright) as the sun and obeisance to the Great God, the Grandsire relinquished it. The *Brāhmaṇas*, being pleased and bending down to Brahman, the Lord of the Universe, went to the place where the circumference of the wheel stopped and since it has got its name *Naimiṣa*. *

The following reference about the *Naimiṣa* has been made in the *Varāha-Purāṇa* :—'After doing this', the Lord said to the sage *Gauramukha*, 'the army of the demons were destroyed in a moment in this place, hence it has become known by the name of *Naimiṣa*. Verily it is very beneficial.' †

(c) *Animiṣa Kṣetre* [field of *Viṣṇu*].—*Animiṣa* implies *Viṣṇu*, for He is always seeing, there being no twinkling in His eyes. The fact is that it is always regarded that knowledge is ever present in Him. *Çrīdhara* is of opinion that men, generally by shutting their eyes on account of twinkling, lose the sight of the external world and also its knowledge during that time, however short it may be. Such thing, however, cannot be attributed to *Viṣṇu*. No hinderance can be put to His eye-sight by anything or even for a short moment. Hence, the Supreme Lord *Viṣṇu* is called '*Animiṣa*.' *Kṣetra* means field.

(d) *Çaunaka*.—It is a name of an inspired sage, who was also a legislator. He is regarded older than *Manu*.

(e) *Sahasra-Samam* [(many) thousand years].—In Mr. M. Datta's *Wealth of India*, this portion of the verse is translated 'one hundred years.' No authority has been quoted and none of the other editions of the *Çrimadbhāgavata* contains any verse justifying such a rendering as correct.

(f) *Svargāya-Lokāya* [Him.....Devotees].—*Svargāya* implies *Havi* who is sung in Heaven and who is likened to the shelter of the Devotees.

* एतन्नवीनमं चक्रं सदा दृढं दिव्यते । यत्रास जीयते मेनिः स दिव्यपथः
दृढः । सत्तुङ्गा दृढसदृशं चक्रं दृढस नवीनवत् । अविचल सदादिदं विचलजं पितृपथः ।
दिशि दृढतया विद्याः प्रपन्न जनतां प्रभुम् । प्रवृत्तस्य चक्रस्य यत्र मेनिर्जीयते । तत्र
तेन विज्ञातं मेनिर्दं सुनिर्गमितम् । (*Vāyu Purāṇa*).

† एवं कृत्वा सती दीनीं सुनिं वीरमुखं सदा । उवाच निमिषेति निजं हानं
चक्रम् । परस्मैलिङ्गमस्मैलिङ्गैर्विचारकैर्निवत् । अविचल सदादीं चैव चक्राणां विविधम् ।

One day, however, after having offered a morning burnt-offering to the fire to which burnt-offerings were always made (a), the Sages, with respect (thus) asked Suta (b) who being saluted (treated with hospitality), reclined. ६.

(a) *Prātarhutayagnaya*. [having.....made].—It may not be uninteresting to give a description of *Homa* (burnt-offering). It is the casting of clarified butter, &c., into the sacred fire, as an offering to the gods, accompanied with prayers or invocations, according to the object of the sacrifice. * It is only made on special occasions, such as the celebration of a festival, the investiture of a young *Brāhmaṇa* with the sacred thread, marriages, and funerals. The method of making it is as follows:—During the utterance of *Mantras*, five species of consecrated wood, together with the *Durba* grass, rice and butter, are kindled and burnt; and the fire is then kept burning as long as the festival or ceremony lasts. Great efficacy is ascribed to this rite. It is one of the five *Jajnes* (यज्ञ) prescribed in the Hindu *Śāstras*. *Homa* is also termed *Deva-Jajna* (sacrifice to gods). †

(b) *Suta*.—This word signifies the offspring of a *Kshatriya* by a woman of *Brāhmin* caste. The duties assigned to such a person of mixed descent consist of the keeping of horses, the making of war-cars and driving the same in battle. It is apparent that a particular family became noted for its knowledge of the *Purāṇas* and other sacred treatises. The founder of this family is said to have been *Vaiśya* who is also termed *Lomaharshana* or *Romaharshana*, by reason of his hair having been caused to stand on end when recited to him the wonderful histories embodied in the *Purāṇas* and other Scriptures. The word here implies the recitor of the *Bhāgavata*, who is said to be the son of *Lomaharshana*. This very person is named as *Sauti* or *Ugraśrava* in the *Mahābhārata*. According to the tradition of the *Kurma Purāṇa*, it is, however, said that in the beginning of the *Kṛita* or *Satya* age, *Hari* or *Narāyaṇa* sprang as *Sūta*, from a sacrifice of the self-born (Brahman) endued with full knowledge of all the Scriptures and well-versed in reciting and expounding them.

(O) Sinless (one), surely, the *Purāṇas* (a) with histories (b) and also those which are Codes of religion (c) have been read and expounded by thee; ६.

(a) *Purāṇas*.—These are sacred poetical works, supposed to be compiled or composed by *Vyāsa* and comprising the whole body of the Hindu theology; each

* चीनः—विशिष्टदेशावच्छिन्नप्रचीनोपहितज्ञानः । (*Āṭīkṛishṇa Tarbālankāra*).

† पञ्चमहाव्याख्यानसंभवप्रविधिः । पाठी चीनवादिभिर्ना सपञ्चा सर्वत्र नञिः । एते पञ्चमहाव्याख्यानसंभवप्रविधान्नञः । (*Amarakośha*).

सुतु दीवकः । यथा—यथापनं यज्ञयज्ञः पित्रयज्ञश्च सर्वत्र । चीनी दीवीवदिर्जीतो-पदीर्घोतिविप्रवर्णः । (*Manu*).

Purāṇa should treat of five topics, especially—the creation, the destruction and renovation of worlds, the genealogy of gods and heroes, the reigns of the Manus, and the narrative of their descendants ; * but great variety prevails in this respect, and few contain historical or genealogical matter. There are eighteen acknowledged *Purāṇas* :—1. *Brahma* ; 2. *Padma* ; 3. *Brahmāṇḍa* ; 4. *Āgneya* ; 5. *Vaiṣṇava* or *Viṣṇu* ; 6. *Garuḍa* ; 7. *Brahmavaivarta* ; 8. *Śaiva* or *Śiva* ; 9. *Linga* ; 10. *Nāradya* ; 11. *Skanda* ; 12. *Mārkaṇḍeya* ; 13. *Bhaviṣyat* ; 14. *Matsya* ; 15. *Varāha* ; 16. *Kurma* ; 17. *Vāmana* ; 18. *Bhāgavata*.

The *Purāṇas* are reckoned to contain four hundred thousand stanzas ; there are also eighteen *Upapurāṇas* or similar poems of inferior sanctity and of different appellations ; the whole constitute the popular or poetical creed of the Hindus, and some of them or particular parts of them are very generally read and studied. (Wilson's Dictionary).

(b) *Setihasanī* [with histories].—Traditional accounts of former events, heroic history, as the *Mahābhārata* and *Rāmāyaṇa*.

(c) *Dharma-Śāstrāṇi* [codes of religion].—*Śāstra* means an order or command ; scripture, science, institutes of religion, law or letters, especially considered as of divine origin or authority ; used singly, it implies words of literature or science in general, and it is therefore customarily connected with some other word to limit its application, as the *Vedānta Śāstras* or treatises of philosophical theology ; the *Dharma Śāstras*, books of law, &c. ; it is also applied to less important branches of knowledge, as the *Kāvya Śāstras*, or poetical works ; *Śilpa Śāstras*, works on the mechanical arts ; and *Kāma Śāstras*, or erotic compositions ; in the singular number, it is also used comprehensively to signify the body of all that has been written on the subject, as *Dharma Śāstra*, the institutes or Code of law ; *Kāvya Śāstra*, poetry ; *Alaṅkāra Śāstra*, rhetoric, &c. (Wilson's Dictionary).

(O) *Sūta*, what the glorious *Badarayana* (a) the greatest amongst the learned had learnt and what the other sages who are acquainted with *Brahma*, endued with or without attribute (b), know ; 7.

(a) *Badarayana*.—He whose abode is in *Badarika* which is a place of pilgrimage. It was the abode of *Viṣṇu* and hermitage of *Vyāsa*. The following is the description given in the *Mahābhārata* :—'The holy and vast *Badari* is known to the three worlds—(Heaven, earth and infernal region) as the abode of the renowned *Nārāyaṇa* who is (our) Lord, omni-present, immutable, &c., the greatest of beings. O king, there passes the river Ganges, the water of which was hot yet cold in ancient times. The sands of that place are like gold. It is the place where the great-lucked and very powerful sages and deities, being present, bend down to *Nārāyaṇa* who is not subject to birth, O *Partha* (Yudhisthira) there lives the whole world (men of different regions) and all the place of pilgrimage

* सर्वत्र प्रसिद्धं च श्री मन्मथसिंह च । वंशानुपरिचयैव उपर्युक्तं पञ्चमस्कन्धम् ।
(Anon).

and shed for sacrifices are within it. That place is holy, where Supreme Brahman; pilgrimage, Supreme Lord, great and the greatest deity and great God are present. Do not Ye doubt about, that the place, where the primeval deity and great saint *Madhusūdana* is present, is the holiest of the holies'. *

(b) *Parāvaravidaḥ* [who.....attribute].—*Para* God without attribute; *Avara*, God with attribute; *Vida* knowing, hence, those who know that God.

(O) Amiable (*Sūta*), thou, by (reason of) their grace, knowest accurately all those, (because) the preceptors undoubtedly disclose unto their beloved disciples even the deepest mysteries. 8.

(O) Long-lived, thou art fit to tell us all those, which have been easily and fully (a) ascertained by thee to be entirely beneficial (b) to mankind in those (*Çāstras*). 9.

(a) *Anjasa* [easily and fully]—See *Viṣvanātha*, 2.

(b) *Ekāntataḥ-çreyaḥ* [entirely beneficial]—See *Viṣvanātha*, 3.

[VIṢVANATHA CHAKRAVARTIN'S GLOSS.—V. 9.]

1. In this verse the sages are complementing the narrator of the *Çrīmad-bhāgavata* by saying that he is a fit person to recite it as he has studied all the *Çāstras* for number of years.

2. *Anjasa* [easily and fully]—immediately. It refers to easily ascertainable meaning of the various *Çāstras*.

3. *Ekāntataḥ-çreyaḥ* [entirely beneficial]—*Ekāntataḥ* (एकान्तः) every way and *çreyaḥ* (श्रेयः) good; hence the phrase implies entirely beneficial, so much so that the limit of benefit cannot be exceeded. What is that good? It is the love towards the Supreme Being producing immense happiness, not the final beatitude of man, because the *Bhāgavān*, the greatest of all beings, can be pleased by such love.

Verily (O) righteous (one), in this *Kali* age (a) men are generally short-lived, indolent, of very short understanding, full of ill-luck and afflicted (with diseases and the like). 10.

(a) *Kali* age—the fourth age of the world according to the Hindus. It is the iron age or that of vice. The commencement of the *Kali yuga* is placed 3, 101

* नारायणो विष्णुर्निष्ठः शश्वतः पुत्रवीर्यवान् । तस्मात्तियमयः पुष्पां विद्यायां बह्वीनम् ।
 चान्नमः स्थायते पुष्पलिङ्गं कीदृशं विद्युतः । कृष्णवीर्यवान् यदा शीतवीर्यवान् पुरा ।
 सुवर्चसिकता राजन् विद्यायां बह्वीनम् । कृष्णो यदा शिवाय महाभागो महीनयः ।
 ब्रह्म निर्वं नमस्त्वयि नारायणमयं विभुम् । यदा नारायणो ह्यः परमात्मा समानतः ।
 तदा शून्तं यदा पार्श्वं दीर्घांशायतनानि च । तत् पुष्पं तत् परं ब्रह्म तत्तरीयं तत्तरीयमम् ।
 तत् परं परमं शिवभूतानां परवीर्यम् ।..... चादिदेवी महावीरी यदाकी महत्तुम् ।
 पुष्पाभासति तत् पुष्पमयं ते संयथीः च ना ॥ (*Mahābhārata, Aranyaparyan*, c. XCII).

years anterior to the Christian era, so that in 1894, the *Kali* year is 5032, the number of its years is 432,000, at the expiration of which the world is to be destroyed. The Hindu ages are four in number, namely, *Kṛta* or *Satya*, *Treta*, *Dvāpara* and *Kali*. These will be described in their proper places. (See next note, 2).

[VIṢṆUNĀTHA ÇAKRAVARTIN'S GLOSS—V. 10.]

It is impossible in this vicious age to ascertain truth and to perform the various sacrifices and ceremonies according to the prescribed method of the ancient *Çāstras*. The men are so circumstanced that they have hardly time enough to ascertain truth and find their good themselves without the aid of their preceptor. Viṣṇunātha has very well summarised the position of man in the present age in commenting on this verse.

1. *Sādhya* [O righteous]—It implies the person who knows the condition of a country, time and men.

2. *Kāla* *Fuge* [in this Kali age]—Men are generally short lived, and although they may live a little longer, yet they are

3. *Mandāḥ* [indolent]—which is interpreted to be inactive to know about the Supreme Being. There may be some persons who are somewhat active in this behalf, yet they are

4. *Sumandamatayaḥ* [of very short understanding]—which means unable to understand the real nature of the Supreme Being. Although they may be intelligent enough to understand such things, yet they are

5. *Mandabhāgyāḥ* [full of ill-luck]—which signifies that so very unfortunate that they can hardly secure the company of righteous men. Although they may possibly get the company of such persons, yet they are

6. *Upadrutāḥ* [afflicted (with diseases and the like)]—which means that they are subject to disease, mourning, &c.

(Besides) there are various Scriptures (enjoining) diverse acts (religious rites) which are worthy to be heard according to (their respective) divisions; therefore, (O) righteous (one), do thou declare unto us, reverentials, by citing exactly, with thy intelligence, whatever is essence of all those, by which (*a*) the mind is fully pacified. 11.

(*a*) *Yena* [by which]—According to Viṣṇunātha Çakravartin it refers to the act of citing, praising, hearing, &c.

Good betide thee, (O) Sūta, thou knowest what that is for which the illustrious cherisher of the devotees (*a*), by His divine will, was begotten (*b*) in Vasudeva's (wife) Devaki (*c*). 12.

(*a*) *Sātvaṭam-Patīḥ* [cherisher of the devotees]—Kṛṣṇa. See also *Çrīdhara*, 3 ; and *Āra*, 2.

(*b*) *Jātaḥ* [was begotten]—See *Çrīdhara*, 6 ; and *Āra*, 1.

(c) *Devaki*—was the daughter of Devaka, wife of Vasudeva, and mother of Kṛishṇa. No person could bear to gaze upon Devaki, from the light that invested her; the gods, invisible to mortals, celebrated her praises continually from the time that Viṣṇu was contained in her person. It is said that before the birth of Kṛishṇa the quarters of the horizon were irradiate with joy as if moonlight was diffused over the whole earth. The virtuous experienced new delight, the strong winds were hushed, and the rivers gilded tranquilly, when *Jānārdana* was about to be born. The infant was brought forth and conveyed to a place of safety, to escape from the enraged Kāṁsa, who had vowed his destruction. Kāṁsa made unavailing search for the child, and ordered that every boy in whom there were signs of unusual vigour should be slain without remorse.

[ŚRĪDHARA'S GLOSS—V. 12.]

1. *Bhadrāṁśa* [good betide thee].—This is expressive of blessing with veneration.

2. *Bhagavān* [illustrious]—who is very glorious; (omnipotent, illustrious, splendid, beautiful and vigorous).

3. *Sātvatām-Patīh* [the cherisher of the devotees]—*Sat* (सत्) the emblem of excellence (the Supreme Lord). *Sātvat* (सात्वत्) means those who worship such Lord. Hence *Sātvat*—devotees, and their *Patīh* (पतिः) cherisher.

4. *Yasya*—for particular necessity.

5. *Chikīrṣayaṁ* [by His divine will]—with a desire to do an act.

6. *Devakyaṁ...jātaḥ* [begotten.....Devaki].—It refers to the fact that Kṛishṇa was born in the house of Vasudeva.

[JĪVA GOŚVAMĪN'S GLOSS—V. 12.]

1. *Jātaḥ* [was begotten].—How is it possible for the Supreme Being, who is omnipotent and not subject to birth and death, to be begotten in the house of a man? With a view to remove this difficulty, it is said that He did not take his birth as an ordinary being; but He expressed Himself in the shape of a human being, so that He may be visible to all ordinary men of the world.

2. *Sātvatām-Patīh* [the cherisher of the devotees]—Jīva Gośvāmīn says it means the Lord of the *Yādava* clan.

And whose incarnation (*ā*) is always for the preservation and advancement of all creatures; (O) friend, thou art fit to narrate that (necessity of incarnation) unto us, the reverential hearers. 12.

(c) *Avatāra* [Incarnation].—A descent, especially of a deity from heaven to an incarnation, or birth. The *Vedas* allude occasionally to the *Avatāras* of Viṣṇu. The *Rāmāyaṇa* and *Mahābhārata* are profuse in referring to the doctrine of incarnations. Most of the principal *dramatis personæ* of the poems being impersonations of gods and demi-gods and celestial spirits. In the *Purāṇas*, *Itihāsa* and *Viṣṇu*, under one or other form, are almost the sole objects that claim

the homage of the Hindus. The ten *Avatāras* of Viṣṇu most frequently referred to in the *Mahābhārata*, *Purāṇas* and other sacred books are as follow :—

- (1.)—The *Matsya* or Fish incarnation, under which form Viṣṇu preserved Manu, the ancestor of the present human race, during a universal deluge.
- (2.)—The *Kūrma* or Tortoise incarnation.
- (3.)—The *Varāha* or Boar incarnation.
- (4.)—The *Narasimha* or Man-lion incarnation.
- (5.)—The *Vāmana* or Dwarf.
- (6.)—The *Bhārgava* or Paragu Rāma.
- (7.)—*Rāma Chandra* or Kodanda Rāma.
- (8.)—*Krishṇa* ; this is the most celebrated of his *Avatāras*, in which he is supposed to have been completely incarnate.
- (9.)—*Buddha*,—The Brāhmanas consider Buddha to have been a delusive incarnation of Viṣṇu, assumed by him to induce the *Asuras* to abandon the *Vedas*, by which they lost their supremacy.
- (10.)—*Kalki* with the White Horse (*Yet future*).

In the third chapter of this book reference will be found of these incarnations as well as *Kalās* of the Supreme Lord in different shape. (*See, Jīva*, 1, v, 18.)

The man, affected by the dreadful world, being helpless, is immediately released from that (world), by taking whose name ; (because the) Fear itself is terrified by which (such) name. ¹⁴.

(O) Sūta, the sages (*a*), whose refuge is His feet (*b*) and whose abode is in tranquillity (*c*), being approached by (any person), at once sanctify (him) (*d*) ; whereas the water of the (holy) Ganges (do so) (*e*) by repeated actual service (contact with such waters). ¹⁵.

(*a*) *Munayah* [sages]—*See Jīva*, 3.

(*b*) *Yatpādasamgrayāḥ* [whose.....feet]—*See Jīva*, 1.

(*c*) *Praśamāyanaḥ* [whose.....tranquillity]—*See Jīva*, 2.

(*d*) *Punanti* [sanctify]—

(*e*) *Svarāhonyāpāḥ* [water.....Ganges]—

[JĪVA GOŚVAMIN'S GLOSS—V. 15.]

1. *Yatpādasamgrayāḥ* [whose.....feet].—Those who have taken refuge in the feet of Kṛishṇa, and in, therefore,

2. *Praśamāyanaḥ* [whose.....tranquillity].—*Prā* (प्र)—entirely, *ḡama* (गम)—devoting one's uninterrupted mind to the Supreme Lord, who has himself defined *ḡama* as follows ;—“The act of fixing entirely one's mind upon me is called *ḡama*’.” * *Āgama* (गमन)—way or refuge. The whole phrase means (he) ‘whose

'refuge is in tranquillity', that is to say, being attracted by the *Līlā* (pastime) of Kṛishṇa.

3. *Munayaś* [sages].—Juka and others.

4. *Punanti* [sanctify].—absolve from sin.

5. *Svardhunyāpāś* [water.....Ganges].—It signifies the water of the holy Ganges. But it is said, 'There is no doubt this killer of *Jana* (the demon) (signifying Kṛishṇa), who is refulgent, spotless and full of knowledge, in the shape of liquid, became Ganges water.' * It is clearly shown that although the Ganges water is as holy as the Viṣṇu Himself and it has sprung from the feet of the Supreme Lord, yet it does not immediately sanctify a person without actual and repeated contact. The object of this verse is to show superiority of the worshippers of Kṛishṇa over the Ganges water as regards the sanctifying quality.

[VIṢṆVATĀ CHAKRAVARTIN'S GLOSS—V. 15.]

Svardhunyāpāś [water.....Ganges].—Viṣṇvatā explains it in a different and more appropriate way. He is of opinion that the Ganges water here signifies the water carried from the bed of the river to the distant place; otherwise it would appear contradictory to say 'O Ganges, thy sight effects salvation and (I) do not know how much greater benefit is derived by bathing in thee.' † He, however, shows the superiority of the devotees of Kṛishṇa over the Ganges water, adding that a man attains salvation by seeing the Ganges water but he is saved by the mere remembrance of the righteous. Therefore, although the Ganges water is very holy by reason of its having sprung from the feet of Viṣṇu, yet it does sanctify by actual contact or its use with reverence.

What (man) desirous of purity (of heart) (a) will not hear the glory (b) that cleanseth the dirt of the *Kālī* age, of that Lord whose acts are praised by those who are endued with sanctified character. 16.

(a) *Quddhi* [purity].—See *Viṣṇvatā*, 1.

(b) *Yaśaś* [glory].— " " 2.

[VIṢṆVATĀ CHAKRAVARTIN'S GLOSS—V. 16.]

1. *Quddhi* [purity].—being free from the effects of *Rajas* (passion) and *Tamas* (darkness or ignorance).

2. *Yaśaś* [glory].—It refers to the acts of subjugating Brahman, Rudra, Indra &c., and also the *Rasa* pastimes, &c., of Kṛishṇa.

Do thou say unto us, reverentials, the great acts, well sung by the wise, of Him who, for Pastime (a), assumed the forms (b) (of Brahman and others). 17.

(a) *Līlayā* [for Pastime].—*Līlā* means a pastime; but mythologically

* श्रीश्री निरुद्धो दीवन्निष्कल्पो जगद्गुरुः । स एव प्रवक्ष्येव नृणां श्री नाम संभवः ।

† सुविश्वदर्शनादिव न ज्ञानं ज्ञानार्थं पश्यन् ॥

used of certain libidinous amusements of gods among mortals on earth. Kṛishṇa's adventures with the dairy women are instances of *Līlā* ; particulars of which will be found in the subsequent chapter of this work. In the text it is used in a general sense. (*See Jīva*, 2, v. 18.).

(*b*) *Kāḷā* [forms]—The three commentators have explained the word as follows :—

1. The forms of Brahman, Rudra and others (*Ṛṣidhara*).
2. Incarnation in the shape of being (*Jīva Gosvamin*).
3. All incarnations (*Viṣṇuānātha Chakravartin*).

(*O*) intelligent (*one*), do thou, also, describe (unto us) the beneficial narrative of the incarnation of the Lord *Hari* (*a*), who is the ordainer of pastimes (*b*) by His (divine) illusion (*c*), according to His pleasure. 18.

(*a*) *Hari*.—It is a name of *Viṣṇu*, 'He who stealeth away all beings' heart'; or 'He who destroyeth the creation and maintaineth the worshippers is called the *Hari*.' *

(*b*) *Līlā* [pastime]—*See Jīva*, 2.

(*c*) *Ātmamāyā* [by His (divine) illusion]—*See Jīva*, 3.

[*JĪVA GOSVAMIN'S GLOSS—V. 18.*]

1. *Avatāra* [incarnation]—There are three kinds of incarnations :—(1) incarnation of being (2) that of attribute (3) and that of pastime. (*See note*, v. 13.).

2. *Līlā* [pastime]—It signifies the creation and other acts of the Supreme Lord. (*See note*, v. 17.)

3. *Ātmamāyā* [by His (divine) illusion]—by the power of His divine will. The *Mahāsaṃhitā* says 'His will is His illusion and whatever refers to material forms is called attributal illusion'. †

We do not, however (*a*), feel full satiety (*b*) in hearing (about) the prowess (*c*) of Him whose glory dispels the ignorance of mind (*d*) which (prowess) is (felt to be) tasteful of tastefuls (*e*), every moment (*f*), by hearers (*g*) who are appreciative of tastes (*h*). 19.

(*a*) *Vayantu* [we however]—*See Ṛṣidhara*, 4.

(*b*) *Na-Vīṛipyamāḥ* [do not feel full satiety]—*See Ṛṣidhara*, 5 and 6.

(*c*) *Vikrame* [prowess]—*See Ṛṣidhara*, 3.

(*d*) *Uttamāh-Gloka* [Him.....mind]—*See Ṛṣidhara*, 2.

(*e*) *Svādu Svādu* [tasteful of tastefuls]—, " 9.

(*f*) *Pade Pade* [every moment]—, " 10.

(*g*) *Ṛṣivāṇa* [hearers]—, " 7.

(*h*) *Rasaśāṇḍa* [who.....appreciative of tastes.]—*See Ṛṣidhara*, 8.

* ब्रह्मदेव सर्वज्ञ विनाशक विनाशः । जगतां पावनी यो हि इतिहास इतिहासः ।

† वाचका वाचिका एव सुखानां लक्षणम् । (*Mahāsaṃhitā*.)

[ŚRĪDHARA'S GLOSS.—V. 12.]

1. Although the question about the incarnation of Kṛishṇa includes the question regarding His character, yet the sages, in their anxiety to know about it, expressed their eagerness by this verse. They said that they were satisfied by the due performance of sacrifices and religious ceremonies, but not satisfied in hearing about the glory of Kṛishṇa.

2. *Uttamaḥ-gloka*. (उत्तमः-ग्लोकः)—*Uttamaḥ* (उत्तमः) means that which dispels the *Tamas* (तमसः) darkness, or ignorance of mind, and *Gloka* (ग्लोकः)—glory, hence *Uttamaḥ-gloka* means 'He whose glory dispels the ignorance of mind', (that is to say, Kṛishṇa).

3. *Vīratva* [prowess, glory]—such as, lifting of Govardhana mountain, killing of Kāma, &c.

4. *Vayantu*—we however.

5. *Na-Vīripyāmāḥ* [do not feel full satiety].—The sages to satisfy their desire of hearing about Kṛishṇa's glorious acts said let others, if possible, be satisfied, but they have not been so.

6. Śrīdhara further explains that there are three kinds of satiety of mind :—on account of (1) full eating ; (2) want of the ignorance of attributing tastes ; (3) want of tastes in a thing.

7. *Śṛṇvatām* [hearers].—The organ of hearing is likened to firmament, hence it is boundless. It cannot therefore, be fully satisfied.

8. *Rasajñānām* [who... appreciative of tastes].—Animals, being ignorant of tastes, avoid a thing which has taste, and thereby feel satisfied in avoiding a thing as useless to them. But men, who are appreciative of tastes, cannot do so.

9. *Svādu Svādu* [tasteful of tasteful].—Men become satisfied that there is no taste in the sugar-cane after it being chewed by them. By the use of all these figures of speech the three classes of satiety on account of abundance mentioned above are explained away. The sages did not feel any of these satisfactions, hence their desire to hear about the glories of Kṛishṇa does not fall under any of the aforesaid class and remained unsatisfied.

10. *Pade Pade* [every moment].—Hence *Svādu-Svādu Pade Pade* means greater tasteful than the tasteful things every moment.

(In conjunction) with Balarāma (*a*), the Lord Keçava (*b*), disguised (as) man and concealed (as Deity), did super-earthly (superhuman) acts. 20.

(*a*) Balarāma [बलराम].—An incarnation of a white hair of Brahman, born as the son of Vasudeva, by Devakī, but was transferred from the latter to the womb of Rohiṇī, another wife of Vasudeva ; hence he was the half-brother of Kṛishṇa. He was brought up by Nanda, and is the patron of Agriculture, the Yādavas, his tribe, being properly herdsmen and shepherds. He is often represented as armed with a ploughshare, and sometimes as carrying of a pestle like club. By some, he is regarded as the eighth incarnation of Viṣṇu ; by others as an incarnation of the great serpent Ananta. He was of great strength and irascible temper. He diverted the course of the river Yamunā, and compelled it

to attend him. The fierce and malignant demon Dhenuka, in the form of an ass, attacked Balarāma when he was a mere boy playing with Kṛishṇa; Balarāma seized him by both hind legs and whirled him round till he expired. On another occasion, the Asura Pralamba came to the boys and attempted to carry off Balarāma, who, however, so squeezed and beat the powerful demon that he fell upon the ground and expired. Many other exploits are related of him. Balarāma was married to Rebati, to whom he was attached and faithful. When Arjuna, by the connivance and help of Kṛishṇa, stole away his sister Subhadrā, Balarāma collected his retainers and set out in pursuit, but the matter was made up by the intervention of Kṛishṇa. One of the last feats of his prowess was the destruction of the dreadful Asura Dvīda in the form of an ape. Shortly afterwards Balarāma resumed the form of Ğeṣha. (For particulars, see *Vishṇu Purāṇa*.)

(b) *Keçava*.—Vishṇu. It has three different ways of interpretations :—

(1) *Ka* (क) Brahman, *a* (अ) Vishṇu, *Iṣa* (इष) Ğiva, and *va* (व) to send; hence the word implies 'He who sendeth Brahman, Vishṇu, and Ğiva (to this world)'.

(2) *Ka* (क) Brahman, *Iṣa* (इष) Ğiva, *va* (व) to lead; hence 'He who leadeth Brahman and Ğiva.'

(3) *Ke* (के) in water, *çava* (ञव) corpse; or that which floats on water as a corpse. It is said that Vishṇu, having deeply slept in meditation on the great ocean, after the destruction of the world, floated therein as a dead body, therefore, 'He is called the *Keçava*.'

[JĪVA GOŚVAMĪN'S GLOSS—V. 20.]

Now it may be asked how is it possible for a man to do supernatural deeds? With a view to remove this doubt, Kṛishṇa is called :—

1. *Kapatamānuṣaḥ* [disguised (as) man].—The 'man' refers to material body. The Supreme Lord has no material body, but He appears to mankind in that shape as if in a disguised form. In fact, the Lord in human form is the Supreme Being. Although He is not like ordinary man, yet He is the super-human Being, having human shape and performing human deeds. (See also Bk. X., c. 1, v. 7 and c. 36, v. 21). As He is the disguised man, therefore

2. *Guḍāḥ* [concealed].—He is Himself the Supreme Being concealed in human form.

Knowing that *Kali* age has come and having sat on account of performing the long-extending sacrifices in this field of Vishṇu, we have leisure to hear the narrative of *Hari*. 21.

[ŚRĪDHARA'S GLOSS—V. 21.]

How is it possible for Brāhmaras, who are busy in teaching, studying and performing sacrifices, and other religious ceremonies, to get leisure for hearing or studying the *Bhāgavata*? The answer is to be found in this verse. The ages,

apprehending that the *Kali* age has approached, have engaged themselves in performing sacrifices for number of years with a view to reach the feet of *Vishnu*, and having time now, they are ready to hear the narrative of *Hari*.

The cherisher (*Brahman*) hath fully pointed out thee as the helmsman (of those who are desirous of crossing over ocean), unto us (who are) desirous of crossing over the ocean of *Kali* that stealeth the holiness (of man) and that is difficult to be crossed over. 22.

Do thou say unto us, to whom Righteousness hath now sought for refuge, (when) *Kṛishṇa* (*a*), the Lord of meditation, the Benefactor of the *Vedas* and the shield of Righteousness, hath gone to His abode. (*b*) 23.

(*a*) See *Kṛishṇa* after the next note.

(*b*) *Svayam Kāśhīthām* [His abode],—The commentators explain this phrase in various ways :—

- (1.) Own boundary, that is to say, His Ownself. (*Ṣṛīdhara*).
- (2.) His quarter, hence, Own eternal abode. (*Jīva Goswāmīn*).
- (3.) His boundary.—One hundred and twenty-five years—the period during which he was in this world as incarnation of the Supreme Lord. (*Vijayānātha*).

[ETYMOLOGY AND DIFFERENT DESIGNATION OF KRISHNA.]

1. *Kṛishṇa* (कृष्ण = *Kṛish* (कृ) to attract, as the mind of man, &c., and *Na* (न) affix ; or कृष् to tinge and नञ्]

This signifies :—

- (1.) 'He who tills (destroys) the sins, is *Kṛishṇa*'. *
- (2.) In *Kali* age, He is of black complexion, hence, He is called *Kṛishṇa*. †
- (3.) *Kṛishi* (कृषि) essence ; and *Na* (न) happiness. The unity of these two is the Supreme Being, who is called *Kṛishṇa*. ‡

2. *Kṛishṇa* the leading deity of the *Śrīmadbhagavata*, and the principal speaker in the *Bhagavat Gītā*, is known in the *Mahābhārata* as *Vāsudeva*, *Keśava*, *Govinda*, *Jānārdana*, *Dāmodara*, *Dāśārha*, *Nārāyaṇa*, *Hṛishīkeśa*, *Puruṣottama*, *Mādhava*, *Madhustādana* and *Achyuta*. He is the most renowned character of the Hindu mythology, and the most celebrated hero of ancient history of India. He is an incarnation of *Vishnu* ; but according to some opinion, he is

* कर्षति पापानि इति कृष्णः ।

† येनो रक्तवर्णो भूतः कृष्णो जन्मलान्त इति ।

‡ कृषिर्नृणां भवः कृषी नञ् निर्मुक्ति-भावः । एतौरेकं परं ब्रह्म कृष्ण इत्यभिधीयते ।

(*Raghunātha Chakravartin's Tribhanda Chintāmāni*, quoted in the *Amara-kośa*, p. 13).

distinct from the ten incarnations, being identified with the Supreme Lord. (See however, Bk. I., c. 3, v. 23).

[HIS GENEALOGY AND BIRTH.]

3. *Āhuka*, the king of the *Daityas* (aborigines) had two sons—*Devaka* and *Ugrasena*. The former had a daughter named *Devaki*, the latter a son called *Kaṁsa*. *Devaki* was married to *Vasudeva*, the son of *Ġura*, a descendant of *Yadu*, undoubtedly of the Aryan race. She had eight sons by him. *Rohiṇi* was *Vasudeva*'s another wife. *Kaṁsa*, the cousin of *Devaki* was informed by the sage *Nārada*, that *Devaki* would bear a son who would kill him and overthrow his kingdom. It need hardly be said that *Kaṁsa* was king of *Mathurā*, and he captured *Vasudeva* and his wife *Devaki*, imprisoned them in his own palace, set guards over them, and slew the six children whom *Devaki* had already borne. She was about to give birth to the seventh, *Balarāma*, the play-mate of *Kṛishṇa* and who is said to be another incarnation of *Vishṇu*. This child was saved from *Kaṁsa*'s ire, being, it is said, transferred by divine agency before birth to the womb of *Rohiṇi*, the other wife of *Vasudeva*. *Devaki*'s eighth child *Kṛishṇa* was born at midnight. The gods now interposed to preserve the child, and accordingly lulled the guards of *Kaṁsa*'s palace to a mysterious slumber (*Yoga Nidrā*). The father of *Kṛishṇa*, *Vasudeva* stole out with the child undiscovered as far as the river *Yamunā*, and having crossed it he found the cart and team of *Nanda*, who was a cowherd and an Aryan by birth. *Yaçodā* the wife of *Nanda* had just been delivered of a female child. *Vasudeva*, by divine inspiration, being acquainted with such fact, stole to *Yaçodā*'s bedside, and placed *Kṛishṇa* by her, returned to the palace at *Mathurā*, with the female child of *Yaçodā* in his arms, and thus substituted for his own issue. *Kaṁsa* found out the cheat, and for a time gave up the affair, subsequently, liberating *Vasudeva* and his wife *Devaki*. *Nanda*, the cowherd, was entrusted to take care of *Kṛishṇa* who was removed to *Gokula* or *Vraja* and brought up there.

[HIS EARLY CAREER AND WONDERFUL EXPLOITS.]

3. It was in this place he was associated with his brother *Balarāma*, and both evinced from childhood their divine character by many deeds of surprising strength. Some of them are mentioned here :—*Kṛishṇa* kicked over the cart which served as conveyance and domicile to *Nanda* and his family. The female fiend *Putanā* attempted the life of the child *Kṛishṇa*, by giving him her breast to suck ; the infant *Kṛishṇa* sucked it with such violence that he drained it of the life and she expired. Afterwards, he vanquished the serpent *Kaliya* in the *Yamunā* river. *Kṛishṇa*'s superhuman strength did not spare the bull-shaped demon, *Ariṣṭha* ; horse-shaped *Keçin* and *Kālnemi*, who all undertook to destroy the boy. He then plucked up the mountain *Govardhana*, and held it as an umbrella above the land in which *Nanda* and his family lived, and who incurred the displeasure of *Indra* for the abandonment of his worship by *Nanda* and the cowherds, at the instigation of *Kṛishṇa*, and adoption that of the cows, who supported them, and the mountains, who offered them pasturage. The country of the *Yādavas* and the whole race of cowherds would have been annihilated

by deluge had not the young but mighty Kṛishṇa devised the plan of mountain-lifting as mentioned above.

[HIS PASTIME WITH DAIRY-MAID.]

4. A time of repose followed. His diversions and pastime commenced. The milk-woman became his favorite, of whom Rādhā was the chief. He taught these women the round dance called *Rāsa* or *Mandalanṛitya*.

[HIS LATTER CAREER.]

5. Afterwards, Kāṁsa invited both the brothers, Kṛishṇa and Balarāma to stay with him, and the offer was accepted. While entering the house of Kāṁsa, Kṛishṇa was insulted by Kāṁsa's washerman at the gate, and Kṛishṇa slew him and dressed himself in his yellow clothes. Kāṁsa himself was killed and his father Ugrasena placed on the throne. Immediately after, a king belonging to the Kālayavana (Indo-Scythian) race soon invaded the Yadu or Aryan territory. For this reason the town Dvārakā, in Guzerat, was built and fortified by Kṛishṇa; and the inhabitants of Mathurā were transferred to that place. Then followed the marriage of Satyabhāmā, daughter of Satrajit, with him, and the carrying off Rukmiṇī, daughter of Bhisma. He visited Indra in his heaven, when he stole away, at the instigation of his wife Satyabhāmā, the famous *Pārijāta* flower from Indra's garden. The victory over Bāṇa was not a less important event in Kṛishṇa's career. It is said, Ushā, a female demon and daughter of Bāṇa was carried off by Kṛishṇa's grandson, Aniruddha. The grandfather, Kṛishṇa with his brother Balarāma went to the rescue. Bāṇa fell victim to Kṛishṇa's prowess, although, defended by Īva and Śkunda. He destroyed the city of Benares by hurling his flaming *Cakra* (discus), inasmuch as the king of the said city supported Paundraka of the Vasudeva family who assumed Kṛishṇa's title and insignia. In the great war of the Kurus and Pāṇḍavas he took part of the Pāṇḍavas; and it was mainly owing to his powerful assistance that the opposite party were vanquished. It is said he had sixty thousand wives, and his children numbered eight thousand. He afterwards exterminated his own tribe, the Yādavas. He himself was killed by chance, shot from a hunter.

[HIS MATTERS PERSONAL.]

6. As regards his personality, he was of dark complexion with curly black hair. He is described as wearing a club or mace, a sword, a flaming discus, a jewel, a conch, a garland and also a flute.

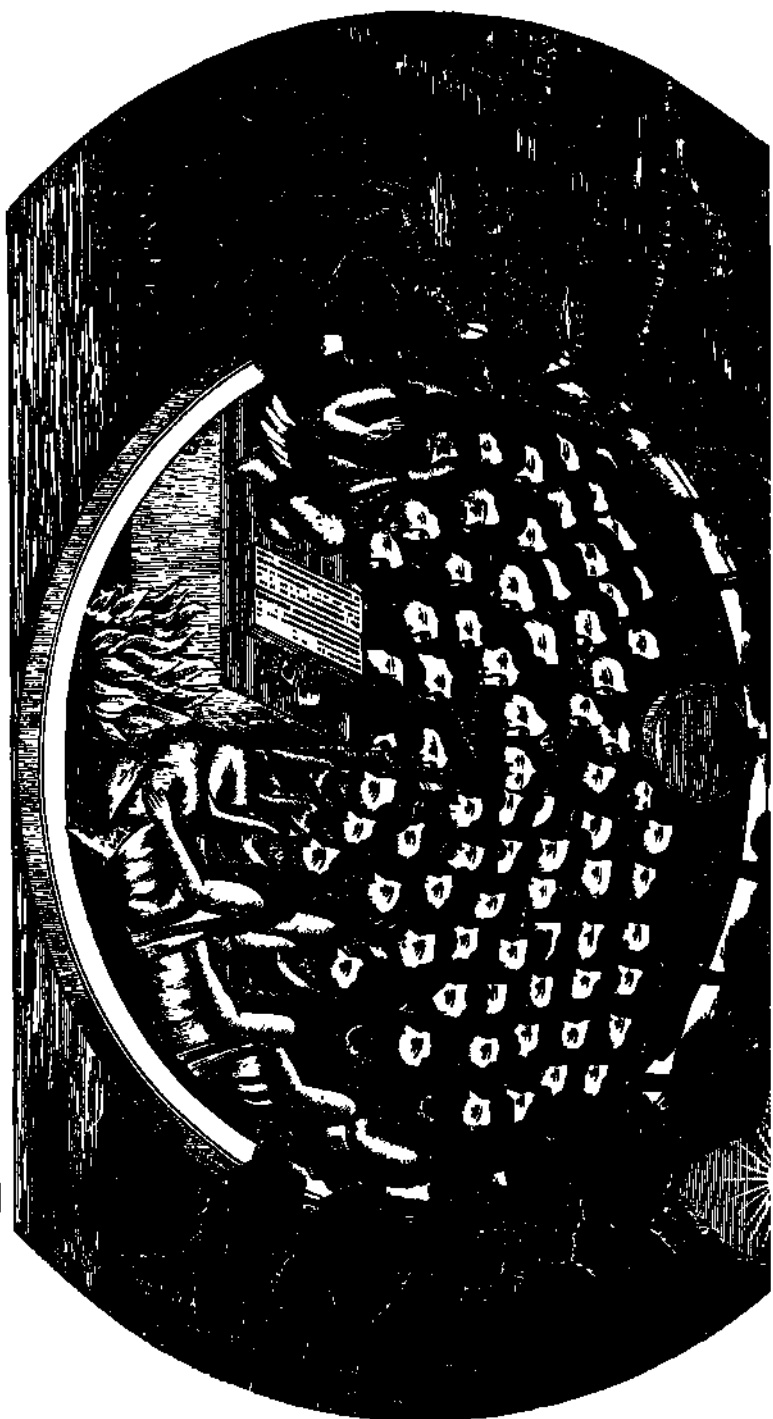
7. His abode was Dvārakā, and his heaven Goloka. Name of his charioteer is Sātyaki. He is the Indian Hercules and Apollo combined.

[PERIOD TO WHICH HE BELONGED.]

8. Kṛishṇa cannot be said to belong really to the Epic age, but almost exclusively to the Paurāṇic. When the story of his life is divested of the marvellous acts, he will be found to be an historical personage, belonging to that epoch when

the Aryan race, leaving the north western corner of the peninsula, began to make their way by gradual conquests towards the interior and the east. The enemies whom he attacked and subdued were the aborigines of the interior, who, to heighten the glory of the hero, are called giants and demons, *Dāityas* and *Dānavas*. The Aryans were still a nomad people, pasturing their herds of cattle at the foot of the Himalaya range and in the plains of the Punjab ; the legend would further lead us to believe that the primitive elementary worship now yielded to the more systematic religion of Brīhmaṇism and the institutions of caste. His identification with Viṣṇu would follow as a natural apotheosis of a monarch and warrior of such fame ; but the very legend itself, even as it is given in the *Purāṇas*, seems to show that he existed long before the mythological triad of Brahman, Viṣṇu, Śiva had ever been dreamed of. (For details, see the *Mahābhārata*, *Viṣṇu* and other *Purāṇas*, Wilson's Works vol. II., pp. 66 and 67 ; Monier William's *Engliṣh-Sanskrit Dictionary* ; Thomson's *Bhagavat-Gītā* ; Garrett's *Classical Dictionary of India*.)

FINIS OF THE FIRST CHAPTER, NAMED THE SAGES'
QUESTIONS, IN THIS STORY OF NAIMIṢA IN
THE FIRST BOOK, IN THE ÇRIMADBHĀGA-
VATA, THE GREAT PURĀṆA,
AND THE VYĀSA'S TREATISE
OF THE SELF-DENYING
DEVOTEES.



NO. 2. S. N. Datta's *Ārṇabhāṣya* ! [From the sketch of N. N. Chatterjee.
THE NAIMIṢA FOREST—SŪTA—ĪAUNAKA—OTHER SAGES.
Being fully pleased at these questions of the Brāhmaṇas, the son of Rōmaharṣya com-

CHAPTER II.

(THE SUPREME LORD'S GLORY.)

Being fully pleased at these questions of the Brahmanas, the son of Romaharshana (*a*) complementing their words (questions), (*b*) attempted to say (describe) fully. 1.

(*a*) *Romaharshana* [son of Romaharshana]--Suta is meant here.

[VIṢṆUMATĀ CHAKRAVARTIN'S GLOSS—V. 1.]

(*b*) The summary of the six questions put by the sages to Suta is given below:—

(1.) Say unto us, what is entirely beneficial to mankind ?

(2.) Describe unto us, what is the essence of all the Scriptures ?

(3.) What for the Supreme Lord took His birth in Devaki ?

(4.) Describe unto us the great deeds of the Supreme Lord when He assumed the forms of Brahman, Rudra, &c.

(5.) State fully about the incarnation of the Lord Hari.

(6.) To whom the religion has taken shelter after Kṛishṇa has retired to His own abode ?

The reply to these questions will be found in the *Śrīmadbhāgavata*.

[JIVA GOŚVAMIN'S GLOSS.—V. 1.]

The first four questions have been answered in the second chapter, and the reply to the rest will be found in the third chapter of this book.

Suta said : I bend down to that sage (*a*), who did not approach his spiritual preceptor to be vested with the holy thread (*b*), who had renounced all Acts (*c*), and entirely gone (to the forest, renouncing the world) (*d*), who had entered into the heart of all beings (*e*), and whom *Dvaipāyana* (*f*), being depressed on account of his absence (*g*), called out as 'son' (*h*) and when so called, then (*i*), the trees, being like Çuka (*j*), had answered him (*k*) (Vyāsa). 2.

(*a*) *Munimanatarni* [I.....sage]—See, *Śrīdhara*, 11.

(*b*) *Anupetaṁ* [who.....thread] „ „ 2. 3.

- (c) *Apeta Kṛityaṃ* [who...Acts]—See *Śrīdhara*, 4.
 (d) *Pravrajantaṃ* [entirely.....world] " 2.
 (e) *Sarvabhūta-Hṛidayam* [who...beings] " 12 ; and *Jīva*, 3.
 (f) *Dvāipāyanaḥ* [द्वैपायनः]—It is another name of Vyāsa, the author or compiler of the *Vedas*, *Mahābhārata* and *Purāṇas*. He is called the island-born ; the place of his nativity being a small island in the Ganges. (See after note k.)
 (g) *Viraha Kāṭaraḥ* [depressed.....absence]—See *Śrīdhara*, 5.
 (h) *Putrāḥ Ajukāva* [called out as 'son'] " " " 6 and 7.
 (i) *Tadā* [then] " " " 8.
 (j) *Tanmayatayā* [the trees.....Ḥuka] " " " 9 and *Jīva* 2.
 (k) *Abhinodhā* [had answered] " " " 10.

[BIRTH AND EARLY LIFE OF DVAIPAYANA.]

He was a great Brāhmaṇa sage who lived in the forest, and by a long course of religious penances had become emaciated and hideous in appearance. He is described as the son of Parāśara and a fish-girl named Matsya, who was employed as a ferry-woman in an island, in the Ganges, in Eastern Bengal, adjacent to the places where the river Brahmaputra flows. His original name was *Kṛishṇa-dvāipāyana*, but having become famous as the compiler of the *Mahābhārata* and the *Vedas*, he is generally known by the name of *Vyāsa* or the 'arranger'. Among all the Brāhmaṇa sages of antiquity famous for their learning, their austerities, and their miracles, few can be compared with Vyāsa.

[THE ANCESTOR OF THE KAURAVAS AND PANDAVAS.]

The following legend is related to show that he was the direct ancestor of Kauravas and Pāṇḍavas who fought in the great war. After the death of Rājā Vichitra Vīrya his widows were filled with sorrow, because they had no son to perpetuate the race of Bharata. According to the custom then prevailing that when a man died without issue, his brother or near kinsman should marry or beget child on his widows. Satyawatī the deceased king's chief consort, therefore, applied to Bhīṣma, who refused on account of his vow. She then requested the sage Vyāsa to take his place. He proceeded to the palace of Hastināpura and fulfilled the wishes of the queen ; but his presence filled the widows with terror. She first shut her eyes when she beheld him, and she gave birth to a blind child who was named Dhṛitarāshtra ; and the second widow became so white with fear that she gave birth to a son who was pale and named Pāṇḍu. Then Satyawatī requested Vyāsa to become father of a third son who should be without blemish ; the first widow would not go to him, but arrayed her maid-servant in garments of her own, and sent her to the sage in her stead ; and the servant gave birth to a third son who was named Vidura. Thus were born three sons of the royal house at Hastināpura.

[THE EARLY ARRANGERS OF THE VEDAS.]

It is said the *Vedas* have been arranged twenty-eight times. The arrangers of the *Vedas* are called *Vyāsas*. *Kṛishṇadvāipāyana* is the twenty-eighth Vyāsa. The following list of the arrangers of *Vedas* will be found in the *Purāṇas* :—

Twenty-eight times had the *Veḍas* been arranged by the great sages, in the *Vaiṣṇavatamaṇṇantara* in the *Dvāpara* age ; and, consequently, eight and twenty *Vyāsas* have passed away ; by whom, in their respective periods the *Veda* has been divided into four. In the first *Dvāpara* age, the distribution was made by *Svayambhu* (Brahman) himself ; the second, the arranger of the *Veda* (*Vedavyāsa*) was *Prajāpati* or *Manu* ; in the third, *Uṣanas* ; in the fourth, *Bṛihaspati* ; in the fifth, *Sāvitrī* ; in the sixth, *Mṛityu* (death, or *Yama*) ; in the seventh, *Indra* ; in the eighth, *Vaṣiṣṭha* ; in the ninth, *Saravata* ; in the tenth, *Tridhāman* ; in the eleventh, *Trivṛishan* ; in the twelfth, *Bharadvāja* ; in the thirteenth, *Antarikṣha* ; in the fourteenth, *Veprivan* ; in the fifteenth, *Trayyārūna* ; in the sixteenth, *Dhananjaya* ; in the seventeenth, *Kṛitānjaya* ; in the eighteenth, *Ṛiṣajaya* ; in the nineteenth *Bharadvāja* ; in the twentieth *Gautama* ; in the twenty-first, *Uttama*, also called *Haryātman* ; in the twenty-second, *Vena*, who is likewise named *Rajaṣṛavas* ; in the twenty-third *Sanma-sushmāyana*, also *Trinabindu* ; in the twenty-fourth, *Ṛikṣha*, the descendant of *Bṛighu*, who is also known by the name of *Vālmiki* ; in the twenty-fifth, my father, *Çakti* was the *Vyāsa* ; I was the *Vyāsa* of the twenty-sixth *Dvāpara* and was succeeded by *Jātakaṛpa*.

[THE ACTUAL VYASA.]

The *Vyāsa* of the twenty-eighth, who followed him, was *Kṛiṣṇadaipāyana*. These are the twenty eight elder *Vyāsas* by whom, in the preceding *Dvāpara* ages, the *Veda* has been divided into four. In the next *Dvāpara*, *Drauyi* (the son of *Droṇa*) will be the *Vyāsa*, when my son the sage *Kṛiṣṇadaipāyana* who is actual *Vyāsa*, shall cease to be (in that character), (See also *Kārma* and *Vayu Purāṇas*)

[ÇEIDHARA'S GLOSS—V. 2.]

1. This as well as the two subsequent verses are expressive of salutation at the beginning of the work ; *Sūta* complementing his own preceptor *Çuka* by saying:

2. *Pravrajantaṁ* [entirely.....world]—Who has renounced the worldly matter and become a mendicant by going to the forest.

3. *Anupetaṁ* [who.....thread]—Who has not gone to a person and asked him—'Invest me with the holy thread'. It may be interpreted in another way—who has not gone to another person, that is to say, alone.

4. *Apata-Kṛiṣyaṁ* [who.....Acts]—free from duties. (Acts refer to the duties of observing daily and casual ceremonies).

5. *Viraḥa-kāṭaraḥ* [depressed.....absence]—depressed on account of the absence of or separation from *Vyāsa's* son, *Çuka*.

6. *Putraṣi* [as 'son']—'O son'.

7. *Āyāśva* [called out]—It means calling very loudly.

8. *Tadā* [then]—at that time.

9. *Tanmayatayā* [the trees.....Çuka]—also the trees being like *Çuka*.

10. *Abhinadaḥ* [had answered]—replied. It is said with a view to avoid his father's affection, *Çuka* replied to the call of his father through the trees without disclosing himself.

11. *Munimānatoṣmi* [I.....sage]—here the salutation refers to :

12. *Sarvabhūta-Hṛdayaṃ* [who.....beings]—How did he become trees ? The answer is given by the use of this phrase. It is said that the contemplative meditation of Çuka was so very powerful that by its strength he could enter the heart of every being.

[JĪVA GOŚVAMIN'S GLOSS—V. 2.]

1. In the commencement of the work, Sūta is complementing his preceptor by describing his high qualities in this and the subsequent verse.

2. The word *yaṃ* (whom), and *Tat* in the word *Tannayatayaḥ* (trees.....Çuka) in the text, indicate that Çuka and his soul are one and the same thing which implies the Supreme soul, because by the strength of his contemplative meditation there was no distinction between his soul and the Supreme Lord. The reply, which the trees gave in answer to Vyāsa's call, was, in fact, the reply of the Supreme Lord on behalf of Çuka, through the trees. It is explained in another way, Çuka not only gained the affection of his father, but trees also loved him. It is on account of this love for Çuka that even the trees replied to Vyāsa's enquiry about his son. All these show the Çuka's greatness as a devotee.

3. *Sarvabhūta-Hṛdayaṃ* [who.....beings]—Jīva Gośvāmī explains this as 'upon whom the heart of all beings is placed.'

I seek refuge in the son of Vyāsa (*a*), the preceptor of sages, who had, on account of his kindness (*b*), towards the worldly beings, who are willing to be relieved from the deep darkness (of the world), narrated (*c*) the unparalleled (only) secret amongst the *Purāṇas* (*d*), (which is) full of its own glory (*e*), the lamp of the spiritual truth (*f*) and the essence of all the *Çrutis*. (*g*)²

(*a*) *Vyāsasūtaṃ* [son of Vyāsa]—Çuka.

(*b*) *Karuṇayā* [on.....kindness]—See *Jīva*, 3.

(*c*) *Āha* [had narrated] " " " 3.

(*d*) *Purāṇa-Guhyam* [secret amongst the *Purāṇas*]—See *Jīva*, 2.

(*e*) *Sānubhāvaṃ* [full.....glory]—See *Jīva*, 4.

(*f*) *Adhyātma-dīpaḥ* [the lamp of spiritual truth]—See *Jīva* 5.

(*g*) *Çruti* [श्रुति from *Çru* (श्रु) to hear, hence, the hearing, or that which is heard]—is in Sanskrit literature, the technical term for all those works which are considered to have been revealed by a deity. It applies, therefore, properly speaking, only to the *Mantra* and *Brāhmaṇa* portion of the *Vedas* ; but at a later period, it is applied likewise, if not especially, to *Upanishads*. It means revelation, as distinguished from *Smṛiti*, tradition. The "distinction" says, Max Müller between *Çruti*, (revelation), and *Smṛiti* (tradition) is a point of vital importance for the whole Brāhmaṇic system, and will be found significant in a historical point of view. The distinction between *Çruti* and *Smṛiti*, revelation and tradition had been established by the Brāhmaṇas previous to the rise of

Buddhism, or, at all events, previous to the time when the Sutra style began to be adopted in Indian literature.

There existed, previous to the Sutra period, a body of literary works propagated by oral tradition, which formed the basis of all later writings on sacred subjects, and which by the Brāhmaṇas was believed to be of divine origin. The idea expressed by the word *śṛu* (श्रु) to hear, i. e., to receive by inspiration, is known in the Brāhmaṇas. (Max Muller's *Ancient Sanskrit Literature*, p. 107).

[ŚIVA GOŚVAMIN'S GLOSS—V. 3.]

1. Āṇka renounced this world inclusive of his venerable father's affection on account of his being too much influenced by the narrative of Kṛishṇa in the *Śṛimadbhāgavata*, became a great thinker and recited the *Śṛimadbhāgavata* for the benefit of humanity.

2. *Purāṇa-Guhyam* [secret amongst the *Purāṇas*].—The *Śṛimadbhāgavata* is meant here.

3. *Āṇka* [had narrated]—declared, or said.

4. *Svānubhāsaṇam* [full.....glory].—This is expressive of the uncommon glory of the *Śṛimadbhāgavata*.

5. *Adhyātmadīpaḥ* [the lamp of spiritual truth].—That which enlightens mankind with the great deeds of Lord Hari.

6. *Karūṇayā* [on.....kindness].—Why the *Śṛimadbhāgavata* was narrated by Āṇka, although he had renounced the world altogether ? It was on account of his kindness towards men of this world who are anxious to dispel ignorance from their mind. This kindness is also expressive of good nature which was generated in him on account of his profound knowledge of the great deeds of the Supreme Lord.

After bending down to *Nārāyaṇa* (*a*), and also to *Nara* (*b*), the best of beings (*c*) and also to the Goddess of Learning (*d*), and also to Vyāsa, then the *Jaya* (*e*) should be uttered (*f*). ⁴

(*a*) *Nārāyaṇa*.—It is a compound word consisting of *Nara* (नर) and *Ayana* (यान) ; *Nara*—water ; (that which has been created by the prime Lord) *Ayana*—refuge ; here it implies 'He whose refuge was on water in the beginning of the creation.' According to the Hindu mythology the Supreme Lord first created water, over which He reposed Himself. *Nārāyaṇa* is another name of Viṣṇu, but specially considered as the deity who was before all world.

(*b*) *Nara*.—The eternal. He is an incarnation of Viṣṇu. He is said to have been begotten by Dharma on Mūrti, the daughter of Dakṣha. It is said, the Supreme Lord descended on earth as the sages—*Nara* and *Nārāyaṇa*, and in that capacity observed devout austerities. The *Kalki Purāṇa* has a different description :—Mahadeva assumed the form of an elephant and cut asunder by his tusk the body of Viṣṇu into two parts, when the latter alighted on earth as *Nṛsiṃha* (man incorporated with lion). The parts representing man and

lion became the sages *Nara* and *Nārāyaṇa* respectively. They were the great sages of that name, endued with great spiritual and intellectual powers, representing *Janārdana* (*Kṛishṇa*). *Nara* and *Nārāyaṇa* represent *Hṛishīkeśa* (*Kṛishṇa*) and *Dhananjaya* (*Arjuna*). (See *Chāḍhara*, 2 ; and *Ita*, 1.)

(c) *Narottamaṃ* [the best of beings].—This is rendered as adjective to *Nara*. (See *Vīṇanātha's* gloss).

(d) *Sarasvatī* [the Goddess of Learning].—The goddess of wisdom, knowledge, science, art, learning and eloquence, the patroness of music and inventress of the Sanskrit language and Devanāgarī letters.

[IN THE VEDAS.]

1. She is a goddess of some, though not of very great, importance, in the *Riṅ Veda*. As observed by Yāska, she is celebrated both as a river and a deity. She was, no doubt, primarily a river-deity, as her name, 'the watery', clearly denotes, and in this capacity she is celebrated in a few separate passages. Allusion is made in the hymns and in the *Bṛāhmaṇas* to sacrifices performed on the banks of this river, and the adjoining *Dhṛishadvatī* ; and she in particular, seems to have been associated with the reputation for sanctity which was ascribed to the whole region, called *Bṛāhmāvarta* lying between those two small streams, and situated immediately to the westward of *Yamunā*. The *Sarasvatī* thus appears to have been to the early Hindus what the Ganges (which is only twice named in the *Riṅ Veda*) became to their descendants. When the river had acquired a divine character, it was quite natural that she should be regarded as the patroness of the ceremonies which were celebrated on the margin of her holy waters, and that her direction and blessing should be invoked as essential to their proper performance and success. The connection into which she was thus brought with sacred rites may have led to the further step of imagining her to have an influence on the composition of the hymns which formed so important a part of the proceedings, and of identifying her with *Vāc*, the goddess of speech. *Sarasvatī* is frequently invited to the sacrifices along with other goddesses—*Ita*, *Mātī*, *Bhāratī*, who, however, were not, like her, river-nymphs, but personification of some department of religious worship or sacred science.

[HER ORIGINAL CHARACTER AS A RIVER PRESERVED.]

2. In many of the passages where *Sarasvatī* is celebrated, her original character is distinctly preserved. Thus in two places she is mentioned along with rivers, or fertilising waters. She is spoken of as having seven sisters, as one of seven rivers, and as the mother of streams. In another place she is said to pour on her fertilising waters to surpass all other rivers, and to flow pure from the mountains to the sea. She is called the best of mothers of rivers, and of goddesses.

[IN THE LATER MYTHOLOGY.]

3. In the later mythology, as is well known, *Sarasvatī* was identified with *Vāc*, and became, under different names, the spouse of Brahman, and the goddess of wisdom and eloquence, and is invoked as a *Musa*. In the *Mahābhārata* she

is called the mother of the Vedas. In the *Çanti Parvan* it is related that when *Brahmarishis* were performing austerities, prior to the creation of the Universe, 'a voice derived from Brahman entered into the ears of them all; the celestial *Sarasvatî* was then produced from the Heavens.' Monier-Williams' *O. S. T.*, vv. 337—343).

[AS A WIFE OF VISHNU AND BRAHMAN.]

4. The *Vaishnavas* of Bengal have a popular legend, says Professor Wilson, that she was the wife of *Vishnu* as were also *Lakshmi* and *Gangâ*. The ladies disagreed; *Sarasvatî* like the other prototype of learned ladies, *Minerva*, being something of a termagant, and *Vishnu*, finding that one wife which a god could manage, transferred *Sarasvatî* to Brahman, and *Gangâ* to *Çiva*, and contented himself with *Lakshmi* alone. It is worthy of remark that *Sarasvatî* is represented as of a white color, without any superfluity of limbs, and not unfrequently of a graceful figure, wearing a slender crescent on her brow and sitting on a lotus. (Wilson, VOL. II., pp. 187—8).

[HER MATTERS PERSONAL.]

5. Another account has the following :—She is represented as a young female of fair complexion with four arms and hands. In one of the two right hands she holds a flower, which she offers to her husband, by whose side she is continually standing, and in the other a book of palm leaves, indicating that she is fond of learning, and imparts knowledge to those who study. In one of her two left-hands she holds a string of pearls called *Çivamālâ* which serves her as a rosary, and in the other *Damaru* or small drum. An annual festival is celebrated in her honor. She dwells among men, but her special abode is *Brahmaloka* with Brahman, her husband. *

There is a river of the same name. It rises in the mountains north-west of Delhi. *Sarasvatî* means flowing. It was also the name of one of the daughters of *Daksha* who was married to *Dharma*.

(e) *Jagat* [जगत्].—That by which the sentient beings conquer the world (worldly matters) is called *Jaya*. It includes the following :—The eighteen *Purāṇas*, *Rāmāyana*, *Mahābhārata*, *Çiva Dharma* and *Vishnu Dharma*. †

(f) *Udṛayet* [should be uttered]—See *Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 4.]

1. *Udṛayet* [should be uttered]—Having uttered himself, *Çuka* taught other readers of *Purāṇas* that they ought to pronounce this verse at the beginning of reading or reciting the *Çāstras*.

2. *Naras*.—Incarnation of *Nārāyaṇa*.

* मातृं पूर्वाभिराकरीकृतवस्तुमां कर्पूरकुन्दममो,
वन्द्यां हिन्दवसकां निजकरैः स्तुतिमतीनादपान् ।
कीचामचक्षुषं सुवाचकचक्षुषं विद्याय सुप्रधानीं,
दीवीपामरवीर्षिदूषितमनुं ईशविष्णो मजे ॥ (*Nibandha*).

† अज्ञानं दुष्पापानि रामक परितः तथा । काचं च पक्षं वेदं ब्रह्महत्यादं विदुः ।
तस्यैव शिववर्णनं विष्णुवर्णनं मानवः । इति नाम तेषां प्रवक्ष्यामि नवीनैः ॥

[ŚIVA GOVĀNIN'S GLOSS—V. 4]

1. *Nara* and *Narāyaṇa* are the presiding deities of the *Crīmadbhāgavata*. *Nara* implies Kṛishṇa. Goddess of learning is its power ; and Vyāsa is its *ṛishi* ; that is to say, the saint by whom it has been remembered and recited. The *Pranava* is its seed. The metre of the *Crīmadbhāgavata* is *Gāyatrī*, as it is commenced by *Gāyatrī*. All these deities and incarnations are adorable.

(O) sages, I have been well asked by thee about the benefit of mankind, because the appropriate questions regarding Kṛishṇa have been asked, by which the soul becomes well pacified. ⁵

That is the best religion (*a*) for men, from which is generated the devotion for *Adhokshaja* (*b*) which does not seek for good result (*c*) and is unsmitten (by any impediment) (*d*) and by which the soul of the worshippers become fully pacified. ⁶

(*a*) *Para-Dharma* [best religion]—See *Crīdhara*, 2.

(*b*) *Adhokshaja* [अधोक्षज]—This is a compound word. *Adha* (अध) beneath, subdued, cast down, censured, &c. *Aksha* (अक्ष) an organ of sense ; *Ja* (ज) (who is) produced ; *Akshaja* (अक्षज) means the knowledge produced by the senses, hence *Adhokshaja* signifies 'He who has subdued or cast down the knowledge derived from the senses,' that is to say, 'He who is not a subject to the organs of senses.' In short, 'He who cannot be seen or felt by the organ of senses'. It is a name of Viṣṇu.

(*c*) *Akṣitukṣi* [which.....result]—See *Crīdhara*, 3.

(*d*) *Apratihatā* [unsmitten.....impediment]—See *Crīdhara*, 4.

[CRIDHARA'S GLOSS—V. 6.]

1. The first question put by the sages in verse (9) of the last chapter is answered by this one.

2. *Para-Dharma* [best religion]—The sum and substance of this verse is, that religion is of two kinds with reference to its stimulus and cessation. The religion which has salvation, &c., as its object is called *Aprakṣa*, and that which engenders devotion to Kṛishṇa is called *Para-Dharma*. The latter is most essential to mankind. (See notes Bk. 1, c. 2, v. 8.)

3. *Akṣitukṣi* [which.....result]—*Hetu* (हेतु) desire for result ; with the prefix *A* ; it means that (devotion to Lord Hari) which does not hanker after reward in return.

4. *Apratihatā* [unsmitten.....impediment]—Not overpowered by difficulties.

Means constituted by Devotion (a), which has relation to the glorious Vasudeva (b), quickly (c) generates moral apathy (d), and the knowledge (e) which is not discursive (f). 7.

(a) *Bhakti-Yoga* [means of Devotion].—*Yoga* ordinarily implies union. The sense here is that of 'door or means.' Hence *Bhakti-Yoga* implies 'the door, or means constituted by Devotion.'

(b) *Vāsudeva*. [वासुदेव].—A name of Viṣṇu; it means, says the *Viṣṇu Purāṇa* that 'all beings abide in that Supreme Being, and that He abideth in all beings.' The form or sensible type of *Vāsudeva* is here considered to be the monosyllable *Om*, and, which is one with the three mystical words *Brah̥*, *Brah̥mā*, *Svāh̥* and with the *Vedas*; consequently the *Vyākṛitis* and the *Vedas* are also forms of *Vāsudeva*, diversified as to their typical character, but essentially one and the Same. (Wilson; see also, p. 9 (b) ante).

(c) **ἄνω** [quickly]—See *Rev.*, 4.

(d) *Vairāgya* [moral apathy].—Subjection of appetite and passions ; or absence of worldly desires.

(८) *Jñāna* [knowledge]—See *Jñā*, २.

(f) *Ahaitutan* [not discursive]—*Oridhara*, 2; and *Jica*, 3.

[CRIDHARA'S GLOSS—V. 7.]

1. The Brahmapras acquire the knowledge of the Supreme Lord by the performance of sacrifices, making gift, and following asceticism. * How then religion can be looked upon as the effect of devotion ? Because religion generates knowledge through devotion. The present verse indicates this truth.

2. *Ahaitukam* [not discursive]—free from useless argument; or what has been derived from the *Upanishads*.

[JIVA GOŚVĀMIN'S GLOSS--V. 7.]

1. The object of this verse is to show that when devotion is generated in the Supreme Lord, the desire for hearing about the Lord's glorious acts, and other means which leads to devotion, engender as a matter of course.

2. *Jadnay* [knowledge].—The knowledge of god is created in 'him who hath unflinching devotion to the Supreme Lord', and then follows the moral anarchy or renunciation.

2. *Ataitukṣṇa* [not discursive]—not subject to dry argument, or that which relates the *Upanishads*.

4. *Āṣu* [quickly]—as soon as *Īrimadbhāgavata* is heard, the knowledge as described in the text, is generated.

* ननु तस्यैवाकाशं वेदादुपपन्नं ब्रह्मणा विविक्षितं धर्मैः शब्दैः तत्सामान्यैर्बोधादि-
नृतिभ्यो वर्णकं चाभाजनं प्रविष्टं, ननु कुतो भक्तिर्भुवनमुत्पतेः । खलं, तसु भक्ति-वर्तिनोवाच-
कास्तेव इति । अत्रैतत् प्रकृतार्थावधारणं सौपम्यद्वयमर्थः । (Vrihaddaranyaka Upanishad).

That which is (known as) Religion (a) if it does not engender a person's love (b) for the narrative (c) of *Vishvaksena* (d), though well-observed, is verily (e) like (f) mere (g) labour. 8.

(a) 1. *Dharma* [Religion]—It is first of the four leading objects of sentient being, which are common to all the schools of orthodox Hinduism. It germinates and develops by the performance of the ceremonies prescribed in the *Āstras*. There are diverse doctrines of the different religious bodies, but the ultimate object of all, is the purity of mind.

[THE LEADING PRINCIPLES.]

2. The leading principles of the Hindu religion can be thus stated. *Dharma* is the means by which the soul can be regenerated and pacified by the meritorious actions of a human being, while living in this world. It can be divided into two distinct classes :—The *Para-Dharma* and *Apara-Dharma*. It is needless to add that the former is superior to the latter. The first one purifies the individual spirit and merges it in the supreme spirit. By the second, the individual spirit can observe the rules of conduct in this world and become enamoured of secular matters and the happiness derived therefrom. By following the dictates of *Dharma*, *Artha* (wealth) can be gained.

[THE ARTHA DEFINED.]

3. Now, what is the technical sense of *Artha* ? It signifies the means by which men can maintain and pass life comfortably and successfully. In the *Para-Dharma*, it may be transformed into the unflinching devotion to the Lord *Hari*, and in the *Apara-Dharma*, it signifies such objects as refer to eating, drinking, sleeping, &c.

[THE KAMA DEFINED.]

4. *Kama* (desire or enjoyment) germinates from the result of either kind of *Artha*. It must be mentioned here that the *Kama*, which is for the acquisition of '*Ātma-Jñāna*' (self-knowledge) has reference to the enjoyment of the love of the Supreme Being ; whereas the *Kama*, which is the result of the enjoyment of worldly things, refers to the desire for the gratification of the senses. It is needless to add that the first kind of *Kama* leads to salvation, but the latter kind only gives satisfaction to the senses. According to *Manu* and others, until renunciation of all that is secular, men ought to live in this world and try to find the way to salvation by meritorious acts. It is possible, men may die before attainment of the renunciation. It is said, the body of a human being is liable to death, disease and difficulties up to one hundred years from birth. It is to avoid the effects of these, men practise *Yoga* (meditation) which saves them from all evils and thereby attain their ultimate end, the *Mukti* (मुक्ति) (salvation). For the particulars of *Mukti* (salvation) See *Āpavarga*, v. 2, post.

[THE DOCTRINE OF THE TANTRIKAS.]

5. The notion of *Dharma* (religion) amongst the followers of the *Tantras* may also here be explained in a few words. The act of observing the rules of conduct prescribed according to the *Mantras* (religious formula,) of the different denominations of religious bodies, is termed the *Dharma*.

6. The word *Artha* means the recitation of *Mantras* in a collected form and meditation thereon.

7. Communion with the divinity of each *Mantra* is called the *Kāma*.

8. The condition of man merging with the divinity is called *Mukti* (salvation).

(b) *Ratiṃ* [love]—See *Jīva*, 2.

(c) *Kathān* [narrative] „ 1.

(d) *Vishvaicena*. [विश्वकृदिन]—It means He whose troops, in the form of command or bahets are everywhere. This interpretation accords with the opinion of the author of the *Bilaprabodhīn* ; but Baladeva Vidyabhūṣaṇa in his commentary (*Viṣṇu-Sahasra-Nāma-Bhāṣya*) puts the following interpretation to it :—‘He who has attendants everywhere for His service.’ Although it is subject to various interpretations, there is no doubt, it refers to Kṛishṇa.

(e) *Hī* [verily]—See *Ṣṛīdhara*, 4 ; and *Jīva*, 4.

(f) *Eba* [like] „ „ 3 ; „ „ 3.

(g) *Kevalaṃ* [mere] — — „ 5.

[ṢRĪDHARA'S GLOSS—V. 8.]

1. The contents of this and the sixth verse are nearly identical, the same truth is stated negatively in the former and positively in the latter.

2. The substance of this verse is that the religion, which does not generate love for the narrative of Kṛishṇa, is of no real value, even, if it is well practised.

3. *Eba* [like].—This word clearly signifies that such religion is productive of no real good, but the act of observing it is only a useless toil. Is it not possible for men to attain Heaven by following such religion ? Yes, but the attainment of heavenly joy cannot be considered as substantive and satisfactory result of practising religion, because such happiness is not perpetual and is liable to be exhausted by fruition.

4. *Hī* [verily].—The *Ṣṛī* says, ‘the acts of those who perform sacrifices extending over four months generally from July to October, become perpetual.’ * The author refutes the principle of this quotation by the use of *Hī* (हि) which means surely or verily as rendered in the text.

5. ‘As the world (worldly happiness) obtained by agricultural and other acts, is destroyed so, the Heaven (heavenly felicity) acquired by religion is liable to destruction in another life.’ †

6. The *Ṣṛī* argues whatever is the result of act is *Amīya* (liable to destruction), for instance, paddy or other grains, however abundantly produced by agriculture, is sure to be exhausted after long use ; similarly, the enjoyable

* ‘सर्वत्र’ इवेवातुर्लोककालिभिः सुखत अवति इति युतिः ।

† सर्वेष्टकर्मजिदी लोभः जीवते एवमेवाहुन दुःखजिदी लोभः जीवति इति ।

things, the product of religion however great, are sure to be extinguished some day or other, consequently there is hardly any doubt that the attainment of heavenly bliss obtained by the performance of sacrifices &c., is liable to be extinguished.

[ŚIVA GOŚVAMĪ'S GLOSS—V. 8.]

1. *Katā* [narrative]—It means Kṛishṇa's glorious deeds and diversions. The practice of religious observances is a mere labour lost, if it does not generate love in hearing or reciting Kṛishṇa's *Līlā*.

2. *Ratiḥ* [love]—Here the superiority, of the love for the narrative of Kṛishṇa, is shown. All other forms of worship are considered as subordinate to this mode of adoring Kṛishṇa.

3. *Eva* [like]—This word implies that the result of religious observances which has attainment of Heavenly bliss as its chief end, is liable to be exhausted.

4. *Hī* [verily]—The principle of the *Gruti* already quoted that whatever arises from actions of men is liable to destruction, supports the view expressed in the text by this word.

5. *Kevālaḥ* [mere]—This implies that the result of all religious acts, is obstructible.

6. It should be noticed that the verses 7 and 8 show the superiority of the unflinching devotion for the Supreme Lord over knowledge and moral apathy. The first is independent of the latter two, which are dependent on the former.

Verily, wealth (*a*) cannot be the object of that Religion which causes Salvation (*b*). Verily, it is said, the object of that Wealth, which has Religion as its only end, is not the Enjoyment of the worldly things, (*c*). 2.

(*a*) *Artha* [wealth]—See *Dharma*, 3 and 6 ; p. 54.

(*b*) *Apavarga* [which.....salvation]—*Apavarga* means that which causes or relates to *Apavarga*, which means the delivery of the soul from the body, and exemption from further transmigrations. There are different kinds of *Apavargas* according to the doctrines of the different schools.

[*The Non-dualists*].—The followers of the *Advaita* doctrine, say that when the individual spirit regains its original state, it is called the *Apavarga*, that is to say, when the individual spirit and the supreme spirit become one and the same. The doctrine can more explicitly be stated thus :—The supreme spirit becomes the individual spirit on account of ignorance or being deteriorated by the worldly desire. It suffers and enjoys the misery and happiness over and over again by successive births and deaths. The supreme spirit by itself, is eternal and immutable but on account of the delusion which proceeds from the deteriorated heart, it becomes debased. It regains the knowledge of its self by purifying itself through the prescribed ceremonies or by meditation. When it reverts

to its original state, then the individual spirit and the supreme spirit become one and the same. This unity of spirits is denominated as *Apavarga* by the *Advaita-Vādins*.

2. The *Saṃkhyā* [संख्य]—The followers of *Saṃkhyā* urge that the meaning of the *Apavarga* is that original state to which the individual spirit is restored after the destruction of its ignorance. Individual spirit is, by nature, free from all desires and enjoyment. It is indifferent and keeps itself aloof from everything, it never enjoys anything. It is the mind which enjoys and suffers successively, the happiness and miseries of this world. Lust, avarice, &c., are the characteristics of the mind, which characteristics reflect on the spirit in its original state, and this is the peculiar and only enjoyment which it ever enjoys. But when the soul (*Puruṣa*), is convinced, that it is distinct from the nature (*Prakṛiti*), the acts of the mind do not reflect on the soul. This state of the soul, which gives it power to resist the influence of the mind on it, is called *Apavarga* or salvation.

3. The *Nyāya* [न्याय]—According to the doctrine of *Nyāya*, *Apavarga* means the cutting of the knot, that is to say, release from misery altogether. The soul follows happiness and misery by delusion, and for that reason, it suffers the torment of transmigration. But when it learns about God by *Yoga* meditation, its delusion is removed and the soul is absolved from sin. When it has no sin, it shall have no desire for action. When there is no necessity for an action, it shall have no birth again. Want of birth absolves it from further torment. Putting an end to all misery, for ever, is called *Apavarga* or salvation (See *Ārīdhara*, 2 ; and *Jīva*, 2 ; also *Dharma*, 4 and 8, pp. 54 and 55).

(c) *Kāma* [enjoyment.....things]—See *Dharma*, 4 and 7, pp. 54 and 55.

[ĀRĪDHARA'S GLOSS—V. 9.]

1. It has been shown in the previous verses (6, 7 and 8) that the religion of which the knowledge and moral apathy are the outcome, is called *Para-Dharma* (great religion), because it generates devotion to the Lord Hari. But others controvert this principle and say that the object of religion is Wealth, that of Wealth is *Kāma* and that of the latter is the gratification of the senses. The author of the *Bhāgavata* refutes this argument in this and the following verse.

2. *Apavarga*.—The sages have never enjoined that the Wealth can be the object of religion which leads men to salvation. Similarly, *Kāma* was never considered to be the object of Wealth.

[JĪVA GOŚVAMIN'S GLOSS—V. 9.]

1. Unflinching devotional religion is productive of real good. But others think that the object of religion is Wealth and that of the latter *Kāma*. The gratification of the senses is the result of *Kāma*. In short, these three follow respectively one after another in the order they are mentioned in these notes. The verses 9 and 10 refute the argument thus advanced.

2. *Apavarga*—the meaning of the *Apavarga* in the text is the unconditional devotion of the individual spirit to the divine spirit. According to him all other modes of *Apavarga* (salvation) are subservient to this system of *Apavarga*.

That devotion is called *Apavarga* which is not for any gain, remuneration or any other benefit, but for giving oneself up to God for his pleasure's sake.

The object of the Enjoyment of worldly things (*a*) is not the gratification of the senses, but the maintenance of life (*b*). The object of life is the query about the Truth (*c*) but not that (which is) acquired by the Rites (*d*). ¹⁰

(*a*) *Kāmaśya* [of the Enjoyment.....things]—See *Çrīdhara*, 1.

(*b*) *Āveta Yāvatā* [the maintenance of life]—The meaning of this is :—That men ought to enjoy the worldly things only so much as is enough for the sustenance of life, and not more. (See *Çrīdhara*, 1).

(*c*) *Tattva-Jijñāṣā* [query about the Truth]—The etymology of this word best explains its meaning. *Tad* (तद्) that, or that Divine Being, and *Tiva* (त्व) 'nature,' hence *Tattva* means the essential nature of the Supreme Being. It means also, truth ; *Jijñāṣā* means desire to know. Here, therefore, *Tattva-Jijñāṣā* means 'query about the nature of the Supreme Being or Truth.' What is *Tattva* is clearly explained in the next verse.

(*d*) *Karmabhīṣā* [rites]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 10.]

1. *Kāmaśya* [of the Enjoyment.....things]—The result of the Enjoyment of worldly things is not the satisfaction of sensual appetites but, such enjoyment should be considered as a gain to a person as long as he lives. In other words, such an enjoyment is only necessary for the sustenance of life.

2. *Karmabhīṣā* [rites]—The object of human life is not the attainment of heaven, &c., by the observance of religious ceremonies, but the query about the Truth of the Supreme Being.

Those, who have knowledge about Truth (*a*), call (*b*) that to be Truth, which is the knowledge (*c*) of non-duality (*d*), and (which) is (differently) called *Brahma* (*e*), *Paramātmā* (*f*), or *Bhagavāna* (*g*). ¹¹

(*a*) *Tattva* [Truth]—See *Çrīdhara* 2 ; and *Āva*, 2.

(*b*) *Badanti* [call]—, " 1 ; " 1.

(*c*) *Jñāna* [knowledge]— — — " 3.

(*d*) *Advayaṃ* [of non-duality]—*Çrīdhara* 3 ; and *Āva*, 4.

(*c-d*) *Fajjānamadvayaṃ* [which.....non-duality]—It will be interesting to mention here in detail the doctrines of the *Advaitavādins* (non-dualists) on this subject.

[THE ADVAITA DOCTRINE.]

1. The *Advaita* (अद्वैत) is the name of a school of philosophy and theology, established by *Çankarāchāryya*, founder of the monasterium of Çringeri, near the Tumbudra river. The system regards the supreme spirit and the human spirit as one, in degradation through ignorance, and re-absorbed on obtaining true wisdom. It regards the world as an illusion ; all external objects as different forms of the one deity, besides whom there exists nothing else. As gold is one, though in various forms, as money, earrings and other ornaments, so the one sole existent deity is found in all the various forms that appear to exist around men. The *Vedānta Bhāṣya*, which considered all existing beings and things to be an evolution of deity, and the deity in and throughout all beings and things, was, by *Çankarāchāryya*, drawn out to the full consequence ; which is, that the soul of man is a part of deity, not different, the body is a temporary prison, on its decease the soul flows into deity, as air in a closed earthen vessel, when this is broken, flows into the common atmosphere. It does not, however, appear that the idea of deity on this system philosophically includes personality ; but means the supreme universe. It leans towards the female energy system ; of matter (or nature) being the greatest spontaneous mother. *Çankarāchāryya* discoursed freely of *Çiva* and *Parvati*, and wrote hymns to both ; maintaining, besides, the oneness of *Brahman*, *Vishnu* and *Çiva*. (See Cowell and Gough's *Sarva-Darśana-Saṃgraha* ; and Garret.)

2. The followers of *Advaita* doctrine say there cannot be two kinds of knowledge. The doctrine is thus explained. The *Jiva* (sentient being) has no other condition in this world, but only three, namely :—wakefulness, dream and sound sleep. Therefore, knowledge must exist within this circle of conditions. It is now to be examined, whether dissimilarity of knowledge under different circumstances, can be considered as unity of knowledge. In considering, first, about knowledge during the state of wakefulness it is obvious that such knowledge is derived from external objects such as, water-pot, picture, &c. But, if the idea of these objects is removed from the mind, there remains nothing but knowledge. It is evident that there cannot be dissimilarity in the same thing ; therefore, knowledge can not be distinguished from itself. Whatever apparent difference is observed, in a wakeful state, regarding knowledge derived from various external objects, it is simply imaginary. Knowledge stripped of its objects is an undivided whole, hence, such knowledge is 'one without a second'. Similarly, the knowledge during dream is also 'without duality'. It is true, the objects of such knowledge, for instance, the houses, roads, fields, &c., are different ; but when the idea of these objects is removed from the mind, there remains only knowledge. No difference can be conceived in this knowledge, when it stands by itself, hence, in this case too the knowledge is one, but its object are only different. The knowledge in sound sleep is also one and the same. The identical reasoning is applicable to prove that this kind of knowledge is also one. Now, it may be asked, is it possible that there should be knowledge when one is in sound sleep ? The followers of the *Advaita* doctrine would answer this question in the affirmative. They say that when man wakes from a deep

asleep, he naturally feels that he has enjoyed the sleep pretty well and that he was unconscious of what happened during the deep sleep. It is impossible for a man to remember a thing which he has not perceived or felt. Therefore, it must be admitted that human being possesses knowledge even in a sound sleep, when he remembers after a sleep of what happened during the sleep. The followers of the *Advaita* doctrine also affirm that knowledge is eternal.

3. This doctrine of non-dual knowledge is an unanswerable reply to the *Kṣaṇikavijñāna* doctrine of the Buddhists. The details of the Buddhist doctrines and their refutation are given as follow :—

[THE LEADING DOCTRINES OF BUDDHISM.]

4. Although the followers of Buddha are generally divided into four sects, namely, the *Sautrāntikas* (representationists), the *Vaiśaṅkikas* (presentationists), the *Yogācāras* (subjective idealists) and the *Mādhyamikas* (nihilists), yet their chief doctrines are three :—The *Sarvāstivāda* or *Kṣaṇikavāda* (the doctrine of momentariness), the *Vijñānavāda* (the doctrine of sensation) and the *Sarvaśūnyavāda* (the doctrine of voidness).

5. The system of the Buddhists is described as follows in the *Viveka-Vīṭāna* :—

Of the *Bauddhas*, *Sugata* (Buddha) is the deity, and the universe is momentarily fluxional ;

The following four principles in order are to be known by the name of the noble truths :—

Pain, the inner seats, and from them an aggregate is held,

And the path (method) ; of all this let the explication be heard in order.

Pain, and the *Skandhas* of the embodied one, which are declared to be five,—Sensation, consciousness, name, impression and form.

The five organs of sense, the five objects of sense, sound and the rest, the common sensory,

And (the intellect) the abode of merit—these are the twelve inner seats. This should be the complement of desire and so forth, when it arises in the heart of man.

Under the name of soul's own nature, it should be the aggregate.

The fixed idea that all impressions are momentary,

This is to be known as the path, and is also styled emancipation.

Further more, there are two instruments of science, perception and inference.

The *Bauddhas* are well-known to be divided into four sects, the *Vaiśaṅkikas* and the rest.

The *Vaiśaṅkikas* highly esteem an object concomitant to the cognition ;

The *Sautrāntika* allows no external object apprehensible by perception ;

The *Yogācāras* admits only intellect accompanied with forms ;

The *Mādhyamikas* hold mere consciousness self-subsistent.

All the four (sects of) *Bauddhas* proclaim the same emancipation,

Arising from the extirpation of desire, &c., the stream of cognitions and impressions.

The skin garment, the water-pot, the tonsure, the rage, the single meal in the forenoon,

The congregation, and the red vesture are adopted by the Bauddha mendicants. * (See Cowell and Gough's *Sarva-Darśana-Samgraha*, pp. 34—35).

6. The following particulars are given of the principal doctrines :—

(1.) The *Kaṣṇīkavāda* (कश्चिकवाद).—The main features of this doctrine are that all things in this world are momentary. Whatever thing is destroyed, immediately after another identical one is created and *Vice Versa*. In this way, the everchanging course of this world appears unchangeable. It is like a stream of water in which the water is always changing, yet it appears as if the 'same water' is passing through the bed of the river, although in fact, it is not so. Similarly, all things in this world by nature, are liable to annihilation. But as after the destruction of one thing another identical one is created, it is conceived to be the same thing, without any distinction. This conception of identity does not signify the 'oneness' of things. But it means only similarity. Other instance may be cited, such as hairs, being clipped, or the nails being cut, grow again, and appear like those of the same kind as pre-existed.

It is also urged that all existing objects are liable to destruction and are momentary. Thus, for example, the clouds are existing objects, yet they change often. The spirit is an existing object, hence, it is momentary. It takes birth and dies momentarily. In subsequent birth, the spirit suffers misery or enjoys happiness according to the merits and demerits of its previous birth. According to this doctrine there must be succession and simultaneity and no medium is possible between them.

(2.) The *Vijñānavāda* (विज्ञानवाद).—According to the view of the Sensationalist section of the Bauddhas, there is nothing in this world besides the sensation. Whatever is seen, heard, or enjoyed, is the effect of a particular state of human mind and the ultimate result of sensation. It is impossible to conceive that there should be anything without the existence of sensation. If there is a thing, it must be the object of some sort of sensation. As long as objects can

* श्रीहानां सुगती देवी विप्रश्नं चचमकुर् । चार्थसमाख्याया तत्त्वचतुष्टयमिदं जनम् ॥
 दुःखभावतमचैव ततः समुदयी मतः । मार्गबोधश्च य आस्ता त्वमेव नूयतामतः ॥
 दुःखसंसारिणः स्वप्ना दी च पञ्च प्रकीर्तिता । विज्ञानं वेदना संज्ञा संस्कारो रूपमिदं च ॥
 पञ्चेन्द्रियाणि मन्दाया विभयाः पञ्च ज्ञानसम् । चर्माद्यतन्मतेषां हि दादन्नावतानि तु ॥
 दानादीनां मयीत्यं ज्ञात् समुदेति कृत्वा हृदि । आकाशोयस्त्वभावाश्चः स ज्ञात् समुदयः पुनः ॥
 चक्षुषाः सर्वसंस्कारा इति वा वासना क्षिरा । स मार्ग इति विज्ञेयः स च श्रीचीऽभिधीयते ॥
 प्रत्यक्षमनुमानञ्च प्रमाद्यवितर्कं तथा । चतुःप्रमाणिका नीताः स्वाता वैभाषिकादयः ॥
 चर्वा वागमिती वैभाषिकेव पटु जयते । सीमान्तिकेव प्रत्यक्षवाङ्मयीणं न चर्चिनस्तः ॥
 आकाररहितता बुद्धिर्बोधाधारश्च सत्यता । केवला संविदं कक्षां जयते मथ्यताः पुनः ॥
 दानादिज्ञान-सम्मानवासना-चैव-सत्यता । चतुर्धावपि श्रीहानां सुक्तिरेव प्रकीर्तिता ॥
 इतिः अलङ्कारुर्गोष्ठा चीरं पूर्वाग्रभीजनं । सवी रत्नाम्बरलञ्च त्रिभिर्वि वीहृदिभुविः ॥
 इति सर्वदर्शनसंघट्टे विवेकविदायः ॥

be seen or felt by the senses their existence can be ascertained, but it is impossible to conceive their existence either before or after the perception of sensations. The conception of things without that of sensations is as impossible as the realisation of the idea that flower can grow in the firmament or that the tortoise can have hair on its body. Nothing is true except sensation which is always momentary, it is being destroyed and created momentarily. It may be apprehended by some that as all sensations are dependent upon things, there can be a sensation, only when there is a thing, otherwise not. They would ask, if there was no external object in this world, how could they realize the idea of houses, water-pots and pictures, &c. ? There is no such fear ; the reason being, that man in a dream considers himself a king, enjoying all the riches and powers ; if he be a millionaire he thinks himself a beggar ; and sometimes he enjoys immense happiness which it is impossible for him to think even when he is awake. In short, there is no reality in those things which man sees, feels, or enjoys in a dream, such things are only the effects of particular state of human mind. Similarly, whatever is felt by the sensation is not a separate object but a mere effect of the action of human mind, hence there is nothing in existence beyond the sensation.

But the sensations are changing every moment. They are not eternal, but their courses are so. According to the Sensationalists the momentary sensation is called the soul. Putting an end to the course of soul is termed the *Mukti* (annihilation).

(3.) The *Sarva-gānyavāda* (सर्वगण्यवाद).—The followers of this doctrine advocate that whatever they see, hear or feel, &c., are all void, that is to say, there was and will be nothing in existence in this world. Therefore, whatever exists at present is also void. As after a lamp being extinguished nothing remains, so after annihilation of things there will be nothing. After a mature thinking, it can be easily seen that there was nothing in this world and nothing will remain here, hence it should be inferred that there is nothing at present, for instance, the object seen in a state of dream which has no existence either before or after the dream, as well as whatever is felt during the dream is a mere nonentity. The real state of the world is void and empty when all desires will be satisfied after deep meditation ; the soul will be extinguished like a lamp and nothing will remain behind. This is called the *Mukti* (annihilation).

[THE REFUTATION OF THE BAUDDHA DOCTRINES.]

7. No doubt the doctrines of the different sections of the Buddhists differ from each other, yet only one sort of argument is necessary to refute all of them. Some of the followers of Bauddha allege, as stated before, that all external objects are always momentary, that is to say, the creation of a thing is momentarily succeeded by destruction of it. This fallacious doctrine cannot stand the test of even a superficial examination. It can be likened to a bund of sand which can hardly withstand the course of a stream of substantial and opposite arguments. If every thing is momentary then how is it possible to conceive the idea that the human body can be created ? The reason being that the object

of the creation of the human body is the enjoyment of bliss or endurance of torment according to the good or bad actions of men. But if the soul exists for a moment only, then how is it possible for it to enjoy happiness and suffer misery in this world for its actions? The pious soul cannot enjoy the reward of its virtuous actions by reason of momentariness. It is something like inflicting punishment to A for the murderous act of B. No one will question the accuracy of the statement that he who performs an act whether good or bad must be held responsible, otherwise it comes to this, that he who deserves is not rewarded for his virtuous deeds, but he is punished for the bad acts of others. Will any one support such an absurd reasoning? As it is impossible to create the human body for the enjoyment of sensational spirit, so this world cannot be created for its enjoyment. The reason being, the sensational spirit which performs the action, dies immediately and with it dies also the 'fate' (that is to say that which creates results). Now, it may be asked, if the sensational spirit dies, the fate survives it, then how can fate exist without a real support? If it is urged that although the sensation is momentary, but its course is not so; hence the fate will be dependent on the latter. So it will not be supportless and there will be no difficulty in creating the human body and the world. But there is fallacy in this argument also. The first question is whether sensation and the cause of sensation are two distinct things. If they are so, then there is no responsibility of the either for their respective actions, the fate of one cannot be dependent on the other, nor what is conceived or felt by one can be remembered by the other. It is needless to say that the inconsistency and absurdity are glaring. If, on the other hand, the sensation and the course of sensation are one and the same, then like sensation its course is also momentary, therefore fate cannot be dependent on the course of sensation. Hence, the creation of the world and the human body is an improbability according to the doctrine of the Sensationalists (*Vijnānavādins*). The examples, of the stream of water and the lamp cited by the Sensationalists are inappropriate for they allege that these things are momentary, but others say it is not. Without strict proof these cannot be admitted as appropriate illustrations in supporting the principle advocated by them. Besides, it is impossible to conceive the idea that this world is being changed every moment and getting into entirely different form and character. Again, the Buddhists say that the course of knowledge is countless, hence knowledge is also countless. Likewise, their so-called sensation, is many in number. As it is not 'without duality,' the principle urged by them cannot be construed to be the same knowledge of non-duality as is stated in the *Bhāgavata*.

[SPECIAL ARGUMENT AGAINST THE NIHILIST SCHOOL OF BUDDHISTS.]

8. As regards the doctrine of the Nihilist school of Buddhists it is necessary to say something especially. They say that the world is a mere void like the extinguishing of a lamp or the objects seen in a dream. But it is impossible to conceive such an idea. The voidness, after the extinguishment of a lamp, alleged by this school of Buddhists, is not true, because the light is absorbed in the element but does not become extinct forever. The objects seen in a dream can

not serve as an example. Their existence is founded upon guess and insensibility. Such things cannot be likened to the actual state of things in this world. Besides, the different schools of Bauddha doctrines are so very contradictory and anomalous among themselves that they cannot be accepted as true in support of an argument. For instance, in one place it is alleged that all external objects are true but momentary, in another it is asserted that these objects are not true but they are the creations of the human mind ; again it is alleged, that they are nothing ; and voidness is the real state of all such objects, yet all the followers of Buddha say that these contradictory doctrines were preached by Buddha himself. Are we to assume that either these doctrines are really not the Bauddha doctrine or they were propagated simply to produce the deterioration of the mind and thereby to lead men to total annihilation ?

(e) *Brahma* [ब्रह्म].—The knowledge of one eternal, immutable and holy Being is termed, by the followers of the *Advaita* doctrine, the *Brahma*. It means also great Lord, and who is wanted in nowhere (Omnipresent). (See *Jiva*, 6.)

(f) *Paramātmā* [परमात्मा].—It is a compound word consisting of *Param*—great or who is distinct from place, time, name, body, &c. ; and *Ātman*—Omnipresent ; he who is in everything. The *Paramātmā* is a term applied by the followers of *Hiranyagarbha* (Brahman) to the knowledge acquired by *Yoga* (meditation). *Ātman* also means the spirit, living spirit, animating nature and existing before it. Professor Max Muller thus says about the *Ātman* and *Paramātmā*, 'the highest object of their religion was to restore that bond by which their ownself (*Ātman*) was likened to the eternal-self (*Paramātmā*), to recover that unity which had been clouded and obscured by the magical illusions of reality ; by the so called *Māyā* of creation.' (See *Jiva*, 7.)

(g) *Bhagavāna* [भगवान्].—Vishnu, the Supreme Being ; the letter *Bha* (भ) implies the cherisher and supporter of the universe, *ga* (ग) means leader impeller, or creator. The dissyllable (व्ग) indicates the six properties,—dominion, might, glory, splendour, wisdom and dispassion. The purport of the letter *va* (व) is, that elemental spirit in which all beings exist, and which exists in all beings. And thus, this great word *Bhagavāna* is the name of Vāsudeva, who is one with the Supreme Brahma, and no one else. (See, Wilson's *Vishnu Purāṇa* Bk. VI., c. 5.) It means also Wisdom and the Supreme Being. (See *Jiva*, 8.)

[CRIDHARA'S GLOSS—V. 11.]

1. *Badanti* [call].—Some say that Religion is Truth. From this it may erroneously be inferred that enquiry after Religion is query about Truth. With a view to remove this misapprehension, the verse defines what Truth is.

2. *Tattva* [Truth].—It is true that the persons, versed in Truth, call knowledge as Truth, but even amongst them, there is a difference of opinion. On this point. The contention amongst them, is untenable, in as much as Truth is one, and whatever apparent difference is found, it is only in name. The same immutable Truth is termed differently by men belonging to the various schools of the Hindu *Āstikas*. The followers of Upanishad or Vedānta call it *Brahma*, the

devotees of Brahman call it *Paramātmā*, and the *śāstra* (devotionalists) call it *Bhagavāna*.

3. *Advayaṃ* [non-duality].—The author of the *Bhāgavata* has anticipated, by advocating non-dual knowledge, a reply to the *Kṣhanika-Vijñāna* (momentariness), doctrine of the Buddhists.

[JĪVA GOŚVĀMIN'S GLOSS—V. 11.]

1. *Vadanti* [call].—Cridhara has already explained this. It is used in a recriminatory sense, that is to say, the persons versed in the knowledge of the Supreme Being, reproach each other's doctrines.

2. *Tattva* [तत्त्व].—The answer to this is very simple. The different way of conceiving the nature of *Tattva* is the cause of such difference in the names above mentioned. There is no misapprehension as regards the *Tattva* itself inasmuch as the followers of different doctrines look upon the same thing, but in a different light. There is no doubt, each section of the diverse schools of thought observe the attributes of the *Tattva* in a different and peculiar view. This is the only reason assigned for the difference in the names of *Tattva*.

3. *Jñāna* [knowledge].—Now, what is the nature of the thing which is so differently looked upon? It is *Jñāna* or knowledge. What is that knowledge? It is nothing but the *Chait* or consciousness. It has no second. Why it has no second? The reason being, that which is a self-evident truth, cannot have a second existence. It is impossible to conceive a self-evident truth and yet not to accept it as one and the same thing. Besides, it is supported by its own powers, which, in turn, look upon knowledge itself as their ultimate supporter. Therefore, these powers cannot have existence apart from knowledge itself. This non-dual knowledge is called the *Tattva*, and when it is so called, it signifies the knowledge of the Supreme Being; because the word *Tattva* means truth, hence, truly wise men consider that to be *Tattva* which is the 'essence of all essence', and they regard that knowledge to be the Supreme Being. The knowledge which signifies knowledge of the Supreme Being is conducive of happiness. Hence, Jīva Gośvāmin draws an inference from the context that the word *Tattva* signifies the greatest of objects of sentient beings, hence, it may be construed as the greatest happiness. It is also established from the foregoing argument that the knowledge under consideration is eternal.

4. *Advayaṃ* [of non-duality].—It implies that knowledge is indivisible. Whatever exists on this earth is not distinct from knowledge, referred to in the text. It is, therefore, acknowledged to be the power of the Supreme Being.

5. This oneness of knowledge is called the '*Brahma*', '*Paramātmā*,' and '*Bhagavāna*' in the different places of the *Śrīmadbhāgavata*. Vedavyāsa, during devotional communion, perceived the difference between *Jīva* and *Paramātmā*, hence, he did not mention *Jīva* in the verse 11, as *Tattva*. Therefore this verse does not support the *Advaita* doctrine.

6. *Brahma* [ब्रह्म].—Jīva Gośvāmin calls that pure knowledge to be '*Brahma*' which is beyond of every thing that is comprised in *Śakti* and its attribute.

7. *Paramātmā* [परमात्मा].—Jīva Gośvāmin defines '*Paramātmā*' as that

internal controller in which there is abundance of *Māyā-Śakti* and small portion of *Chit-Śakti*.

8. *Bhagavāna* [भगवान्].—Jīva Gosvāmī interprets '*Bhagavāna*' as 'He who is endued with power and complete in Himself'.

Reverential sages behold (*a*) that (*Tattva*), Supreme Spirit (*b*), in sentient being (*c*), by Devotion (*d*) endued with Knowledge and Moral Apathy (*e*) acquired by hearing the *Vedānta* (*f*). 12.

(*a*) *Taokcha* [तत्तत्].—See *Śrīdhara*, 3 ; and *Jīva*, 3.

(*b*) *Ātmānam* [supreme spirit].—The Supreme Being is possessed of three pre-essences, namely, (1) *Antaranga* ; (2) *Vahiranga* ; (3) *Tatastha*. These pre-essences are explained as follow :—

1. *Antaranga* [अन्तरङ्ग].—This means that which is inherent in the deity. It is also termed *Svarūpa-Śakti*, *Para-Śakti* or *Chit-Śakti*. It produces infinite joy in God who is regarded as 'All joy'. This diversity of felicity is the leading principle of the *Līlā* or Pastime of God.

2. *Vahiranga* [बहिरङ्ग].—This refers to self-forgetfulness of sentient being, and the creation of the universe.

This pre-essence is also termed '*Māyā*', which cannot actually, affect God in any way, but He is followed by it. The peculiarity of '*Māyā*' can be better explained by drawing an analogy from an external object. It is evident that water is always present in the lotus leaf, but it cannot affect such leaf in any way. On the contrary, the latter always remains distinct from the former. Similarly, the *Māyā* always exists in God, but the latter like the lotus leaf is no way affected by the former and remains as pure as ever.

3. *Tatastha* [तटस्थ].—Origin of sentient being is ascribed to this pre-essence of God. It is also called *Jīva-Śakti* or *Kṣhetrajña-Śakti*.

The word *Ātman* means that which is the refuge of these three kinds of pre-essences. Therefore, it means *Bhagavāna* (See also *Jīva*, 5).

(*c*) *Ātmani* [in sentient being].—See *Śrīdhara*, 4 ; and *Jīva*, 2.

(*d*) *Bhaktiḥ* [by devotion].—See *Jīva*, 2.

(*e*) *Jñāna-Vairāgya-Yuktaye* [undued...Knowledge and Moral Apathy].—See *Śrīdhara*, 2 ; and *Jīva*, 6.

Vairāgya [Moral Apathy]—subjection of appetite and passions. In the *Pātanjala-Darśana*, it has been described as that state of mind by which men give up all passion for seen and unseen objects (that is to say, the objects, the knowledge of which, can only be gained by the *Āśtras*). In such a state, the mind should be brought under perpetual control as not to revive the desire for any worldly things. The *Vairāgya* is of two kinds, namely, *Para-Vairāgya*, and *Apara-Vairāgya*. Of these, the first has reference to the renunciation of all the secular objects, seen and unseen, and is of inferior character ; whereas, the second one comprises the renunciation of all delusion and its effects, and

thereby either to acquire self-knowledge or become assigned to the Supreme Being. This is the best kind of Moral Apathy.

(f) *Grata-Grīhītayā* [by hearing the *Vedānta*] — *Grīdhara*, 5.

[CRIDHARA'S GLOSS.—V. 12.]

1. This verse impresses on the mind of the reader that the *Tattva* referred to in the previous verse can be gained by unswerving devotion to the Lord.

2. *Jñāna-Vairāgya-Yuktayā* [endued.....Knowledge and Moral Apathy]—Here it means the invisible knowledge of an ascetic or hermit.

3. *Tachā* [that]—Here it implies *Tattva*.

4. *Ātmani* [in sentient being]—That *Tattva* is seen in the material being.

5. *Grata-Grīhītayā* [by.....hearing the *Vedānta*]—The devotion is strengthened by the hearing of the *Vedānta*.

[JIVA GOVSAMIN'S GLOSS.—V. 12.]

1. The Supreme spirit who is termed *Brahma*, *Paramātmā* and *Bhagavāna* respectively can be seen only by devotion.

2. *Bhakti* [by devotion]—The ultimate result of love for the narrative of *Hari* is the devotion towards Him. By such devotion the Supreme Lord is seen.

3. *Tat* [that]—The aforesaid *Tattva*.

4. *Ātmani* [in sentient being]—In their purified heart.

5. *Ātmanam* [supreme.....spirit]—He, who is abode of the eternal energy that pervades in Himself and the force that is inherent in sentient being and illusion.

6. *Jñāna-Vairāgya-Yuktayā* [endued.....Knowledge and Moral Apathy]—The knowledge and moral apathy are derived from devotion to the Lord. Hence, it is apparent that the votaries, who are so endued with the requisite attributes, can see the Supreme spirit, of their own accord, distinctly and separately.

Therefore, O the greatest of the twice-borns (*a*), the real end of Religion, well practised by men (*b*), according to (the different) divisions of caste (*c*) and state of life (*d*), is the gratifying of (the Lord) *Hari*. 13.

(*a*) *Dvijagreśthā* [the greatest of twice-borns]—This compound word in the text applies to the *Brāhmaṇas* assembled in the *Naimiṣa* forest, they as *Brāhmaṇas* being superior to all other twice-borns (See *Vaṇṣa*, 5. post).

(*b*) *Pumbhāḥ-Svanuśhīta* [well practised by men]—See *Jīva*, 3.

(*c*) *Vaṇṣa* [caste]—See *Vaṇṣāgrāma* (1.)

(*d*) *Āgrāma* [state of life]— „ (2.)

(*c-d*) *Vaṇṣāgrāma* [(different) divisions of caste and state of life]—This is a compound of words :—

(1.) *Vaṇṣa* (वंश) and (2.) *Āgrāma* (आश्रम).

[THE FOUR CASTES.]

(1.) *Varna* [caste].—There are four principal *Varnas* or castes.—The *Brāhmaṇas*, *Kshatriyas*, *Vaiśyas* and *Çūdras*.

[THE TEXT OF MANU ON THE ORIGIN OF CASTE.]

'For the sake of preserving this universe, the Being supremely glorious allotted separate duties to those, who sprang respectively from his mouth, his arm, his thigh, and his foot.'

'To *Brāhmaṇas* he assigned the duties of reading the *Veda* and of teaching it; of sacrificing, of assisting others to sacrifice, of giving alms, if they be rich, and if indigent of receiving gifts.'

'To defend the people, to give alms, to sacrifice, to read the *Veda*, to shun the pleasures of sensual gratification, are in few words, the duties of a *Kshatriya*'.

'To keep herds of cattle, to bestow largesses, to sacrifice, to read the scripture, to carry on trade, to lend money at interest, and to cultivate land, are prescribed or permitted to a *Vaiśya*'.

'One principal duty the Supreme Ruler assigned to a *Çūdra*, namely, to serve the before-mentioned classes without depreciating their worth.' *

[THE BRAHMANAS.]

1. Of these the *Brāhmaṇas* are superior to all others, as belong to the sacerdotal class. According to the Hindu *Çāstras* they have come into existence through the mouth of Brahman. For this reason they are also called *Agrajas* or 'first-borns.' 'Since the *Brāhmaṇas*,' says Manu, 'sprang from the most excellent part, since he was the first-born, and since he possesses the *Vedas*, he is by right the chief of this whole creation'. †

[THE KSHATRIYAS.]

2. The *Kshatriyas* are second in rank. They are created through the arms of Brahman, hence they are also called *Bāhujas* or 'arm-borns.'

[THE VAIŚYAS.]

3. The next comes the *Vaiśyas* or trading class. They are said to have arisen from the thigh of Brahman and are also termed *Urujas* or 'thigh-borns.'

[THE ÇUDRAS.]

4. Lastly, the *Çūdras* or the servile class. They have sprung forth from the feet of the Creator.

* सर्वज्ञात् तु सर्वज्ञं गुणार्थं स महाशक्तिः । सुखवाद्दुःखपञ्चानां दण्डश्च कीदृशकल्पयत् ॥ ८७ ॥
अध्यापनमध्ययनं दानार्थं राजर्षेण तथा । दानं प्रतिपद्यन्तं ब्राह्मणानामकल्पयत् ॥ ८८ ॥
प्रजानां रक्षार्थं दानमिदमध्यापनमेव च । दिव्यैश्चन्द्रमन्त्रिभ्यश्च भविष्यत् समासतः ॥ ८९ ॥
पशूनां रक्षार्थं दानमिदमध्यापनमेव च । भविष्यत्पुंश्च कृषीदश्च वैश्याश्च कृषिमेव च ॥ ९० ॥
एकमेव तु यद्वैश्वं प्रभुः सर्वं समादिशत् । एतेषामेव वर्णानां हनुमान्मनस्त्वया ॥ ९१ ॥
(*Manu*, c. I., vv. 87, 88, 89, 90 and 91.)

† उतमाहोदयाकीदृशाद्वज्रवर्षेण चारवात् । सर्वज्ञेवास्य सर्वज्ञं वर्णतो ब्राह्मणः प्रभुः ॥ ९१ ॥
(*Manu* c. I., v. 93.)

[THE EXPLANATION OF DVĪJA.]

5. A man of either of the first three classes is *Dvija* (द्विज) or twice-born. The investiture with characteristic string a few years constitutes, religiously, and metaphorically, their second birth, hence, they are called *Dvijās* or 'twice-borns.'

[EUROPEAN OPINION ON THE ORIGIN OF THE HINDU CASTES.]

6. Dr. Muir, after careful examination of the important texts bearing on the caste system as prevailed in ancient India, has come to the following conclusions :—

[NO UNIFORM OR CONSISTENT ACCOUNT OF THE ORIGIN OF CASTE.]

The details, says he, which I have supplied in the course of this chapter must have rendered it abundantly evident that the sacred books of the Hindus contain no uniform or consistent account of the origin of caste ; but on the contrary, present the greatest varieties of speculation on the subject. Explanations mystical, mythical, and rationalistic, are all offered in turn ; and the free scope is given by the individual writers to fanciful and arbitrary conjecture.

[THE STATEMENT ABOUT CASTE IN EARLY TEXTS.]

First : we have the set of accounts in which the four castes are said to have sprung from progenitors who were separately created ; but in regard to the manner of their creation we find the greatest diversity of statement.*

[THE FIRST THEORY.]

The most common story is that the castes issued from the mouth, arm, thigh, and foot of *Purusha* or Brahman. The oldest extant passage in which this idea occurs, and from which all the later myths of a similar tenor have no doubt been borrowed, is, as we have seen, to be found in the *Purusha-Sūkta* but it is doubtful whether, in the form in which it is there presented this representation is anything more than allegory.

[MANU AND THE PURĀṆAS.]

In some of the texts which I have quoted from the *Bhāgavata Purāṇa*, trace of the same allegorical character may be perceived ; but in Manu and in the *Purāṇas* the mystical import of the Vedic-text disappears, and the figurative narrative is hardened into a literal statement of fact.

[A SEPARATE ORIGIN IS ASSIGNED TO CASTE.]

In other passages, where a separate origin is assigned to the castes, they are variously said to have sprung from the words *Brahm*, *Brahmā*, *Sevā*, from different *Vedas* ; from different sets of prayers ; from the gods and the *Asuras* ; from noninty and from the imperishable, the perishable, and other principles. In the chapters of *Viṣṇu*, *Vāyu* and *Mārkaṇḍeya Purāṇas*, where castes are described as coeval with the creation, and as having been naturally distinguished into different *Gunas*, or qualities, involving varieties of moral character, we are nevertheless allowed to infer that those qualities exerted no influence on the classes in whom they were inherent, as the condition of the whole race during

the *Kṛita* age is described as one of uniform perfection and happiness ; while the actual separation into castes did not take place according to the *Vāyu Purāṇa*, until men had become deteriorated in the *Treta* age.

[THE SECOND THEORY.]

Second : in various passages from the *Brāhmaṇas*, Epic poems and *Purāṇas*, the creation of mankind is, as we have seen, described without the least allusion to any separate production of the progenitors of the four castes. And whilst in the chapters where they relate the distinct formation of the castes, the *Purāṇas*, as has been observed, assigned different natural dispositions to each class, they elsewhere represent all mankind as being at the creation uniformly distinguished by the quality of passion. In one of the texts I have quoted, men are said to be the offspring of Vivasvata ; in another his son Manu is said to be their progenitor ; whilst in a third, they are said to be descended from a female of the same name. The passage which declares Manu to have been the father of the human race, explicitly affirms, that men of all the four castes were descended from him. In another remarkable text, the *Mahābhārata*, categorically asserts that originally there was no distinction of classes, the existing distribution has arisen out of differences of character and occupation. Similarly, the *Bhāgavata Purāṇa* in one place informs us that in the *Kṛita* age there was but one caste ; and this view appears also to be taken in some passages which I have adduced from the Epic poems.

[THE CONCLUSION.]

In these circumstances, continues the same writer, we may fairly conclude that the separate origination of four castes was far from being an article of belief universally received by Indian antiquity.—Muir's *Original Sanskrit Text* Vol. I., p. 160.

(2.) *Āśrama* [state or condition of life]—A religious order, of which there are four kinds referable to the different periods of life, namely, *Brahmachāryya*, *Gṛhastha*, *Bhānaprastha* and *Sannyāsa*. The first refers to the student life ; the second to that of a householder ; the third to that of a beggar. During *Brahmachāryya* a person should lead the life of an ascetic student, read *Vedas*, acquire knowledge of science and art, &c. *Gṛhastha* is the time of secular happiness. In *Bhānaprastha* state a man should retire from this world and devote himself to meditation and serving God. During the *Sannyāsa* condition man must renounce the world, its cares and anxieties, and resign himself to God.

[ŚRĪDHARA'S GLOSSES—V. 13.]

1. The ultimate result of religion is devotion to the Supreme Lord and not the wealth or enjoyment. The adoration of the Lord *Huri* is the real effect of such religion.

[JIVA GOŚVAMIN'S GLOSSES—V. 13.]

1. The use of the words—'*Gruta-Grihītagā*,' '*Munayak*' and '*Āradadhāna*' in the preceding verse (12) clearly shows that the devotion referred to in the said verse, is not very easily obtainable, that is to say, very rare and invaluable.

2. Reverential men acquire that devotion / uration, after they have ascertained by studying and reading the *Veda* and other *Śāstras* from competent preceptors and teachers that the devotional duty is a duty surely to be performed and when the knowledge that the Supreme Lord is fit for meditation is generated, the mind is fixed upon Him, and thereby contradictory and opposite arguments regarding Him are dispelled from the mind.

Cruti also says : 'Soul should be seen, heard, meditated upon, and adored.' * The *Nididhyāsītavya* in the quotation signifies adoration, and '*Darśana*' means act of seeing or communion. Such an invaluable and not easily obtainable devotion can be gained by the religion which is practised by pleasing the Lord *Hari*. The present verse inculcates this truth.

3. *Spauṣaṭhita* [well practised]—gained with great exertion and without any loophole or defect. Hence, such religion should not be understood to mean a religion whose ultimate result is the mere attainment of Heaven, &c.

For that reason, with one mind (*a*), *Bhagavāna*, the Cherisher of the Devotees (*b*) should always be heard (*c*), praised (*d*), meditated upon (*e*) and adored (*f*). 14.

(*a*) *Ekena-Manasā* [with one mind]—See *Śrīdhara*, 2.

(*b*) *Sāvataṁ-Patīḥ* [the Cherisher of the Devotees]—*Kṛishṇa*—See *Śrīdhara*, 3 ; and *Jīva*, 2, in v. 12, c., I. p. 35.

(*c*) *Śrotavyaḥ* [should be heard]—*Śravaṇa* (श्रवण) to hear, or the act of hearing the *Dharma-Śāstra* from a spiritual teacher. This is the first means (door) to acquire truth about the Supreme Lord (See *Jīva*, 4).

(*d*) *Kīrtitavyaḥ* [should be.....praised]—*Kīrtana* (कीर्तन), praising, or saying. Here, it signifies the act of ascertaining truth regarding God, by removing doubt, after favorable discussion of what a person has heard from his spiritual teacher (See *Jīva*, 5).

(*e*) *Dhyeyaḥ* [should.....meditated upon]—*Dhyāna* (ध्यान) meditation, or reflection, but specially that profound and abstract consideration which brings its object fully and undisturbedly before the mind ; mental representation of the personal attributes of the divinity to whom worship is addressed. Here the word means act of meditating upon undisturbedly the truth ascertained by discussion of that which has been heard from a spiritual teacher.

(*f*) *Pājyaḥ* [should be.....adored]—deserving of adoration. *Pāja* (पूजा) means worship of the gods with various ceremonies and offerings. Here it refers to the adoration of *Kṛishṇa*.

[ŚRĪDHARA'S GLOSS—V. 14.]

1. This verse enjoins that as religion without devotion is a mere toil, therefore, religion of which devotion is the chief end should be followed.

2. *Ekena-Manasā* [with one mind]—by uninterrupted mind.

[JĪVA GOŚVAMIN'S GLOSS.—V. 14.]

1. *Bhakti-Hiṣa* [without devotion]—With reference to Çrīdhara's gloss, Jīva Goṣvāmin explains *Bhakti* (devotion) as the desire for hearing &c., regarding the name of the Supreme Lord ; and

Hīva [without]—not generating.

2. *Tamāt-Bhakti-Pradhāna* [of which devotion is the chief]—*Bhakti* (devotion) means desire for hearing regarding the name of the Supreme Lord. If the effect of the religion which causes love to *Hari* is devotion and moral apathy, then it is the duty of man to be devout to God, as a matter of course. What is the necessity then to be eager for devotion ? (None, as duty is duty and it should be performed without any grudge). Therefore

3. *Ekena-manasā* [with one mind]—free from the eagerness of actions.

4. *Çrotavyaḥ* [should be heard]—*Çravaṇa* (श्रवण), here means hearing the chanting of the Supreme Lord's name and his attributes.

5. *Kīrtitavyaḥ* [should.....be praised]—*Kīrtana* (कीर्तन), here, praising the name and attributes of the Supreme Lord.

Who will not love (*a*) (to hear) the narrative of Him by (*b*) whose meditation (*c*) (likened to a) sword, learned men (*d*), with command over their feelings and passions, cut off (*e*) acts which cause Ego (*f*). 15.

(*a*) *Ratiḥ* [love]—See *Jīva*, 6.

(*b*) *Yuktāḥ* [by.....with command over feelings and passions]—See *Çrīdhara* 3 ; and *Jīva*, 2.

(*c*) *Anudhya* [meditation]—See *Çrīdhara*, 2 ; and *Jīva*, 4.

(*d*) *Kovidāḥ* [learned]—See *Çrīdhara*, 4 ; and *Jīva*, 2.

(*e*) *Chhindanti* [cut off]—See *Çrīdhara*, 6.

(*f*) *Karma Granthi* [acts.....Ego]—The joint or knot (of a reed or cane &c.) ; a tie, the knot of a cord. In the text, it is used in a peculiar sense.

[xco]

1. It means the 'sense of self' in the body during transmigrations, as long as *Jīva* (sentient being) has passion for secular matters ; he entertains a 'sense of self' (Ego) in different body, signifying 'I' or 'we'. He acts in this world 'on account of the sense of self. According to the effects of actions, the *Jīva* transmigrates to different body, and there too he entertains the sense of self. But when the mind becomes pacified by meditation, then the actions which originate in the sense of self are destroyed and the *Jīva* become free from further transmigration. The actions continue to exist like a tie to the soul as long as there is sense of self in *Jīva*, and until the effects of the acquired actions are annihilated, the sense of self and the process of transmigration will remain in tact.

[THE CLASSES OF ACTIONS.]

2. The actions of *Jīva* are divided into three classes, namely :—*Sançhitā* (acquired) *Prāraḍā* (occasioned by predestination) and *Āgāmī* (future).

1. The human body and its enjoyment are the results of the *Prāraṇḍha* actions, that is to say, those acquired by predestination. As an arrow which has been shot, does not stop its course, until its speed is checked, so the *Prāraṇḍha* actions do not come to an end, until enjoyment of the same by *Jīva*.

2. The actions, which have not been yet acquired but are to happen on some future time, are called *Āgāmi*.

Of these actions, those to be acquired in future, cannot affect the followers of Bhagavāna, and the *Prāraṇḍha* actions are not annihilated until the end of its effects. *Karma* means here, acquired actions which are ready to give effect to their results. Cutting or putting an end to such actions is meant in the text (See *Çrīdhara*, 5 ; *Jīva*, 5 ; and *Viṣṇuātha*, 1.).

[ÇRĪDHARA'S GLOSS—V. 15.]

1. It has already been said (See c., II ; v. 8, p. 54.) that religion without devotion is a mere useless toil. This verse states that the result of devotion is *Muktī* (final beatitude).

2. *Yadunudhyāsina-Yuktāḥ* [by.....sword]—whose meditation (that is to say, the meditation of the Supreme Lord) is likened to a sword.

3. *Yuktāḥ* [by]—armed with ; endued with power of self-control (See *Jīva*, 3.).

4. *Kovidāḥ* [learned]—discriminative persons.

5. *Grāhī* [acts.....Ego]—Here it implies acts which produce ego.

6. *Chāidanti* [cut off]—(destroyed), therefore, who will not be anxious to hear the narrative of such Lord.

[JĪVA GOŚVAMIN'S GLOSS—V. 15.]

1. The author reminds his readers about the glorious attributes of Hari by this verse. It is needless to impress that the easiest mode of reaching the final beatitude is the generation of love for the narrative of Hari by meditation. This is the first stage which leads to salvation by easiest mode.

2. *Kovidāḥ* [learned]—discriminative persons.

3. *Yuktāḥ* [by.....with command over feelings and passions]—with a subdued mind.

4. *Anudhyā* [meditation]—meditation only. Here the meditation is likened to a sword.

5. *Grāhī* [acts...ego]—It means the acts which produce ego in different bodies ; these acts are cut off or destroyed by the meditation as described.

6. *Ratiḥ* [love]—Jīva Gośvāmin then asks who will not hear about the narrative of Hari, who thus saves mankind from the greatest misery ?

[VIṢṆUĀTHA CHAKRAVARTIN'S GLOSS.—V. 15.]

1. *Grāhī-Nibandhanam* [acts.....ego]—It means the cessation of that which generates ego. It also signifies putting an end to the predestined acts of the present life to which every person is subject, on account of birth in this world.

(O) Brāhmaṇas, the passion of reverential and attending men for the narrative of Vāsudeva is generated by serving the great personages, (and which act of serving in turn is engendered) by observance of holy pilgrimage (*a*). 16.

(*a*) 1. *Pṛayaścīta* [holy pilgrimage]—*Tīrtha* has various meanings. Here it means a holy place, or any place of pilgrimage, as, Benares, Haridvāra, Allahabad, Gaya, Mathurā, Vṛndāvana, Dvārakā, Rāmeśvara, Puri, &c., but specially particular spots along the course of sacred streams, such as, the Ganges, &c., and in the vicinity of some piece of water or sacred springs. According to the Hindu notion, mankind becomes absolved from sin by bathing in the holy waters, making gifts, offering libations to the names of forefathers, and deities residing in those places.

2. A detail explanation is necessary to understand the real purport of this verse. There is no doubt, men can feel a love for the narrative of Lord Hari by following what is said in the previous verse. But there are many unfortunate men who have no devotion in them, by which they can attain a desire for hearing the said narrative. When there is no desire for hearing such narrative, how can a love for it be generated ? A simple rule is ordained for these. They should visit holy places where they can meet pious sages. They can serve them, follow their examples, and begin to love and revere them. They can learn many things from the teachings of these sages ; and by and by they see their way to evince a slight desire for hearing the narrative of Hari and by degrees this desire becomes stronger, and creates an unflinching love for hearing about the real nature of the Supreme Being. It is said, that when a person is suffering from the effects of billiousness, he feels bitter everything he eats. But if he commences tasting a small quantity of sugar and continues it for sometime, he feels better taste of things. Similarly, in whatever way the narrative of Lord Hari is heard, whether willingly or unwillingly, the simple desire for hearing of it progressively becomes strong love for it. This is undoubtedly clear that a love for the narrative of Vāsudeva is produced by degrees. Çrīdhara Svāmin has fully explained this verse. He says that by the performance of pilgrimage man becomes free from sin. When a human being becomes pious, he likes to devote himself to the service of great men. After man has attained this stage, he becomes devoted to religion. After the attainment of this devotion, his desire for hearing the narrative of Hari is generated, and when such a desire is engendered he satisfies it (See *Çrīdhara*, 1 ; and *Jwa*, 1.).

[ÇRĪDHARA'S GLOSS—V. 16.]

1. It is true, that all secular actions of men, are destroyed by the love for the narrative of Hari, yet men are quite helpless that such love is not always easily generated in them. This verse ordains that they should become pious by visiting the places of pilgrimage and serving the great men. Such act of men will beget reverence for religion and such reverence will, as a matter of course, generate love for it.

[JIVA GOVAMIN'S GLOSS—V. 16]

1. The performance of pilgrimage is one of the modes of attaining unflinching devotion to the Supreme Lord. The Lord has imposed this verse with a view to teach mankind the easiest way of reaching that devotion, which is generated by degrees from the love of hearing the narrative of Hari.

The Scriptures enjoin that 'sages free from folly, live in many places of pilgrimage'. * In such places men can meet and serve great personages. The love for the narrative of *Vāsudeva* is generated by these pious acts. It is but natural, that whoever frequents holy places, sees and meets pious men who assemble there, and feels their presence; and on account of the purity of character of such persons, reverence is generated in the minds of men who had come in contact with the holy persons. Then they themselves naturally become desirous of attaining knowledge, of what do these great men talk about the Supreme Lord. And from such desire, a love for the narrative of Hari is generated.

Verily, the friend of the good (*a*), *Kṛishṇa*, hearing and praising about whom are holy (*b*), by being present into the heart (*c*) of those who hear about his narrative, absolveth all evils (*d*) (from it). 17.

(*a*) *Sukṛit-Sattva* [the friend of the good]—See *Çrīdhara*, 2.

(*b*) *Puṇya-Çravaṇa-Kīrtanah* [hearing and praising about whom are holy]—See *Çrīdhara*, 1.

(*c*) *Hṛidyantasthak* [by.....heart]—See *Çrīdhara*, 4; and *Jiva*, 1.

(*d*) *Abhadrāṇi* [evils]—See *Çrīdhara*, 3; and *Jiva*, 2.

[ÇRĪDHARA'S GLOSS—V. 17.]

1. *Puṇya-Çravaṇa-Kīrtanah* [hearing and praising about whom are holy]—This signifies the hearing and praising about *Kṛishṇa*'s narrative or character.

2. *Sukṛit-Sattva* [the friend of the good]—It means the benefactor of good men.

3. *Abhadrāṇi* [evils]—(*Kāma*) desire for enjoyment, &c.

4. *Hṛidyantasthak* [by.....heart]—*Antastha* implies being in the heart.

[JIVA GOVAMIN'S GLOSS—V. 17.]

1. *Antasthak* [being present]—Having arrived at the stage of meditation.

2. *Abhadrāṇi* [evils]—(secular) desires.

When, by always serving the votaries of the Supreme Lord (*a*), Evils are nearly destroyed (*b*), firm (*c*) Devotion (*d*) is engendered in Him, whose glory dispeleth the ignorance of mind (*e*). 18.

(*a*) *Bhāgavata-Sevaya* [by.....serving the votaries of the Supreme Lord]—See *Çrīdhara*, 2.

(b) *Nashṭapṛāyeshu* [are nearly destroyed]—*Prāya* means exceeding, much, &c., here it signifies nearly. By adoration of *Bhagavāna*, evils can be greatly but not completely adverted, but it is by seeing the Supreme Lord, that all evils are completely rooted out (See *Āridhara*, 1; and *Jīva*, 1.).

(c) *Naiśṭhiki* [firm]—See *Āridhara*, 3; *Jīva*, 3; and *Vijayādhā*, 1.

(d) *Bhakti* [devotion]—See *Jīva*, 2.

(e) *Uttamah-Ġloka* [Him.....mind].—This compound word can be explained in two ways :—The first meaning has been given in notes (*Āridhara*, 2), under verse 19. c, 1, p. 39, and adopted in the text of this as well as in the said verse. The second meaning is as follows :—Those persons whose heart is absolved from *Tama* (darkness or ignorance), such as, Brahman and gods like him, are called *Uttama*; hence the Being, who is praised by such persons, is termed *Uttamah-Ġloka*.

[ĀRIDHARA'S GLOSS—V. 18.]

1. *Nashṭapṛāyeshu* [are nearly destroyed]—After, but not before, the attainment of spiritual knowledge, all evils (secular desires) are destroyed; therefore, the word *Prāya* has been applied in the text.

2. *Bhagavata-Sevayā* [by.....serving the votaries of the Supreme Lord].—It signifies by serving the votaries of the Supreme Lord or that of the Scripture *Crimadbhāgavata* (the former is adopted to keep continuity with the senses of the former verse).

3. *Naiśṭhiki* [firm]—There being no dispersion of thoughts (of mind) hence, it implies steady or firm.

[JIVA GOŚVAMIN'S GLOSS—V. 18.]

1. *Nashṭapṛāyeshu* [are nearly destroyed]—The devotion is not like the (spiritual) knowledge which can only be generated when all secular desires are destroyed. This phrase shows the character of the devotion which is not trammelled by such impediment as in the case of knowledge.

2. *Bhakti* [Devotion]—meditation.

2. *Naiśṭhiki* [firm]—undivided or continued.

[VIJAYANATHA CHAKRAVARTIN'S GLOSS—V. 18.]

1. *Naiśṭhiki* [firm]—that which has got *Naiśṭha* (निश्चय). It refers to the oneness of mind of the person who has devotion.

Then, not being overpowered (a) by Passion and Darkness (b) and those which have arisen from them, (such as) lust, avarice, &c., the mind, being placed in Goodness (c), becometh pacified (d). 19.

(a) *Etairanāviddham* [not being overpowered]—See *Āridhara*, 2.

(b) *Rajastamah-Bhāvāḥ* [by Passion and Darkness.....then]—There are three attributes or qualities (*Guṇas*) according to the Hindu theory, which are the property of all created beings. The three are particularised, namely, (1) the *Satvika*, principles of truth excellence or goodness; (2) the *Rajasa*, passion or

foulness ; (3) the *Tumak*, darkness or ignorance . Short description of these are given below :—

(1.) *Satva* [सत्त्वः].—The first of these attributes, means the quality of excellence or goodness ; that which enlightens, constitutes knowledge, and is the cause of truth, and the predominance of which renders the person, in whom it resides, virtuous, gentle, devout, charitable, chaste, honest, &c., and the thing, pure, mild, &c.

(2.) *Rajas* [रजः].—The second condition of humanity, the quality or property of passion ; that which produces sensual desire, worldly coveting, pride and falsehood, and is the cause of pain.

(3.) *Tumak* [तमः].—A third of the qualities incident to the state of humanity, is the property of darkness, whence proceed folly, ignorance, mental blindness, worldly delusion, &c. It also means that property by which the mind is troubled, the world perplexed, &c.

That state of man when all these attributes are reduced to equality is called *Prakṛiti* or nature (See also *Grīdhara*, 1.).

(c) *Satva* [सत्त्वः]—See note (b), (1.)

(d) *Prasīdati* [pacified]—See *Grīdhara*, 3.

[GRĪDHARA'S GLOSS—V. 19.]

1. *Rajastamah-Bhāvāḥ* [by Passion and Darkness.....them].—The qualities of *Rajas* and *Tumak*, and lust, &c., which arise from them.

2. *Etairanāviddham* [not being overpowered]—not being subdued.

3. *Prasīdati* [pacified]—quietened.

The knowledge (a) of truth (b) regarding *Bhagavat* (c) generateth (in the person) who thus becometh pacified by devotion to *Bhagavat* and (therefore), free from all earthly desires (d). 20.

(a) *Vijñāna* [knowledge]—See *Jīva*, 2.

(b) *Tattva* [truth]—See *Tattva-Jijñāsā* and *Tattva*, pp. 58 and 65 and v. 11, c. 2 ; BK., I.

(c) *Bhagavat* [भगवत्]—See note (g) p. 64.

(d) *Muktasanga* [free from all earthly desires]—It is a compound word consisting of *Mukta* (मुक्त) released ; and *Sanga* (सङ्ग) desire or relationship. Sentient being is, by nature, slave to passions and desires. Hence, the *Mukta-Sanga*, here, is that being, whose heart is released from the bondage of passions and desires (See *Jīva*, 1.).

[JĪVA GOŚVAMIN'S GLOSS—V. 20.]

When the mind is pacified in the foregoing manner then the votary becomes :—

1. *Mukta-Sanga* [free from all earthly desires]—bereft of *Kāma* and other desires. Then by repeated and continued devotion, is generated the

2. *Vijñāna* [knowledge]—communion with the Supreme Lord, which is felt in the mind without the influence of thinking powers.

Verily, the Knot of Heart (*a*) is pierced (cut), all Doubts (*b*) are incised (removed) and all Actions (*c*) are destroyed (*d*); of the person who hath seen God, by thus seeing the Lord who is spirit Himself. 21.

(*a*) *Hridayagranthi* [the Knot of Heart]—See *Śrīdhara*, 1.

(*b*) *Sarvasaṃśayaś* [all doubts]—All doubts and dilemmas regarding the Supreme Lord (See *Śrīdhara*, 2).

(*c*) *Karmāṇi* [actions]—See *Śrīdhara*, 3.

(*d*) *Kṣīyante* [are destroyed]—See *Jīva*, 4.

[ŚRĪDHARA'S GLOSS—V. 21.]

The effect of knowledge about the truth regarding the Supreme Being is stated in this verse.

1. *Hridayagranthi* [the Knot of Heart]—Heart is called here a knot ; the phrase signifies the composition of the feelings of consciousness and imagination, that is to say, Ego.

2. *Sarvasaṃśayaś* [all Doubts]—All doubts regarding improbability, &c., of a thing.

3. *Karmāṇi* [actions]—It includes all actions, whether good or bad, acquired in previous life and the result of which has not yet been enjoyed by man.

[JĪVA GOŚVAMĪN'S GLOSS—V. 21.]

1. The Supreme Lord is full of great happiness. This verse speaks about the effect of seeing such Lord.

2. *Hridaya-Granthi* [Knot of Heart]—Ego.

3. *Sarva-Saṃśayaś-Chhīdyante* [all Doubts are incised (removed)].—Hearing and meditation of the Supreme Lord are the chief means of worship, adopted by the devotionalists. But by seeing God all doubts of such devotees are also removed immediately. It is needless to say that the actual seeing the Supreme Being is, however, superior to all other modes mentioned above. All improbabilities regarding God are removed by hearing about Him ; meditation upon Him dispels contrary thoughts regarding Him ; whereas by seeing the Lord the person's own fitness or unfitness of adoring Him as well as the contrary thoughts about Him is removed.

4. *Kṣīyante* [are destroyed]—annihilated as soon as the Supreme Lord wills ; no vistas can be found.

[VIŚVANATHA'S GLOSS—V. 21.]

Hridaya-Granthi [Knot of Heart]—Want of knowledge.

Verily, for this reason wise men always (*a*) evince, with the greatest cheerfulness (*b*), that Devotion for the glorious Vasudeva, which purifieth the mind (*c*). 22.

(*a*) *Nityaṃ* [always]—See *Jīva*, 3.

(b) *Paramaya-Muda* [with the greatest cheer]—See *Jiva*, 2.

(c) *Ātma-Prasādanam* [purifieth the mind]—*Ārīdhara*, 1.

[*ĀRĪDHARA'S GLOSS—V. 22.*]

1. *Ātma-Prasādanam* [purifieth the mind]—*Ārīdhara* explains this as *Manah-śodhanam* (मनःशुद्धिर्नाम) correcting (defects of) the mind.

[*JĪVA GOŚVAMIN'S GLOSS—V. 22.*]

1. After showing the practice of the votaries as regards the subject matter of the previous verses, the author concludes by saying 'Verily, &c.', as above.

2. *Paramaya-Muda* [with the greatest cheerfulness]—The practice of devotion is not like that of penance, such as the performance of difficult religious acts which give pain during the time of their performance, but it produces immense happiness. It is therefore

3. *Nitya* [always]—The devotion can be practised during all conditions of life whether as a devotee or as a saint.

The qualities of Goodness, Passion, and Darkness (a) are the attributes of Nature. Although the One (b) Being endued with all these attributes, for the Preservation (Creation and Destruction) of this world, hath assumed the names of *Hari* (c), *Virinchi* (d) and *Hara* (e); yet, of these, (real) good of mankind (f) is derived from Him who is the Refuge for the quality of Goodness (g). 23.

(a) *Satvam-Rajas-Tamāḥ* [the qualities.....Darkness]—See p. 77.

(b) *Parah* [one]—See *Jiva*, 2.

(c) *Hari* [हरिः]—See note, after *Jiva's* gloss; *Ārīdhara*, 2; and *Jiva*, 2, 6, 7, and 8.

(d) *Virinchi* [विरिञ्चिः]—See note after *Hari*.

(e) *Hara* [हरः]—See note after *Virinchi*.

(f) *Āryāpī* [(real) good of mankind]—See *Jiva*, 6.

(g) *Sattvatanoh* [Him who.....Goodness]—See *Jiva*, 4.

[*ĀRĪDHARA'S GLOSS—V. 23.*]

1. This verse teaches about the special deity to be adored by the votaries, and shows that although *Vāsudeva*, *Brahman*, and *Īva* are one and the same immutable god, yet on a devotional point of view, *Vāsudeva* is superior to all, hence the verse commences—'The qualities of goodness, &c.'

2. For the purpose of creation, preservation and destruction of the universe, the great Being assumed three different names of *Hari*, *Virinchi* and *Hara*, but the real good of mankind is to be derived from *Vāsudeva* who is full of the quality of Goodness.

[*JĪVA GOŚVAMIN'S GLOSS—V. 23.*]

1. It is ascertained that having renounced all religious Acts, Moral Apathy,

and Knowledge, men should practise devotion to the Supreme Lord. It is not desirable that any other god should be adored and served even in the shape of following special religious Acts. The present and the previous six verses have clearly shown this fact. What to speak of other gods ?—Even Vishnu, although incarnation of the attribute of the Supreme Being, should not be adored as a separate deity, because he is not the direct Supreme Being. Similarly, Brahman and Īva are not preferable deity to be adored inasmuch as, they are respectively full of the attributes of Passion and Darkness in the extreme degree.

2. Representing as the presiding deities over the qualities of Goodness, Passion and Darkness, the Supreme Being assumed the names—*Hari*, *Vīṇakī*, and *Hara*, on different occasions, for the Creation, Preservation and Destruction of the world.

3. *Parah* [one]—Although endowed with the qualities aforesaid, the Supreme Being assumed these different names, yet He Himself (being one and the same) was free from the effects of the attributes above named. It is from

4. *Sattvatanoh* [Him who.....Goodness]—Vishnu who is endowed with the powers of the quality of goodness.

5. *Āyāṣaṇ* [(real) good]—It comprises Religion, Wealth, Enjoyment of worldly things and Final Beatitude.

[THE EFFECT OF WORSHIPPING BRAHMAN AND ĪVA AS A DEITY
WITH OR WITHOUT CONDITION.]

6. If Brahman and Īva are adored as deity with condition, then such adoration, though productive of Religion, Wealth, Enjoyment of worldly things and Final Beatitude, does not generate great happiness, on account of the excess of the qualities of Passion and Darkness in these deities. Again, if they are worshipped as deities without condition, then, the votaries may attain Final Beatitude ; but it is not the direct effect of such adoration and is derived from the Supreme spirit ; Brahman and Īva being followed as parts of the universal Lord. As, however, the Supreme spirit does not directly appear in these parts, the real good of mankind is hardly attainable.

[THE EFFECT OF WORSHIPPING VISHNU AS A DEITY
WITH OR WITHOUT CONDITION.]

7. On the other hand, if Vishnu is adored even as a deity with condition, then, by reason of the quality of goodness in him, the real good, in the shape of Religion, Wealth, Enjoyment of worldly matters, and the real happiness, are produced.

8. When Vishnu is worshipped as the Supreme Being without condition, that is to say, free from any attribute, then the Final Beatitude follows as a matter of course, because, 'goodness produces knowledge' (of the Supreme Spirit) * and 'spiritual knowledge is the salvation itself'. †

The *Skanda Purāṇa* says :—'Vishnu is the eternal Being who is the great Brahman, the bounder of and releaser from the bondage of the world.' ‡

* सत्त्वात् संज्ञायते ज्ञानं ।

† सौख्यं साधिकां ज्ञानं ।

‡ ब्रह्मकी अवधारण अवधारण की शक्ति । सौख्यद्वयः परं ज्ञान विचारित सनातनः ॥

9. The devotion is generated when such is adored as a deity without condition or attribute ; because, in this case, appears as the Supreme Spirit. Therefore, all essential benefit is derived from Him, than what can be expected by following Brahma and Çiva.

Hari [*हरि* from *हृ* to take or seize (the world or man's heart, &c.) ; and the affix *रि*].—This is another name of Vishnu, the second person of the mythological Hindu triad, and now the most celebrated and popular of all the Hindu gods.

[IN THE EARLY SCRIPTURES.]

In the *Rig-Veda*, Indra was considered as superior to Vishnu, who is there classed with Varuna, the Maruts, Rudra, and Vayu, luminous deities called *Adityas*, and others. Very little trace of Vishnu is found in the Institutes of Manu.

[THE GREATER ESTIMATION IN LATER WORKS.]

Vishnu is regarded in a different light in the *Mahabharata*. He is often identified with the Supreme Spirit ; on the other hand, he is represented as paying homage to Çiva (*Hara*, q. v., *Post*), the third person of the *Trimurti*, and as acknowledging the superiority of this god over himself.

[IN THE RAMAYANA AND THE PURANAS.]

It seems pretty certain, that taking the *Mahabharata* as a whole, he did not occupy, in that period, the exclusive supremacy which is assigned to him in the *Ramayana*, and still more in those *Puranas*, the *Çrimadbhagavata* in particular, devoted to the praise of Vishnu.

[THE SPECIAL CHARACTERISTICS OF VISHNU.]

The most distinguishing feature of Vishnu as a Hindu deity, which though not quite absent from the mythological history of Çiva, is his descent on earth as *Avatāras*. The theory of the incarnation of Vishnu arose from the idea, that whenever a great disorder (physical or moral) disturbed the world, Vishnu descended 'in a small portion of his essence' to set it right, to restore the law, and thus to preserve creation. Such descents of Vishnu are called his *Avatāras* (*अवतार* before, *त्रि* *तृ* to cross, and affix *तृ*). They consist in Vishnu's being supposed to have either assumed the form of some wonderful animal or super-human being, or to have been born of human parents, in a human form, always, of course, possessed of miraculous properties. Some of these *Avatāras* are of entirely cosmical character ; others, however, are based on historical events ; the leading personage of which was generally endowed with divine attributes, until he was regarded as the incarnation of the deity itself. With the exception of the last, all these *Avatāras* belong to the past ; the last, however, is yet to come. (About the incarnation of Vishnu see *Avatāra*, p. 35-36, *ante* ; and also, c., III., of this book ; Williams' *English-Sanskrit Dictionary* ; and Chambers' *Encyclopædia*).

[ETYMOLOGY AND VARIOUS NAMES OF VIRINCHI]

1. *Virinchi* [विरीचि from वि implying various kinds (of beings), र्च to make or create, and the affix चि]—is the name of Brahman, and one of the deities or the first deity of the Hindu triads. He is said to be the Creator of the world, the Great Father, the Lord and Supporter of all. He is, however, described as born in the lotus which sprang from the navel of Vishnu; and as born from the golden egg (See BK. I., c. 3.).

[THE THREE DIFFERENT CHARACTERS.]

2. He appears in the sacred books, in three different characters :—

(1.) Brahman, described as masculine was the mythological personage, first person of the mythological period, and personification of the creative power, considered as a mortal and material deity.

(2.) Brahman, who is expressed in neuter gender, is a name used to designate the Supreme Being in philosophical language.

(3.) He is also described as neuter as a personification, in later philosophical language, of material portion of the Supreme Being.

[IN MYTHOLOGICAL PERIOD.]

3. In the earliest mythological period, Brahman used as masculine, was the first person of the triads, *Brahman*, *Vishnu* and *Śiva*. Afterwards, when the unity of these personages was established by referring them to one Supreme Being, the place of the Creator and Eulivener of the universe was assigned to Brahman; that of the Preserver to Vishnu; and that of the Destroyer to Śiva. In the character of the creator of the universe, he is described in the *Bhagavat-Gītā*, the *Vishnu* and other *Purāṇas*.

[BRAHMAN'S DAYS AND NIGHTS.]

4. Brahman is said to live 100 of his own years. His years consist of 360 days and nights. The days are called *Kalpas*, and comprises 4,320,000,000 years of mortals. The universe exists during the *Kalpas* and ceases to exist during his nights, but is reproduced at the commencement of the next *Kalpa* (day) of Brahman.

[NATURE OF HIS CHARACTER IN RIG-VEDA, ATHARVA-VEDA AND MODERN WORKS.]

5. The deity, who is described in the later hymns of the *Rig-Veda*, and in the *Atharva-Veda*, says Dr. Muir, under the different titles of *Vishvakarman*, *Hiranyagarbha* and *Prajāpati*, appears to correspond with Brahman of more modern books. Though this god was originally unconnected with Vishnu and Rudra, while at a subsequent period, he came to be regarded in systematic mythology as the first person in the triads of which they formed the second and third members, yet the general idea entertained of his character, has been less modified in the course of his history than is the case in regard to the other two deities.

6. Brahman, was from the beginning, considered as the creator and he continued to be regarded, says the same writer, as fulfilling the same function even after he had sunk into a subordinate position, and had come to be represented

by the votaries of Vishnu and Mahadeva respectively as the mere creature and agent of one or other of these two gods. In India, Brahman had few special worshippers; the only spot where he is peculiarly adored being at Pushkara in Rajputana. Two of the acts which the earlier legends ascribe to him, the assumption of the forms of a tortoise and of a boar, are in later marks transferred to Vishnu (See Thomson's *Bhagavat Gita*; Muir's *Original Sanskrit Text*, Vol. IV., p. 237.).

[HIS MATTERS PERSONAL.]

7. Brahman is described in the *Purāṇas* as having four faces, and as being produced from the cup of a lotus, which sprang from the navel of Vishnu.

[ETYMOLOGY AND DIFFERENT NAMES OF HARA.]

1. *Hara* [हर from हृ to take; and the affix क् or ट्]—is a name of Śiva, the third deity of the Hindu triad. Śiva has more than a thousand names, the details of which will be found in the sixty-ninth chapter of the *Śiva Purāṇa*. The principal names of which are given as follow:—the auspicious One; the Lord of the Universe; the Destroyer—a personification of time that destroys all things; the Reproducer; the Conqueror of life and death; the Cause of life and being; and the Dispenser of fears of mortals.

[HIS DIFFERENT CHARACTERS.]

2. He appeared in several characters in the Hindu mythology.

[AS SAME DEITY WITH VISHNU.]

3. According to some opinion, Śiva and Vishnu are the same deity. The former only appears in the character of the Destroyer of creation.

[AS DEITY OF REPRODUCTION.]

4. Whereas, others personify him as the deity of Reproduction. Hence, he is sometimes identified with Brahman.

[AS HIS PHALLUS.]

5. As presiding deity of generation, his type is *Linga* or phallus.

[AS TIME.]

6. In his characters of Time, he presides over its extinction, and regenerates astronomical system.

[AS SPECIAL DEITY OF THE TANTRIKAS.]

7. He, as Śiva, is the particular god of the *Tantrikas*. His votaries are generally called *Śaivas*. They are not as numerous as the followers of Vishnu. The Śaivas, in their anxiety to exalt Śiva, assign attributes to Hara which properly belong to Vishnu and Brahman. He is described in the *Mahānirvāṇa Tantra* as follows:—

‘He is eternal god, and full of bliss; ocean of ambrosia like kindness; white like camphor and *Kunda* flower (*Jasminum pubescens*), full of purity; omnipresent, without any cover or dress; the Lord of the poor; the Lord of the devotees, decked with matted hairs; wet with Ganges water; smeared with

ashes ; full of peace ; decked with necklace (consisting of) snakes and skulls ; Lord of the three worlds ; three-eyed ; holder of a trident and benediction ; easily pleased ; full of knowledge ; and giver of salvation (likened to) fruit ; immutable ; fearless ; differenceless ; unknowable ; free from disease ; god of gods and benefactor of the universe.*

[HIS MATTERS PERSONAL]

8. He is described sometimes with two hands, sometimes with four, eight, or ten, and with five faces.

9. As the god of generation and of justice, he is represented riding on a white bull. His colour as well as that of the bull he rides, is generally white, signifying unsullied purity of justice. His throat is dark-blue ; his hair is of a light-reddish colour, and thickly matted together, and gathered above his head like the hair of an ascotic. He has three eyes, one being in the centre of his forehead, pointing up and down. These are said to denote his view of the three divisions of time, past, present and future. He holds a trident in his hand denoting, some say, his relationship to water ; while according to other opinion, the trident signifies the combination of the three great attributes of the Creator, Destroyer and Regenerator. He wears tiger-skin round his loins.

10. As representation of time, he is described to have a crescent or half-moon in his forehead. This represents the measure of time by the phases of the moon, his necklace composed of a serpent indicates the measure of time by years. He has another necklace of human skulls which denotes the lapse and revolution of ages, and the extinction and succession of the generation of mankind. He is also covered with serpents which are the emblems of immortality (*For particulars, See Īva Upa-Purāṇa*).

(As) smoke (*a*) is more full (of the quality herein-after mentioned) than wood (*b*) (which is) derived from earth (*c*) and fire (*d*) is most full of (the quality of effecting the purpose of) the Vedic rites (*e*), than smoke, (so) the (quality) of Passion (*f*) is little better than Darkness (*g*), and Goodness (*h*) is the best of all in getting the sight (or in the manifestation) of the Supreme Being (*i*). 24.

(*a*) *Dhūmāh* [smoke]—See *Śrīdhara*, 3 ; and *Āra*, 4.

(*b*) *Daru* [wood] " " 2 ; " " 3.

* सदा शिवं सदानन्दं सदासाधवसानरम् । संपूर्ण-कुण्ड-पदसं यद्वसन्तसन् विभुम् ॥१॥
 दिगम्बरं दीननाथं श्रीवीर्यं श्रीनिवाहनम् । सङ्काशोक्त-संविक्त-महालक्ष्मण-मण्डितम् ॥२॥
 विभूति-शक्तिं शानं व्यासनाथं सदाशिवम् । त्रिबीजं त्रिबीजं त्रिशूलवरपादितम् ॥३॥
 पादयोधं शाननरं सदाशिव-दातव्यम् । त्रिविक्रमं त्रिराजं त्रिविधं त्रिराजम् ॥४॥
 सर्वेषां हितकर्ता देवदेवं त्रिराजम् । (*Mahānārāyaṇa Tantra*, pt. I., c. 1, vv. 6—10.)

- (c) *Pāṛthivāḥ* [derived from earth]—See *Ṛīdhara*, 2 ; and *Jīva* 2 and 11.
 (d) *Agnīḥ* [fire] " " " " " 5 : " " 6 " 10.
 (e) *Trāṣṭmayāḥ* [full.....*Vedic* rites] " " " " " 4. " " 5 —
 (f) *Rajas* [the.....Passion]—See *Jīva*, 7 and 8 ; and also p. 77.
 (g) *Tamas* [Darkness]—See *Ṛīdhara*, 6 ; and *Jīva*, 7 and 9 ; and also p. 77.
 (h) *Sattvaṃ* [Goodness]—See *Jīva*, 7 ; and p. 77.
 (i) *Pāṛthivāt-Dāruṣaḥ* [(*As*).....Being]—See *Jīva*, 11.

[*ṚīDHARA'S GLOSS—V. 24.*]

1. This verse shows by example that the peculiarity of a thing is the outcome of the peculiarity of condition attached to it.
2. *Pāṛthivāt Dāruṣaḥ* [wood.....earth]—The wood derived from earth is devoid of effective principle and the manifestation thereof.
3. *Dhūmaḥ* [smoke]—but smoke has more effective principle in it than wood.
4. *Trāṣṭmayāḥ* [full.....the *Vedic* rites]—Therefore smoke is more beneficial or useful in performing the *Vedic* rites, because it has nearer relationship with such rites than wood.
5. *Agnīḥ* [fire]—But fire is of greater usefulness in the performance of the *Vedic* rites, as it has the most direct and nearest relationship with such rites than smoke.
6. *Tamas* [the.....Darkness]—The quality of passion is more expressive of the Supreme Being than that of Darkness which has no such power. The use of the particle *Tu* (१) shows, that the former quality does but only in a small degree indicate the sight of the Supreme Being, because such quality has not that serenity of character which is peculiar to Goodness, which fully expresses the nature of the Supreme Being. The superiority and inferiority of the deities—*Hara*, *Brahman* and *Hari*, who are endued with the qualities of Darkness, Passion, and Goodness, respectively, can be easily perceived.

[*JIVA GOŚVAMIN'S GLOSS—V. 24.*]

1. Many persons controvert the point of distinction between *Brahman*, *Vishnu* and *Īva*. *Jīva* Gośvāmin is of opinion that although when considered with reference to different conditions attached to the Supreme Being, a distinction may be noticed, yet there is but one Supreme Being. The real distinction lies, however, in another direction. There is no doubt that the Supreme Being is indirectly present in the forms of *Brahman* and *Īva* ; but when *Vishnu* is considered as a Being without any condition then the Supreme Lord is directly present in him. With a view to show this distinction the author has composed this verse.
2. *Pāṛthivāt* [derived from earth]—Derived from earth and not like smoke which is partly related to fire. Wood has no direct effective and manifesting principles in comparison with smoke.
3. *Dāru* [wood]—This refers to wood which is required in sacrificial ceremonies for the purpose of churning fire from it.

4. *Dhūmah* [smoke].—Wood has no property of fire but the smoke has some.

5. *Trayimayāh* [full of.....Vedic rites]—therefore smoke is more productive of or necessary for performing sacrifices prescribed in the *Vedas*, having nearer connection with such ceremonies.

6. *Agnih* [fire].—Again, the fire is more useful in and productive of sacrificial ceremonies of the *Vedas* than the smoke, the fire having direct connection with such ceremonies.

7. In this verse, wood, smoke, fire and Vedic ceremonies have been compared with the qualities of Darkness, Passion, Goodness and the Supreme Being, respectively.

8. *Rajas* [the.....Passion]—Similarly, the quality of Passion which is compared to smoke and nearer in connection with the quality of Goodness, is little better in manifesting the Supreme Being than the quality of

9. *Tamas* [Darkness]—which is compared to wood and quite distinct from the quality of Goodness. In short, the incarnations and parts of the Supreme Being representing the qualities of Goodness, Passion and Darkness are the manifestations of the Supreme Being in proportion as shown above. The quality of Passion is like a door which leads to Him.

10. *Agnih* [fire].—But the fire represents the quality of Goodness which gives direct insight into the Supreme Being.

11. *Parthivat-Darunah* [(As).....Being]—Smoke has the property of fire in part but wood has none ; hence the latter is very remote in usefulness as regards the performance of the sacrificial ceremonies proscribed in the *Vedas*. In the same way, the quality of Passion is nearer in relationship with that of Goodness than Darkness. The Vedic ceremonies can be directly performed by fire and not by smoke and wood. The Supreme Lord is full of the quality of Goodness, hence, Brahman and Īva who represent Passion and Darkness, respectively, have no direct entity of the Supreme Lord in them, but such entity exists alone in Viṣṇu as the Supreme Being.

[THE SUPERIORITY OF VIṢṆU OVER BRAHMAN AND ĪVA.]

12. Jīva Gosvāmin then quotes the *Brahma-Purāṇa* :

‘The Supreme spirit Viṣṇu has three forms—*Brahman*, *Viṣṇu* and *Īva* ; of which, Brahman form exists in Brahman, and Īva form exists in Īva and the glorious *Janārdana* exists quite separate in form’ *

13. In the tenth book of the *Crīmadbhāgavata* which writing about Īva full of attributes, Viṣṇu is thus described :—

‘Verily, Hari is the Being who is without attribute and is beyond the reach of Nature. He is omniscient and all seeing, men become without attribute by worshipping Him’. †

* ब्रह्म-विष्णु-इवमपि त्रीणि विष्णोर्नृणांशकः । ब्रह्मणि ब्रह्मरूपः स विष्णुरूपः त्रिविधः । इत्येव विस्तीर्णो द्वीवि विष्णुर्द्वयी नानार्थकः ॥

† इतिविं निरुक्तः साक्षात् प्रकृतः प्रकृतः परः । स सर्वव्यापकस्तु सर्वव्यापितुं शक्नोति ॥

14. The second book of this treatise contains a passage showing that there is no distinction between Vishnu and the Supreme Lord :—

‘Having been appointed by Him I create, &c. *’

15. The *Çruti* runs thus :—

‘The Supreme Being, *Nārāyaṇa* had willed and afterwards from *Nārāyaṇa* Brahman is created, from whom are created all beings and elements. *Nārāyaṇa* is the great *Brahma*, and *Nārāyaṇa* is the great truth ; true and sweet-worded, and the Being luminous, black, tawny and real. There was *Nārāyaṇa* alone. He, being desirous, meditated upon, and by such (meditation) all things—*Vīṣṇu* (particular condition of God), *Hiraṇygarbha*, fire, *Varuna*, *Rudra* and *Indra* are created. †

16. The *Tricodī-Parikṣā* clearly enjoins the adoration of Vishnu alone.

17. Thus the superiority of Vishnu is clearly established, although in other treatises, it is stated that the man is fit to go to Hell if he finds a distinction between Vishnu and Śiva. It must be remembered that such treatises are not real *Vaiṣṇava* Scriptures, and are meant for those who are not true followers of Vishnu.

18. On the contrary, it is expressly ordained in the *Padma-Purāṇa*, part I., as follows :—

‘Verily, the man is blasphemous, who looketh *Nārāyaṇa* in the same light with *Brahman*, *Rudra* and other gods. ‡

[THE STORY OF VIŠHVAKṢENA THE BRAHMANA.]

19. A narrative from the *Viṣṇu Dharma* is also interesting. There was a Brāhmaṇa, named, Viṣhvakṣena who was extremely devoted to Viṣhnu. It is said that while travelling all over the world, he met, by chance, a person who was the son of a Headman of a village. The dialogue which took place between them is as follows :—

20. The son of the Headman of the village said ‘O father, I have no power to perform the worship of God (therefore) do thou go into the temple and worship Śiva. There shalt thou find the Phallus or representation of the great god and the Lord of the gods.

21. Thus addressed, the Brāhmaṇa replied : ‘Verily, have we heard that the four-souled Hari only is adorable. We do not worship any other god ; therefore, do thou go away from this place.’ ||

* स्वयामि तन्निबुद्धोऽहम् ।

† पुरुषो ह वै नारायणोऽज्ञानवत्, यच्च नारायणादधीऽज्ञावत्, यतः प्रजाः सर्वाणि सृताणि । नारायणः परं ब्रह्म तत्त्वं नारायणः परं । अतस्तत्त्वं परं ब्रह्म पुरुषं ब्रह्मपित्र्यं । एको नारायण-चादीनं ब्रह्मा न च ब्रह्मरः ॥ स मुनिर्भूत्वा समन्वितवत्, तत्पदेति स्वज्ञावत्—विधी विरक्त-मर्तोऽपि ब्रह्मब्रह्मेष्टः ।

‡ यच्च नारायणं देवं ब्रह्मब्रह्मिदैवतेः । समन्वेनेव कीचेत स पावणी भवेदमुषम् ।

॥ देवतार्थव्याप्यते तात् पूजय ब्रह्मं । देवतायतनं नञा सञ्ज ताव प्रविष्टितम् । विद्वन्मणि सुरैर्यज मन्त्रादेव्य निर्वर्त । एवमुक्तः प्रमुखाच बबुधैकान्वितः युताः । चतुराणां हृदि पूज्यः प्रादुर्भावि-मर्तोऽयथा । पूजयामस नैशान् तज्जार्जं ब्रह्म नाचिरम् ॥

22. On hearing this, the son of the Headman of the village was about to behead Vishvaksena, when the latter agreed to go to the temple. But after entering the holy place the Brāhmaṇa adored his own god pronouncing the words, 'Salutation to *Nṛsiṃha* (man-lion deity).'

23. On this, the village Headman's son again attempted to kill Vishvaksena, but *Nṛsiṃha* came out of the Phallus of *Īṣa* and beheaded the village Headman's son and other members of the family.

[FURTHER AUTHORITY SHOWING OF VIṢṆU'S SUPERIORITY.]

24. The *Skanda Purāṇa* says :—

'Whatever is suitable to the Scripture of *Bhāgavata* is acceptable to the Scripture of *Īṣa*.*

25. The following is quoted from the *Moksha-Dharma* :—

'O king, the sages have said on the authority of *Saṅkhya*s and *Yoga*, the two eternal Scriptures, and all the *Vedas*, that *Nardyaṇa* is the ancient universe.'†

26. The *Mahābhārata* also says :—

'He who abandoneth Viṣṇu and worshippeth any other (god) in delusion, desireth to take handful of dust, discarding the heaps of Gold.'‡

27. Therefore Nārada also said :—

'He, who is ignorant, seeketh refuge in another (god) abandoning (Hari who is) never astonished, desireless, always the same, and serene. Such act of the man is equivalent to a desire to cross the ocean by holding the tail of a dog.'||

28. The following is quoted from the *Harivaṃṣa* :—

Hari, endued with the quality of Goodness, is always your (object) of meditation, O Brāhmaṇas, do ye always read the sacred text regarding Viṣṇu and meditate upon Keçava. §

29. The *Nṛsiṃha-Tāpaṇiya* thus describes the superiority of the person who mutters over the holy text regarding Viṣṇu :—

'One hundred persons vested with holy thread are equal to one *Upaniṣṭha* (person vested with such thread); one hundred *Upaniṣṭhas* are equal to one *Grihasiṭha* (house-holder); one hundred house-holders are equal to one *Vānaprastha* (hermit or Brāhmaṇa in the third state of life according to the Hindu *Āśtras*); one hundred *Vānaprasthas* are equal to one *Yatī* (sage who has subdued his passions); one hundred *Yatis* are equal to one *Rudra-Mantrayāpaka* (repeater of the holy text regarding *Rudra*); one hundred *Rudra-Mantra-Yāpakas* are equal to one teacher of the *Angīrasa* Branch of the

* त्रिविधाऽपि तद्व्याख्यं भवत्युक्तयोगि जन् ।

† साहाय्यं दीयन् सनातने वे वेदाश्च सर्वे निश्चिरीषि राजन् । सर्वैः समलौ-
क्यैर्विनिर्निबन्धो गारायचो विचरिषि उपायन् ॥

‡ यश्च विश्वं परित्यज्य कीडादन्वसुपासते । स ईश्वरान्मनुजान् पापमुचिं निहवति ॥

§ यद्विहितं तं परिपूर्वकान् क्रमेण आमेन सर्वं प्रयाजं । विनीय सर्वान्तरं हि वाचिभः
न-वापुसेनादितितर्पि विष्णुम् ॥

§ हरिरेव सदा ध्येयी भवति; समसंस्तुते; । विष्णुना सदा विद्वाः पठन् आत्मा कीरयन् ।

Atthareva-Veda; one hundred such teachers are equal to one *Mantra-Raja*. This *Mantra-Raja* is the incarnation of *Nṛsiṃha* (the lion diety). *

30. Therefore, it is stated in the *Varāha-Purāṇa* as follows :—

'After worshipping Him (*Śiva*), whose emblem is bull, for one thousand generations, intelligent men, having obtained the condition of a *Vaiṣṇava*, become sinless. †

[APPARENT CONTRADICTION EXPLAINED AWAY.]

31. It is true, there is a verse in the *Śrīmadbhāgavata* conveying the contrary notion, which runs thus :—

'O Brahman, that person enjoyeth peace who seeth no difference in the Triad (Brahman, Vishnu and *Śiva*), whose soul is all being.' ‡

32. This is explained away by saying that it has a peculiar signification implying that Brahman and *Śiva* collectively considered, cannot have separate individuality from Vishnu, they being in fact part of the former.

[AUTHORITIES IN SUPPORT OF THE EXPLANATION.]

33. The following quotation also supports the above explanation.

Brahman also said :—'Being employed by Him (*Hari*), I create (the universe); being subordinate to Him, *Śiva* destroyeth (it) and the Supreme Being, full of three powers, as *Purusha*, preserves the universe.' ||

34. *Samkarasāṅga* (*Balarāma*) said :—

'Brahman, Mahādeva and myself are *Kālds* (parts) of whose *Kālds* (parts).' §

35. *Padma Purāṇa* has the following :—

'That man is the injurer of the name of Hari who looketh in different light the attributes and names, &c., of *Śiva* and Vishnu.' §

36. *Śiva* thus addressed *Mārkaṇḍeya* :—

'They do not explain difference in the smallest degree, between myself *Achyuta* (Vishnu) and *Aja* (Brahman). Verily, we consider thee dearer than those persons who look upon (others) equally in every place.' ¶

* अनुपनीतव्रतनीकनीकेनोपनीतेन तत्समम् । उपनीतव्रतनीकेन ब्रह्मणेन तत्समम् । ब्रह्मव्रतनीकेनैव वागम्येन तत्समम् । वागम्यव्रतनीकेन यतिना तत्समम् । यतीनां व्रतपूर्वनेकेन ब्रह्मोपनीतेन तत्समम् । ब्रह्मोपनीतनीकेनैवाथर्वसिद्धिस्त्रिषाध्यापकेन तत्समम् । अथर्वसिद्धिस्त्रिषाध्यापकव्रतनीकेनैव मन्त्राध्यापकेन तत्समम् ॥

† मन्त्रान्तरव्रतेषु स्माराप्य इत्यमरम् । वैश्वदेवं खनेदीमान् सर्वपाप-घ्ने सति ॥

‡ ब्रह्मात्मिकतावागां यो न पश्यति वै भिदान् । सर्वभूतात्मनां ब्रह्मन् स आत्मनिष्ठ-मश्नति ॥

* स्वस्मानि तन्निष्ठोऽहं इती इति इत्यमरः । विश्वं पृथक्कवेक परिप्राप्ति निश्चिन्तिषुक् ।

§ 'ब्रह्मा तवीऽहमपि यत्न कथाः कथायाः ।

¶ भिवक्तवीचिचोर्ब्रह्म पृथक्-मात्रादि स्वस्वं चित्ता निष्ठं पश्येत् स स्वतः इतिनाप्यहितकरः

¶ न ते मय्यन्वयेऽपि भिदात्मनि चक्षते । मात्मनश् परस्मादि तद्वृत्तान् नयनीमहि ॥

37. In the fourth book of the *Crīmadbhāgavata*, there is a verse; which runs as follows :—

'O votaries, thou art also beloved to me, like the Supreme Being ye have no other dearer one than myself.' *

38. Īva said :—

'That Brāhmaṇical sage, who hath gained devotion for the indescribable Supreme Being, nowhere, panteth for gaining an object which he hath not received, even he doth not desire for Final beatitude.' †

39. The superiority of Viṣṇu is also shown in the *Cruti* by such texts as given below :—

'He is the primeval god and preceptor of the votaries.' ‡

'As Āmbhu is amongst the followers of Viṣṇu.' §

40. Again :—

'*Prāhlāda*, the part of the Supreme Being, after fully worshipping the Supreme Being, saluted the Brahman, Īva and the *Prajāpatīs* and gods by (bending down) his head.' §

41. Yudhiṣṭhira said :—

'O Govinda, we will worship thy holy *Vibhāṣi* by the performance of horse-sacrifice, the prince (best) of the sacrifices. O Lord, perform, or do thou help us in performing, our that act.' §

[SEPARATE ADORATION OF DEITIES OTHER THAN THE SUPREME LORD IS FORBIDDEN.]

42. But under no circumstances, any god other than the Supreme Lord, should be separately adored. If any one will do so it will be difficult for him to avoid the effects of the imprecation of Bhṛigu, as the following, from the fourth book of the *Crīmadbhāgavata*, will show :—

43. 'Those heretical persons are blasphemous who observe the vow of Īva and (as well as those) who follow such person'. ¶

44. The *Bhāgavat Gītā* has also forbidden the separate adoration of different deities :—

'O son of *Kuntī*, votaries who perform, with reverence, sacrifice (in honor) of other gods, verily, do they perform, in an informal way, sacrifice in honor of myself ; because I am the Lord and the enjoyer of sacrifices ; but (thereby) they do not truly know me, hence they fall.'

* यद्येवमवता यूनं शिवाः क्व भवन्तं यथा । न मनुमानवतामात्रं मेदानधीः किं कारिष्यते ॥

† नैवेद्यमाश्रितः कापि ब्रह्मविर्लोचनयुतः । अग्निं परां भवन्ति खलवान् प्रवर्षेऽन्यदे ॥

‡ स चादिदेवी भजतां परो मुचः ।

§ वैष्णवानां तथा शत्रुः ।

§ ततः मन्त्रं शिरसा नवन्दे परमेश्वरम् । सर्वं मनापतीन् देवान् शत्रादीं भवन्तु-शत्राः ॥

¶ ब्रह्मराजो नो विन्दे राजसूयं पादनीः । यदे विद्वत्तीर्णवतस्तत् सन्धावन नः शमी ॥

¶ अथ-तत्परा दे य दे य तान् सल्लभताः । पादविन्दन्ति भवन्तु सन्धावन-परिवर्धिनः ॥

Those who observe the vows of gods, *Pitris* (fathers) and *Bhātas* get respectively gods, *Pitris* and *Bhātas*, and may adore ; ma. *

[NO DEITIES SHOULD BE DISDAINED.]

45. Although separate and independent adoration of several deities is forbidden, yet no one should hate the deity of others.

46. For it is said in the *Padma Purāṇa* :—

'Hari, the Lord of the Lord of all gods, is adorable, but inferior Brahman, Rudra and others, shall not be slighted at any time.' †

47. The Supreme Lord Himself has said :—

'Verily, he shall go to Hell who adoreth me uninterruptedly but who reproacheth *Īṣṇa* (*Śiva*).' ‡

48. The *Gautamiya Tantra* has the following on this subject :—

'He who adoreth *Gopāla* but revileth other gods, may acquire great righteousness but loseth even the previously acquired righteousness.' ||

Further information on this subject can be obtained from the *Paramātmā-Sandarbhā* or *Bhakti-Sandarbhā*.

Therefore (*a*), in the days of yore (*b*), the Sages adored the glorious *Adhokshaja* (*c*) (who is) of pure Goodness (*d*). Hence, those who follow (*e*) them (now) in this world become also fit for (attaining) good (*f*). 25.

(*a*) *Atha* [Therefore]—See *Çrīdhara*, 2.

(*b*) *Agre* [in the days of yore] „ 3.

(*c*) *Adhokshajaḥ* [अधोक्षजः]—See note v. 3, p. 52.

(*d*) *Vicūddhaṃ Sattvaṃ* [of pure goodness]—See *Çrīdhara*, 4.

(*e*) *Anu* [follow]—See *Çrīdhara*, 5.

(*f*) *Kṣemāya* [for attaining good]—See *Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS.—V. 25.]

1. This verse shows the practice amongst the sages in ancient times as regards the devotion for Vāsudeva.

2. *Atha* [Therefore]—For this reason.

3. *Agre* [in the days of yore]—in ancient times.

* ईशानदेवता-भक्ता राजाने चक्रवर्तिनः । तेषां मातृवर्गोऽपि । यजन्त्यभिष्टिपूर्वकम् ।
चक्रं हि सर्वव्यापारं मोक्षा च प्रददिव च । ननु मानसिजायति तस्मिन्नातम्यवति ते ।
यानि देवव्रता देवान् पितॄन् वाणि पित्रव्रताः । भूतानि वाणि भूतव्या यानि महामात्रिणीऽपि
मान् ॥

† हरिरेव सदात्माः सर्वदेवदेवतः । यमरे ब्रह्मवशात्ता मातृवर्गः कदाचन ॥

‡ श्री मां समर्पयिष्यामि कदाचन मातृवर्गः । विनिन्दन् देवकीवर्गं च वातिमर्त्यं पुत्रम् ॥

॥ श्रीवर्गं पूजयेद्यस्य निन्दयेदन्तर्देवताम् । अस्य तावन् परो धर्मः पूर्वधर्मो विनश्यति ॥

4. *Viṣuddha-Sattvaṃ* [of pure goodness]—The word *Sattvaṃ* has been explained in the *Bhagavat Sundarbha*, commencing from verse 117, of that treatise, (q. v.)

5. *Anu* [follow]—therefore who imitate the sages.

6. *Aśhēdaya* [for attaining good]—are deserving for attaining good.

[JIVA GOVSAMIN'S GLOSS.—V. 25.]

1. The practices of pious men are cited here, by way of showing that devotion should be evinced towards the Supreme Lord, discarding the adoration of other gods.

Verily, for this reason (persons) desirous of Salvation, being without malice (*a*) and discarding the dreadful Lords of the *Bhūtas* (*b*) adore the quiet *Nārāyaṇa* (*c*) and His parts (*d*). 26.

(*a*) *Anaśṭyavaḥ* [being without malice]—See *Çrīdhara*, 3.

(*b*) *Bhūtapāṣaṇ* [Lords of the *Bhūtas*]—These denote the Lords of the *Pitris* (See *Çrīdhara*, 2 ; and notes of the next verse).

(*c*) *Nārāyaṇa* [नारायण]—Manu thus explains the word:—'The waters are called *Nārā* (नार) because they were the production of *Nara*, the spirit of God ; and, since they were his first *Ayana* (ययन) or place of motion, he thence is named *Nārāyaṇa*, or moving on the waters.' * (See also p. 49).

[ÇRĪDHARA'S GLOSS—V. 26.]

1. Are there no men who adore other gods ? Yes, but persons desirous of liberation from mundane existence do not follow such gods. It is only such men, who are anxious for the fulfilment of secular desires, adore such gods. This as well as the next verse treats on this matter.

2. *Bhūtapāṣaṇ* [Lords of the *Bhūtas*]—mean the Lords of the *Pitris* and the *Prajās* (created beings).

3. *Anaśṭyavaḥ* [being without malice]—not being slanderer of other gods.

But, being desirous of Fortune, Glory and Offspring, the persons whose nature is (full of) the qualities of Passion and Darkness and (therefore) of the same character (*a*) (as that of the Lords of the *Pitris*, &c), adore, verily, the Lords of the *Pitris* (*b*), *Bhūtas* (*c*) and created beings (*d*). 27.

(*a*) *Samāṣṭā* [the same character]—See *Jiva*, 2.

(*b*) 1. *Pitris* [पित्र] progenitors. Manu has the following reference as regards the creation of the *Pitris* :—

* चापि नारा इति प्रीत्या चापि ते नरब्रह्मणः । सा ब्रह्मकर्मणं पूर्वं तेन नारायणः कृतः । (*Manu*, v. 10.)

'They (*Prajāpati*) abundant in glory, produced seven other Manus, together with deities and the mansions of deities, and of *ṛṣis*, or great Sages of unlimited power ;

'Benevolent genii and fierce giants, blood-thirsty savages, heavenly quiriters, nymphs and demons, huge serpents and snakes of smaller size, birds of mighty wings, and separate companies of *Pitris* or progenitors of mankind ;...'

2. They are also said to have born from the side of Brahman and are also called the sons of Angirasa (See Garret, p. 450). In the divisions of the celestial sphere, the path of the *Pitris* is said in the *Viṣṇu Purāṇa* to be in the north of *Agastya* and south of the line of Goat, 'exterior to the *Vaiṣṇānara* path. The *Pitris* derived satisfaction from ancestral offspring in the day of the new moon. A *Grāddha* at certain seasons will content them for a thousand years. The songs of the *Pitris* are said to confer purity of heart, integrity of wealth, prosperous seasons, perfect rights and devout faith, all that men can desire.

3. *Pitripatis* [Lords of the *Pitris*]—include the fourteen *Yamas*,—namely, *Yama*, *Dharmarāja*, *Mṛityu*, *Antaka*, *Vaiśravaṇa*, *Kāla*, *Sarva Bhūtakṣaya*, *Audumbura*, *Nīla*, *Dudana*, *Parameśhī*, *Vṛkodara*, *Chitra* and *Chitrāgupta*.

(c) 1. *Bhūtas* [भूत].—They are evil spirits, said to proceed from Brahman ; children of *Krodha* ; malignant spirits, goblins or ghosts, haunting cemeteries lurking in trees, animating dead bodies and deluding and devouring human beings. They are generally coupled with the *Pretas* (प्रेत), and in this character, belong to the epic period. In the *Purāṇas*, they are personified as demigods of a particular class, produced by Brahman when incensed. In the *Padma Purāṇa* they are stated to be sons of Kaṣyapa and *Krodha* (Angor).

2. *Bhūtāpatīs* [Lords of *Bhūtas*]—*Bhairavas* and other *Rudras* are meant,—namely, *Ajaikapati*, *Ahi*, *Bradhna*, *Tveshita*, *Rudra*, *Hara*, *Avātā*, *Chambhū*, *Trimbaka* *Iṣāna* and *Bhuvaneśa* †

(d) 1. *Prajāpādīs* [Lords of the created Beings].—They are called the *Prajāpatīs* (प्रजापति) progenitors of mankind. Manu mentions ten of these :—

'It was I, who desirous of giving birth to a race of men, performed very difficult religious duties, and first produced ten Lords of the created beings, eminent in holiness,—

Marichi, *Atri*, *Angirasa*, *Pulastya*, *Pulaha*, *Kratu*, *Prachetasa* or *Dakṣa*, *Vaṣiṣṭha*, *Bṛhgu* and *Nārada*. ‡

2. Some are of opinion, that there were seven mind-born sons of Brahman ; namely,—*Bṛhgu*, *Pulastya*, *Angirasa*, *Marichi*, *Dakṣa*, *Atri* and *Vaṣiṣṭha* *

* एते मनूषु सप्तान्मनस्यजन् भूतिवजः । दिवान् दिवजिह्वावाच मरुदीनामिदीवजः ।
वच-एवः-पिशुणाच नमदीपुषरतोऽसुरान् । नावान् सर्पान् सुपवीच शिशुवाच वचन्वचान् ॥
(*Manu*, vv. 30 and 37).

† पवित्रपादचिर्नम्रकटा वद्वच नीलवान् । उरवेवाच मरुच मन्मथवापराजितः ।
हृज्जानी मुनेनव वद्राजोकावज क्षुताः । (*Trikāṇḍa-Chintāmaṇi*).

‡ वचं प्रजाः पिबन्वचु नपचतुा सुदुवरन् । पतीन् प्रजावानस्यन् मरुदीनामिदीव ॥३॥
मरीचिमन्नामिरिवी पुवचं पुवचं मरुम् । प्रविचलं मरिचच वतु नारदीव च ॥४॥
(*Manu*, vv. 34 and 35).

Pulaha and *Kratu* are also mentioned in some books. These names may be found in the *Vishnu Purāṇa*. The *Padma Purāṇa* substituted the name of *Kardama* for *Vaṣiṣṭha*. Name of *Nārada* is added to the list in *Matsya Purāṇa* as well as in *Manu*. *Adharma*, *Ruci* and *Gāntama* are also included by some. The total, therefore, comes to seventeen. In some *Purāṇas*, it is stated, that the *Prajāpati*s are derived from the various parts of Brahman's body.

Vāsudeva (*a*) is the object of the *Vedas* (*b*) (and the *Çāstras* derived from them) (*c*) ; *Vāsudeva* is the object of Sacrifices (*d*) ; *Vāsudeva* is the object of *Yoga* (*e*) ; *Vāsudeva* is the object of Acts (*f*) ; 28.

Vāsudeva is the object of Knowledge (*g*) ; *Vāsudeva* is the object of religious Austerity (*h*) ; *Vāsudeva* is the object of Religion (*i*) ; and *Vāsudeva* is the object of all Method of Deliverance (*j*). 29.

(*a*) *Vāsudeva* [वासुदेव]—See *Çrīdhara*, 1 ; *Jīva*, 1 ; and also pp. 9 and 53.

(*b*) *Vedaḥ* [वेदः]—See *Jīva*, 3.

(*c*) *Vāsudeva Para Vedaḥ* [*Vāsudeva*.....them]—See *Çrīdhara*, 2 and 8.

(*d*) *Makkhāḥ* [Sacrifices]—These imply the *Yajnas* of the Hindu Scriptures. The sacrifice is regarded, says Dr. Haug, as the means for obtaining power over this and the other world, over visible as well as invisible beings, animate as well as inanimate creatures. He who knows its proper application, and has it duly performed, is, in fact, looked upon as the real master of the world, for any desire he may entertain, even if it be the most ambitious, can be gratified ; any object he has in view can be obtained by means of it. The *Yajna*, taken as a whole, is conceived to be a kind of machinery, in which every piece must tally with the other ; or a sort of large chain in which no link is allowed to be wanting ; or a staircase by which one may ascend to 'heaven' ; or as a personage, endowed with all the characteristics of the human 'body'. It exists from eternity and proceeded from the Supreme Being (*Prajāpati* or Brahman *neuter*), along with the *Trividyā*, i. e., the three-fold science. The creation of the world is even regarded as the fruit of a sacrifice performed by the Supreme Being. The *Yajna* exists as an invisible thing at all times. It is like the latent power of electricity in an electrifying machine, requiring only the operation of a suitable apparatus in order to be elicited. It is supposed to extend when unrolled from the *Ahavanīya* or sacrificial fire (into which oblations are thrown) to heaven, forming thus a bridge or ladder, by means of which, the sacrifice can communicate with the world of gods and spirits and even ascend when alone to their abodes (See also *Çrīdhara*, 3).

(*e*) *Yoga* [योग]—See notes after *Jīva's* gloss p. 96 Post ; *Çrīdhara*, 4 ; and *Jīva*, 2.

(f) *Kriyā* [Acts].—Religious ceremonies other than those performed in sacrifices, as the latter has been separately mentioned in the text. It includes the Acts which have particular reference to the practising of *Yoga* such as the adoption of sedate position of the body to help deep meditation or suppressing and suspending of breath, &c.

(g) *Jñāna* [Knowledge]—See *Śrīdhara*, 5.

(A) *Tapaḥ* [religious Austerity].—The austerities, penances or mortifications observed according to the doctrines of religion, is called *Tapaḥ*. The *Tapaḥ* is of three kinds :—(1) *Ārāva* (bodily) ; (2) *Vācika* (verbal) ; and (3) *Mānasika* (mental).

(1.) The *Bodily austerities* comprise the act of adoring the gods, Brāhmaṇas, preceptors, and pious men ; purification by ablution ; simplicity ; the state of a religious student ; and act of avoiding to slay animal, &c. *

(2.) The *Verbal austerities* are as follow :—Application of good and true words which do not cause any apprehension ; and act of studying the *Vedas*, &c. †

(3.) The *Mental austerities* include the quietness or purity of mind ; mildness ; being benefactor of the public ; avoiding bad thoughts ; subjection of mind ; and suppression of lust, anger and other mental feelings. ‡

(i) *Dharma* [Religion]—See *Śrīdhara*, 6.

(j) *Gatiḥ* [all method of deliverance]—See *Śrīdhara*, 7.

[ŚRĪDHARA'S GLOSS—VV. 28 and 29.]

1. These two verses enjoin that *Vasudeva* being bestower of salvation is the only being adorable. Besides, He is the object of all the Scriptures, and for this reason also He must be adored.

2. *Vasudeva-Parā Vedāḥ* [*Vasudeva* is the object of the *Vedas*].—It means the object of which, (*Vedas*, &c.,) is *Vasudeva*.

3. *Mahāḥ* [Sacrifices].—Is not the superiority of the *Vedas* seen in the sacrifices performed by man ? The author answers this question by saying that the sacrifices are nothing but the adoration of *Viṣṇu*, hence, He is their object.

4. *Yogāḥ* [योगः].—All the systems of *yoga* are the means of approaching *Viṣṇu*, therefore, the object of practising *yoga*, is *Vasudeva*.

5. *Jñāna* [Knowledge].—The Scripture by which knowledge can be acquired.

6. *Dharma* [Religion].—The Scripture of religion which enjoins the giving of alms, observing of vows, &c.

7. *Gatiḥ* [Method of Deliverance].—That which can be had as result of an act is called the *Gati* (progress or motion). The attainment of heaven &c., is meant here.

* ईश-विष्णु-ब्रह्मा-पूजनं त्रीनर्थाजयन् । ब्रह्मचर्येणहिंसा च शरीरं तप उच्यते ॥१३॥

† चतुर्देव-वर्गं वाक् सत्यं श्रियश्चित्तस्य च । साध्यायात्मनश्चैव वाङ्मनसं तप उच्यते ॥१४॥

‡ श्रवःप्रसादः कीर्त्यनं जीननात्म-विनिश्चयः । शान्त-संयत्तिरिच्छित्तस्यैव मानसमुच्यते ॥१५॥

(*Śrīmadbhagavat Gītā*, c. 17.)

8. *Vāsudeva-Pārā-Vedā* [*Vāsudeva...them*].—This phrase not only refers to the *Vedas*, but all derivative Scriptures relating to them ; *Vāsudeva* is the object of all of them.

[JIVA GOVSAMIN'S GLOSS—VV. 28 AND 29.]

1. It has been explained in these two verses that *Vāsudeva* is the only adorable god and that He is the object of all the Scriptures.

2. *Yogā* [योगः].—*Yoga* systems assist the devotion of votaries, therefore, *Vāsudeva* should be understood to be their object.

3. *Vedā* [वेदः].—Whatever is said about the *Vedas*, refers to the acts and ceremonies ; some of which have direct connection with devotional worship. The *Cruti* has the following :—

'All these subjects are revealed to that great soul which hath great devotion towards the gods as well as preceptors.'

[ETYMOLOGY AND DIFFERENT SIGNIFICATIONS OF YOGA.]

1. *Yoga* [योग from युज् to join literally or figuratively, as with God ; and the affix यञ्].—This word has various significations :—

[GENERAL.]

- (1.) Attaching one external object with another of the same kind.
- (2.) Mixing one thing with another.
- (3.) Act of finding and collecting the causes of an effect.
- (4.) The act of holding arms according to regulations by warriors.
- (5.) The doctrines and arguments which lead to the ascertainment of truth regarding material objects.
- (6.) Dealings accompanied by deceit and suppression of real truth.
- (7.) Act of strengthening and quietening the material body of a man.
- (8.) Act of observing good method of selecting and using choiced words.
- (9.) The skill of expressing words in various sense.
- (10.) Performance of an act by strategem.
- (11.) Act of guarding a thing already acquired.
- (12.) Act of knowing by contemplation the means of getting a thing not easily obtainable.
- (13.) Act of converting a thing into a new shape.
- (14.) Union of souls.
- (15.) The conception of series of thoughts regarding a thing.
- (16.) Subjection of all mental faculties.
- (17.) Act of turning the mind pursuing one object only.

[IN AMARA KOŚHA.]

2. The *Amara Kośha* gives five meanings—addition, union, meditation, holding and means.

[IN ARITHMETIC.]

3. In Arithmetic, *Yoga* means addition ; and when coupled with the word *Vibhāga* (विभागा), it signifies addition and subtraction.

[IN ASTRONOMY.]

4. In Astronomy, it implies the conjuncture of planets and stars.

[IN GRAMMAR.]

5. The grammarians call it *Sandhi* (सन्धि) and *Sandha* (सन्धा) as regards the joining of letters and words.

[IN NYAYA.]

6. The Hindu logicians define it as *Avayava Śakti* (अवयव शक्ति) or the power of the parts taken together.

[IN MIMAMSA.]

7. In the *Mīmāṃsā*, it is meant to apply to the force conveyed by the united members of a sentence.

[VACHASPATHI'S LEXICON.]

8. In Tārānātha Vāchaspathi's Lexicon, there are over fifty different meanings of *Yoga* which may be consulted for further information.

[IN CONTEMPLATIVE PHILOSOPHY.]

9. The word has the following significations in the contemplative philosophy :—

(1.) *Patanjali* calls it the suppression of mental faculties. *(2.) The *Vedāntists* mean it the union of the human soul with the Supreme spirit. †(3.) In the *Yoga* system, it signifies the union of the vital spirit with the soul. ‡(4.) The *Bauddha* meaning of the word is the abstraction of mind from all objects. §(5.) Some *Buddhists* call it the seeking of one's object of desire, whilst others of the same sect interpret it as a search after every desirable object. §(6.) The *Vaiśeṣika* meaning is the fixing of the attention to only one subject by abstracting it from all others. §(7.) The *Rāmānuja* definition is the seeking of one's particular deity. ¶(8.) The word *Yoga* includes *Yogāṅgas* (every process or stage of meditation). ©

* विवर्तन-विरोधः ।

† जीवात्मा-परमात्मनोरैक्यम् ।

‡ संकीर्णं बीजबिम्बादुच्चीकृतमात्मनोरिति ।

§ सर्वं विवर्तयन्निवृत्ति-विरोधः ।

§ अग्रतः-कार्यक-प्राप्तये यत्नानुवीचः ।

§ आत्मजीवात्मनः सम्बन्ध-संकीर्णवीच उच्यते ।

¶ अस्मै ईश्वरायुक्त्यात्मनि-परात्मनः ।

© जीवात्मवीच उच्यते ।

10. Of the seventeen kinds of *Yoga* mentioned in the first paragraph of this note, the first thirteen are not so difficult to understand and attain as the last four.

11. The following were the originators and teachers of the first thirteen kinds of *Yoga* :—

Uṇanth, the teacher of the *Asuras* ; Vṛihaspati, the preceptor of the *Suras* ; Indra, the king of gods ; the great sages, Pitarvasu and Agni-veṇa.

12. The great preceptors and originators of the last four were as follow :—

Maheṣvara ; Īivāni ; Kapila, the great sage ; his disciple, the sage Pancha Āikha ; Janaka, the royal sage ; Vasishtha, the divine sage ; Dattātreya and Jauglaheya, the great saints ; and Yājñavalkya the Lord of the saints and Patanjali.

13. The first thirteen are the basis of treatises on science, art, morality and politics ; on the latter four depend all the Scriptures on religion and spiritual codes.

[FOUR WAYS OF ATTAINING YOGA.]

14. The *Yoga* is also called *Chatuṣpatha* (four ways). The seekers after truth, in ancient India, have discovered four ways of attaining *Yoga*, namely,— (1.) *Mantra-yoga* ; (2.) *Laya-yoga* ; (3.) *Raja-yoga* ; (4.) *Hatha-yoga*. *

(1) *Mantra-yoga* [मन्त्रयोग].—It is a system by which the mind is mis-
marised by process of repeating mentally *Pranava* (Om, &c.) and other holy texts. This state of mind is also generated by constant adoration of gods. Vṛigu Kāṇya, Prachetā, Dadhichi, Aurva and Jamadagni were the original teachers of this system. Its process and results thereof have been exhaustively described in the *Ānti* and *Anuṣāsana Parvas* of the *Mahābhārata*.

(2.) *Laya-yoga* [लययोग]—Vedavyāsa and some other sages were the primeval followers and expounders of this system. They mis-
marised their mind into the *Nava-chakra* or (nine intestinal knots) in their body and acquired glory and Final Beatitude by this means. This process is termed *Laya-yoga*. There are three kinds of forces or powers in human body—the *Urdha* (upper), *Adha* (lower) and *Madhya* (middle). The fundamental principle of the *Laya yoga* is the conception of the middle force by the exercise of the other two forces. This force can be conceived by the subjugation of the upper force and the contraction of the lower force into the middle force ; such state of mind increases the course of righteousness or the happiness derived therefrom. The *Yogis* attain glory and Final Beatitude by practising this system. The practical acquaintance of the process of *Laya-yoga* is hardly possible without the instruction from a well-versed preceptor on this subject.

(3.) *Raja-yoga* [राजयोग]—concentration of mental and vital airs—is the leading feature of this system, hence, it is solely dependent on the practising of *Prāṇāyāma* (supression and suspension of breathing). Dattātreya and other sages originally practised this system.

(4.) *Hatha-yoga* [हठ-योग].—This system is of two kinds. The sages Goraksha and Mārkaṇḍeya were the original discoverers ; but their respective processes differed from each other. Mārkaṇḍeya's system is better than the former. Mārkaṇḍeya like Patanjali mentions eight *āṅgas* (योगाङ्ग) which will be described hereafter ; but Goraksha enumerates only six, namely,—the sedate position of the body, the suppression and suspension of breath, the control of senses, meditation, the steadiness of mind and the trance.

15. These four kinds of *Yoga* have been variously named by reason of their slight difference in the process observed in practising them, namely,—the *Sāṃkhya*, *Karma*, *Jñāna*, *Sannyāsa*, *Dhyāna*, *Vijñāna*, *Brahma*, *Rāja-Guhyā*, *Vibhūti*, *Bhakti*, *Prakṛiti-Puruṣa-viveka*, *Guṇa-Tṛaya*, *Puruṣottama*, *Achār-viveka* and *Moksha-yogas*. Their particulars will be found in the *Śrīmad-bhagavat-Gītā*.

[THE EIGHT STAGES OF YOGA.]

16. There are eight stages of *Yoga* which are collectively called the *Aṣṭāṅga-yogāṅgas* (अष्टाङ्ग योगाङ्ग) * These may be classed as *Vāhirāṅgas* (वहिरङ्ग) externals and *Antarāṅgas* (अन्तरङ्ग) internals.

17. The five following are included amongst the external ones :—

(1.) *Yama* (यम), the first of the eight stages of *Yoga*, being self-government, of which five kinds are specified :—

Freedom from any wish to injure others ; truth in reference to words and thoughts ; freedom from appropriation of other's property in thought, word or deed ; the subjection of one's members in order to overcome desire ; renunciation of all indulgence of pleasure. †

(2.) *Niyama* (नियम), the second stage of *Yoga*, is self-restraint, of which five kinds are specified :—

Purity of mind and body ; cheerfulness under all circumstances ; the religious austerity ; the repetition of incantations ; and the association of all religious ceremonies with the Supreme Being. These are also designated five duties or obligations,—namely, purity, contentment, devotion, study of the *Vedas*, and adoration of the Supreme Being. ‡

(3.) *Āsana* (आसन) is the third stage of *Yoga*. There are various postures in which the *Yogi* is directed to sit when he engages himself in meditation. || *Āsana* is that in which he crosses his legs underneath him, and lays hold of his feet on each side with his hands.

(4.) *Prāṇāyāma* (प्राणायाम) is the suppression of breathing. It is performed by three modifications of breathing. The first act is expiration, which is

* यम-नियमासन-प्राणायाम-प्रज्ञाश्वास-धारणा-ध्यान-समाधयोऽष्टवेष्टानि ।

(*Patanjala-Darśana-Sādhana-pāda*, v. 29.)

† अहिंसा-सत्यास्तेय-ब्रह्मचर्यापवित्रता दानाः ॥ (*Ibid*, v. 30.)

‡ शौच-सन्तोष-तपः-स्वाध्यायि-समर्पणध्यानाणि नियमाः ॥ (*Ibid*, v. 31.)

॥ शिरःकुम्भनासनम् ॥ (*Ibid*, v. 46.)

performed through the right nostril, whilst the left is closed with the fingers of the right hand : this is called *Rechakam* (रचक) ; the thumb is there placed upon the right nostril, and the fingers raised from the left, through which the breath is inhaled : this is called *Purakam* (पूरक) ; in the third act both nostrils are closed, and breathing suspended : this is called *Kumbhakam* (कुम्भक) ; and a succession of these operations is the practice of *Prāṇāyāma*. *

(5.) *Pratyāhāra* (प्रत्याहारः) is the restraining of the organs of senses from susceptibility to outward impressions, and directing them entirely to mental perceptions. † This is one of the means for effecting the entire subjugation of the senses ; and if they are not completely controlled, the sage cannot accomplish his devotion.

18. The internal stages of Yoga are the following :—

(1.) *Dhyāna* (ध्यान) is the 'restraint of the body' says Patanjali, 'retention of the mind, and meditation, which thence is exclusively confined to one object.' ‡

(2.) *Dhāraṇā* (धारण) signifies steady thought ; retention or holding of the image or idea formed in the mind by contemplation. ||

(3.) *Samādhi* (समाधि) is the result of meditation ; or that state of mind when there is an absence of all idea of individuality, when the meditator, the meditation, and the thing or object meditated upon, are all considered to be but one. According to the text of Patanjali : '.....idea of identification with the object of such meditation, so as if devoid of individual nature, is *Samādhi*.' §

[TIME REQUIRED FOR ATTAINING THE OBJECT OF YOGA.]

19. Much depends on the physical and mental condition of the person who wishes to become a *Yogi*. The body and mind of all persons are not equal, hence, there is unquestionably great difference in capacity as regards the acquiring the fruits of *Yoga* by mankind. Therefore, every man cannot become a perfect *Yogi*. But when a person practises *Yoga*, he is sure to get some kind of reward sooner or later according to his capacity to acquire it. Patanjali classed men endowed with different degrees of such capacity by three distinct names :—(1) *Mṛda* (slow) ; (2) *Madhya* (mediocre) ; (3) *Akṣmātra* (fastest or best) the latter again is sub-divided into two classes * mentioned hereafter :—

(1.) The persons who are *Mṛda* (मृदु) or slow in acquiring the ultimate result of *Yoga* meditation have been thus described :—

'Those men should be known as slow who are afflicted with disease, feeble,

* तस्मिन् यदि वायव्याहारीतिविशेषः प्राचानाम् । (*Pāṇjāla-Darśana-Sādhana-pāda*, v. 49.)

वायव्याहारीत्यत्र वायुः शक्तिरिति वायुः संशयानिः परिहृयते दीर्घः सूत्रः । (*Ibid*, v. 50.)

† यः कः विषयः संशयविनाशे चित्तं अकपालकम् इत्यभिप्रायां प्रत्याहारः । (*Ibid*, v. 54.)

‡ यत्र मनोवैकल्यात्समाधिः । (*Pāṇjāla-Darśana, Vībhūtipāda*, v. 2.)

§ दीर्घव्ययित्वं कारणम् । *Ibid*, v. 1.)

॥ तद्वैकल्यात्समाधिर्वायव्याहारीत्यभिप्रायः । (*Ibid*, v. 3.)

old, impatient of pain (or who have no strength of mind), or shut up in a house (unable to live in holy places away from ~~the~~ ^{the} ~~city~~ ^{city}), slow in their earnestness or perseverance, and embecile. These men do (or hardly) attain one stage (of Yoga) in twelve years. *

(2.) The description of the man who are considered *Madhyas* (mediocre) capacity in acquiring such result may be found in the following :—

They should be known to be of mediocre capacity, who are not very old (middle aged), (who) practise *Yoga* regularly, (who) have strength, (who are) of mediocre intellect, (who have) reached the middle path of *Yoga*, (who have) tolerable earnestness or perseverance, prowess, and secular desires. These men may attend some stage of *Yoga* in eight years! †

(3.) The third class of persons, who can easily attain the object of Yoga, may be subdivided into two classes, as regards the time required for the attainment of good result.

(i) The following may attain one stage of Yoga in six years :—

'Those who are brave, full of earnestness, willing to forgive, magnanimous, firm, without disease in body or mind ; with calm intellect and who have knowledge of Scriptures and who study and respect them and the results derived from them, and who have faith, and who are endued with reverence. These persons reach a stage of Yoga, faster than the other classes already mentioned, in six years.' †

(ii) But the following persons, acquire the fruit of their meditation within half the time required for the last mentioned class :—

“Those who have great strength, great body, extreme courage, great qualities, great earnestness, very mild, kind in the extreme degree ; who have learned all the *Yoga* treatises and who are endued with good signs, well formed (fit for sitting in meditation) ; who have no disease, and is of immutable nature, who have beauty and youth, who is the best of men ; pure, and fearless, who can surmount difficulties and is not overpowered by them. It should be understood that such personages were *Yogis* in their previous birth and had practised *Yoga*. They had descended on earth as the *Adhimatra-tara-Adhikari* (अधिमात्रतरा अधिकाारी) or the best of the persons who are able to attain the different stages of *Yoga*.

* व्याधिता दुर्मेका इहानिःसत्ता यद्व्यसिन्धः । भस्मीत्साका भस्मीय्यां चातप्या सुदुर्मीयराः॥
यदा हाहन्तिर्वैरिकायस्या न सिध्यति । (Amrita-Siddhi.)

† नातिग्रीहाः सधाभ्यासाः सदीर्घाः समुद्रयः । मज्झन्ता योमनार्हेषु तथा मज्झन् वीथयः ।
मज्झोत्साहा मज्झरावा ज्ञासन्ता मज्झिक्कनाः । अट्ठभिर्द्वन्द्वै रीषासीकादस्ता प्रसिद्ध्यति ।
(Ibid.)

‡ वीर्यवनः वनान्वयी वहीतृवाहा महाशयः । अस्मानसेजिताः अस्माभ्येवुः शिरमुत्थनः ।
 हावराच सङ्गान्वाहाः सदा सत्कार-संयुताः । आत्मनाः पुत्रवर्णाधीनविद्यानादि
 वीरिनः ।

एषाप्रसाधितायां बहिर्भवैः प्रविध्यति । (Ibid.)

with the shortest time possible). Such persons acquire one stage of *Yoga* within three years, and such men alone can save himself and others.*

[HISTORICAL ASPECT OF YOGA.]

20. There are but little traces of the present *Yoga* system in the *Vēdas*, although some texts are found, showing that ancient sages used to indulge themselves in abstract contemplation. In *Rik-veda*, 'the poets discovered in their heart, through meditation, the bond of the existing in the non-existing.'†

21. In the *Gāyatrī* of the same *Veda* the word 'Dhīmah' (धीमहि) is to be found. This is an indication of the development of the *Jñāna Yoga* (ज्ञानयोग) which means nothing but intellectual meditation. The want of a prayer for final beatitude in the *Gāyatrī* undoubtedly shows that the meditation therein mentioned is not spiritual, but it has reference to *Jñāna* (knowledge).

22. It was during the *Āraṇyaka* period that the *Yoga* came in vogue. This can be gathered from the *Atharva Upanishad*. The treatises named *Yābala*, *Kāthā-Gruti*, *Bhāllavi*, *Saṃvarta-Gruti*, *Sannyāsa*, *Haṃsa*, and *Paramahaṃsa Upanishad*, the *Crīmaddatta Mandukya* and *Turkupanishads*, *Brahmopanishad* and a few other contain early traces of *Yoga* system, where mere intellectual signification of it was transformed into divine meditation and the abandonment of all earthly connections.

23. The first principles of deistic *Yoga* have been treated in the *Kāthopanishad* or *Kāthācali* of the *Atharva-Veda*. The *Garbhopanishad* mentions about the *Sāṃkhya* and *Pātaṅjala Yoga* as the means of knowing *Nārāyaṇa*. The *Nīralambopanishad*, *Yoga-Tattva* and *Yoga-Cikṣā* treat about the *Yoga*. The *Nārāyaṇopanishad* has special reference to *Sāṃkhya-yoga* doctrine.

[PROFESSOR WEBER'S RESEARCH.]

24. Connected with the *Sāṃkhya* school, says Professor Weber, as a further development of it, is the *Yoga* system of *Pātaṅjali* whose name describes him as in all probability a descendant of the *Kāpya-Pataṃchala* of the *Vṛihad-Aranyaka*. Along with him (or prior to him) *Yajñavalkya* the leading authority of the *Çatapatha-Brahmaṇa*, is also regarded as a main originator of the *Yoga* doctrine, but this only in later writings (particularly in the twelfth book of the *Mahābhārata*). Whether *Pātaṅjali* is to be identified with the author of the *Mahābhārata* remains for the present a question. The word *Yoga* in the sense of

* महावक्ता महाबाहो महावीर्यो महायुधाः । महीत्सासो महाब्रह्मा महाबाहवित्ता नराः ॥

सर्वज्ञाश्चतुर्भुजाः सर्ववचसंयुताः । सर्वाङ्ग सङ्ग्राहाराः सर्वव्यापिदिवर्जिताः ॥

उप-वीर्यं सम्पन्ना निर्विकारा नरोत्तमाः । निर्विकार निरातङ्गा निर्विकार निराकुलाः ॥

जन्माश्चरजन्ताश्चासौ जीवन्तो महाव्याः । तारयन्ति च सत्त्वानि तदन्ति खलवीरव ॥

मणिमण्डला सत्त्वा ज्ञानव्याः सर्ववचनाः । त्रिभिः सम्पत्सरेरेषा मेकावक्ता प्रतिपद्यते ॥

(*Amṛta-Sidhi*).

† सती दयुजसति निर्विदुन् इतिप्रतिष्ठा कवचीमनीषा । (*Rik-veda*, 129. 4 ; and Max Muller's *Ancient Sanskrit Literature*, p. 19.)

'union with the Supreme Being' 'absorption ^{therein} by virtue of meditation' first occurs in the later *Upanishads*, specially the tenth book of the *Taittiriya Aranyaka* and in the *Kāthākopaniṣad*, where every doctrine is itself enunciated. As there presented, it seems to rest substantially upon a dualism, that is, upon the 'arrangement' theory of the universe; in this sense, however, that in the *Kāthākopaniṣad* at least *Puruṣa*, primeval soul, is conceived as existing prior to *Aśakta*, primordial matter, from the union of which two principles the *Mahān-Ātmā*, or spirit of life, is evolved. For the rest, its special connection with the *Sāṃkhya* system is still, in its details, somewhat obscure, however well-attested, it is externally by the constant juxtaposition of '*Sāṃkhya-yoga*', generally as a compound. Both systems appear, in particular, to have countenanced a confounding of their *Puruṣa-Iśvara* with the chief divinities of the popular religion, Rudra and Kṛishṇa as may be gathered from the *Çvetasvatopaniṣad*, the *Bhagavat-Gītā*, and many passages in the twelfth book of the *Mahābhārata*. One very peculiar side of the *Yoga* doctrine—and one which was more and more exclusively developed as time went on—is the *Yoga* practice; that is, the outward means, such as penances, mortifications, and the like, whereby this absorption into the Supreme Godhead is sought to be attained. In the epic poems, but specially in the *Atharvopaniṣad*, we encounter it in full force: Pāṇini too, teaches the formation of the term *Yogin*. The most flourishing epoch of the *Sāṃkhya-yoga* belongs, continues the learned writer, most probably to the first centuries of the Christian era, the influence it exercised upon the development of Gnosticism in Asia Minor being unmistakable; while further, both through this channel and afterwards directly also, it had an important influence upon the growth of *Sūfī* philosophy. Albiuni translated Patanjali's work into Arabic at the beginning of the eleventh century, and also, it would appear, the *Sāṃkhya-Sūtra*, though the information we have as to the contents of these works does not harmonise with the Sanskrit originals (See Weber's *History of Indian Literature* pp. 237-239.).

[THE SANSKRIT TREATISES ON YOGA SYSTEM.]

There are various authorities, in Sanskrit language on the different *Yoga* systems. The following list, though not exhaustive, may be profitably consulted for getting complete information regarding the subject. It may be said, once for all, that if a person wishes to learn the practical portion of the *Yoga* system, it can only, as stated before, be acquired by direct instruction from competent preceptors who are very rare in these days :—

(1) *Yoga-Bhāskara*; (2) *Sāṃkhya-Yoga-Sāra*; (3) *Yoga-Chintāmaṇi*; (4) *Paramaśivara-Tantra*; (5) *Çiva-Yoga*; (6) *Hatha-Dīpikā*; (7) *Iśvara-Prokta*; (8) *Yoga-Vijā*; (9) *Dattātreya-Saṃhitā*; (10) *Hatha-Yoga*; (11) *Ghrāṇḍa-Saṃhitā*; (12) *Patanjala-Sūtra*; (13) *Yogi-Yājñavalkya*; (14) *Vāçishtha-Yoga*; (15) *Gerakha-Saṃhitā*; (16) *Pavana-Yoga-Saṃgraha*; (17) *Yoga-sāra*; (18) *Amṛita-Siddhi*; (19) *Jaigishavya-Saṃhitā*; (20) *Vyasakta-Yoga-Yukti*; (21) *Vāyu-Saṃhitā*; (22) *Lakṣmi-Yoga-Pārsyana*; (23) *Yājñavalkya-Gītā*; (24) *Ātma-Gītā*; (25) *Yoga-Rāsyana*. Besides these, all the *Purāṇas* and *Upa-purāṇas* have discussed about the *Yoga* system.

Verily, that omnipresent Supreme Lord, although without attribute (*a*), hath first created this world by His Self-illusion, expressive of cause and effect (*b*) and full of (three) attributes. 30.

(*a*) *Agurāḥ* [without attribute]—See *Śrīdhara*, 2.

(*b*) *Sadaśadrupayā* [expressive of cause and effect]—See *Śrīdhara*, 2.

[ŚRĪDHARA'S GLOSS—V. 30.]

1. It may be said that the object of all the Scriptures can be gleaned from all things of the universe, which are expressive of the Supreme Being's pastime in creating, preserving and destroying them. How then Vāsudeva can be considered as the object of all the *Gāstras*? This and the three subsequent verses are replies to the question put by the sages in verse 17, c. I, p. 37.—'Do thou say unto us, &c.'

2. *Sadaśadrupayā* [expressive of cause and effect]—This should be construed with *Agurāḥ* (अगुराह), although without attribute.)

3. *Agurāḥ* [without attribute]—Although the Supreme Being is attributeless by nature yet he created the world by His self-power.

[JIVA GOŚVAMĪ'S GLOSS—V. 30.]

1. Let Vāsudeva be so great as He has been described in the previous verses, but Viṣṇu who is the incarnation of the attribute of the Supreme Being can not be, in any way, affected by such description. The author explains by these five verses (30, 31, 32, 33 and 34), specially the present one, that Vāsudeva and Viṣṇu are one and the same deity.

(That Lord) having unfolded (*a*) (Himself) by (His) wisdom (*b*), and entering into the attributes (*c*), shining forth (*d*) by that (Self-illusion.) (*e*), appeareth as One possessing attributes. 31.

(*a*) *Vijimbhātā* [having unfolded]—See *Śrīdhara*, 4.

(*b*) *Vijñāna* [wisdom]— " " 5.

(*c*) *Guṇasṭu* [attributes]— " " 2.

(*d*) *Vilasīṣṭu* [shining forth]— " " 2.

(*e*) *Tayā* [by that]—It refers to *Īma-Māyā* (Self-illusion) referred to in the preceding verses.

[ŚRĪDHARA'S GLOSS—V. 31.]

1. This verse describes that the Supreme Lord is the cause of this universe, and it has reference to His act of pervading in the objects of creation and regulating their course and conditions in them.

2. *Vilasīṣṭu* [shining forth]—derived from.

3. *Guṇaśū* [attributes]—This signifies ether, &c., the objects of this world. Entering into these objects the Supreme Being appears as one full of attributes, that is to say, influenced by egoism, He is to have said that 'all these objects are under me'; because

4. *Vijrīmbhītaś* [having unfolded]—The Supreme Lord having manifested Himself by reason of

5. *Vijñāna* [wisdom]—His *Chit-Śakti* or mental power.

[JIVA GOVAXIN'S GLOSS—V. 31]

This verse refers to the 'egg-born deity.'

Verily, as one (same) fire, being put in wood, the place of its origin (a), shineth (differently), so the Being (who is) the Soul of the Universe (b) shineth (differently) in all the creatures (c). 32.

(a) *Sevayoniśū* [its place of origin]—See *Ṣṛidhara*, 2.

(b) *Viśvātmā-Puṁsān* [Being.....the soul of the universe]—See *Ṣṛidhara*, 4.

(c) *Bhūteshu* [in all the creatures]—See *Ṣṛidhara*, 5. The Supreme Lord who is one and the same, but, by reason of His pervading in various beings, appears in different character according to the character of these beings.

[ṢṚIDHARA'S GLOSS—V. 32.]

1. This verse refers to the various forms of God's *Līlā* (pastimes).

2. *Sevayoniśū* [the place of its origin]—That which is expressive of fire.

3. *Abhītaś* [being put]—placed in.

4. *Viśvātmā-Puṁsān* [the Being.....the soul of the universe]—The Supreme Lord.

5. *Bhūteshu* [in all the creatures]—All animated beings of this universe.

This (a) (Hari) by entering into the Beings which have been created by Himself (b) out of the characteristics of gross (c) and subtile (d) elements, organs of senses (e), and mind, enjoyeth (f) their attributes (g). 33.

(a) *Asau* [This]—See *Jīva*, 1.

(b) *Bhūteshu* [Beings]—There are four kinds of *Bhūtas* (भूत) or beings :—

(1) *Jarāyuja* (जरायुज) ; (2) *Andaja* (अण्डज) ; (3) *Svedaja* (स्रोतज) and (4) *Udbhija* (उद्भिज).

(1.) *Jarāyuja* [womb-born]—Those, that are born from womb, are called 'womb born,' such as, man, inferior animal, &c.

(2.) *Andaja* [egg-born]—Those, which are born from egg, are called 'egg-born,' such as, birds, &c.

(3.) *Svedaja* [heat and moisture-born].—Those, which are engendered by heat and moisture, are called 'heat and moisture-born', such as, insects and worms.

(4.) *Udbhija* [vegetation-born].—Those, which grow by piercing the ground upwards, are called 'vegetation-born', such as, trees, creepers, &c. (See *Crīdhara*, 5.).

(c) *Bhūtas* [gross elements].—The five gross elements are earth, air, fire, water and ether. The *Panchadāṭī* has the following :—

'The elements—ether, air, force—(fire), water and earth—are generated by the command of God, from Nature full of the attributes of Darkness, for the gratification of the sentient being. * See *Crīdhara*, 2.

(d) *Sūkṣma* [subtile elements].—The five subtile elements are sound, colour, touch, savour and smell. The *Kṛishṇa Karika* says :

'Subtile elements have no peculiarity (that is to say, they are free from any attribute). From these are created the five *Bhūtas* (gross elements). These are called peculiar qualities because they are expressive of mildness, dreadfulness and ignorance. † See *Crīdhara*, 3.

(e) *Indriya* [organs of senses].—There are (1) five internal and (2) five external organs of senses.

(1.) The five internals :—The ear, eye, skin, nose and tongue.

(2.) The five externals :—The voice, hands, feet, the organs of generation and secretion (See *Crīdhara*, 4.).

[CRIDHARA'S GLOSS—V. 33.]

1. This verse states about the *Līlās* (pastimes) of the Supreme Being, which have reference to His (apparent) enjoyment of this earth.

2. *Bhūtas* [gross elements].—Five gross elements.

3. *Sūkṣma* [subtile elements].—(Five subtile elements).

4. *Indriya* [organs of senses].—(Ten organs of senses).

5. *Bhūtaśu* [Beings].—The Beings who are generated from *Jadya*, &c.

6. *Tadguṇān* [their attributes].—God enjoys, of His free will, all such things as are possible to enjoy when He pervades in animate being or inanimate objects. It may be explained in another way :—By entering into such different beings God causes another to enjoy ; or

7. *Bhunkte* [enjoyeth]—means preserves.

[JĪVA GOŚVAMIN'S GLOSS—V. 33.]

1. *Asau* [This].—The Being who has made the various *Līlās* (pastimes).

* तमः प्रकृतं यज्जगत् सद्गोवादेवराजस्य । विभक्त-पञ्च तन्मोक्ष-सुखी भूतानि जगति ॥

(*Panchadāṭī*, *Tattva-viṣeka*, v. 18.).

† तन्मोक्षस्य विभेदा जीवो भूतानि एव पश्यन्तः । एतं जगत् विभेदाः प्राप्ता जीवाश्च सुखाय ॥ (*Kṛishṇa Karika*, v. 38.)

Verily, the Lord (Vishṇu) who is the Preserver of the Universe, being fond of His ~~Pres~~ and Incarnations in God, animal and man, &c., preserveth the Universe by His Goodness. 34.

[ÇRIDHARA'S GLOSS—V. 34.]

1. The question put in verse, 18. c l., p. 38.—'O intelligent (one), &c.', is answered by this verse.

2. *Loka-Bhāvana* [the Preserver of the Universe].—Act of preserving the universe is one of the general features of all the Incarnations. It was a particular necessity in the incarnation of Kṛishṇa. This latter fact will be found in Kuntī's prayer to Kṛishṇa in a subsequent chapter of this book.

[JIVA GOŚVAMIN'S GLOSS—V. 34.]

1. *Bhāvayati* [preserveth].—The nominative of this verb is Viṣṇu (understood)

FINIS OF THE SECOND CHAPTER, NAMED THE
DESCRIPTION OF THE SUPREME LORD'S
GLORY, IN THIS STORY OF NAIMICA IN
THE FIRST BOOK, IN THE ÇRIMAD-
BHĀGAVATA, THE GREAT
PURĀNA, AND THE VYĀSA'S
TREATISE OF THE SELF-
DENYING DEVOTEES.

CHAPTER III.

(THE MYSTERY OF BIRTHS.)

Śūta (*a*) said : With a desire to create the Universe (*b*), *Bhagavāna* at first, assumed the form of *Puruṣa* (*c*) consisting of sixteen parts (*d*) derived from (the principles of which) Greatness (*e*) is the first. ¹

(*a*) *Śūta* [सूत]—See p. 31.

(*b*) *Lokasirīkṣaya* [With a desire.....Universe]—See *Jīva*, 3.

(*c*) *Pauruṣam-Rāpaṃ-Jagrihe* [assumed the form of *Puruṣa*.]—Spirit, the first form of *Viṣṇu* ; *Mahat* is also called *Puruṣa* from its abiding within the body. See *Çrīdhara*, 5 ; *Jīva* 2 and 6.

(*d*) *Shoḍuṣakalam* [consisting of sixteen parts]—See *Çrīdhara*, 4 ; *Jīva*, 7 ; and the next note, 2.

(*e*) *Mahādātibhik* [(principles of which), Greatness is the first]—See *Çrīdhara*, 3 ; and *Jīva*, 4.

1. *Mahat* [महत्]—Intellect ; the first product of *Pradhāna* sensible to divine, though not to merely human organs, is, both according to the *Sāṃkhya* and *Paurāṇic* doctrines, the principle called *Mahat*, says Professor Wilson, literally the great, explained as the production of the manifestation of the qualities. *Mahat*, the great principle, is so termed from being the first of the created principles, and from its extension being greater than that of the rest. *Mahat* is also called *Iṣvara*, from its exercising supremacy over all things. The *Purāṇas* generally attribute to *Mahat*, or intelligence, the act of creating. *Mahat* is, therefore, the divine mind in creative operation ; an ordering and disposing mind, which was the cause of all things.

2. *Mahādātibhik* [महदातिभिः]—includes the principles of Greatness, ego, the five subtle elements—sound, colour, touch, savour and smell ; and those, which have derived from them—such as, the five internal organs of the senses,—voice, hands, feet, the organs of generation and secretion, and the mind ; the five elements,—earth, air, fire, water and ether. The latter sixteen are the sixteen parts alluded in the text.

[ÇRĪDHARA'S GLOSS.—V. 1.]

1. The third chapter describes about the incarnations of *Puruṣa*, &c., and their characters, which description serves as an answer to the question put in the first chapter of this book regarding such incarnations,

2. The question, put in the first chapter (v. 18, p. 38)—'(O) Intelligent (one) do thou, also describe (unto us) the special narrative of the Incarnations, &c.' is partly answered by this verse and the subsequent four verses in narrating about the *Puruṣa* incarnation of the Supreme Lord.

3. *Mahādādhīkṛt* [(principles of which) Greatness is the first].—This includes greatness, ego and five subtle elements,—sound, colour, touch, savour and smell.

4. *Shoḍaśakalām* [consisting of sixteen parts].—The eleven organs of senses and the five elements are meant here ; and *Kalā* signifies part. He in whom these objects exist as parts is called *Shoḍaśakalām*.

5. *Pauruṣam-Rūpam* [the form of *Puruṣa*].—Although the Supreme Lord has no form like this, yet for the purpose of adoration He is considered as *Vīrat* (He who knows the internal affairs of the sentient being).

[JIVA GOŚVAMIN'S GLOSS—V. I.]

1. In verse eleven of the last chapter (p. 58.) the Supreme Being has been ascertained and it has been pointed out in verse 30, p. 104, that from the creator or the great (*Puruṣa*) down to Viṣṇu are all His incarnations. It is needless to say that the said great Being is the Kṛṣṇa Himself. As a preliminary to describe the glory of that Being, the author narrates about His several incarnations. This verse commences 'With a desire to create the Universe, &c.' there also the Supreme Being is pointed out.

2. *Pauruṣam-Rūpam* [the form of *Puruṣa*].—The Supreme Lord who has been previously described as full of six attributes of glory, &c., is now described as the form of *Puruṣa*. He undoubtedly assumed that form at the commencement of the creation after the Deluge which followed the destruction of the world.

3. *Lokasāriṭhayaḥ* [With a desire.....Universe].—What for had He assumed that form ? With a view to create the beings of this universe, who were merged with Him at the time of the destruction of the universe.

4. *Mahādādhīkṛt* [(principles of which) Greatness is the first].—How was He merged in ?—Having derived Himself from the principles of *Mahat*, &c., He merged in, that is to say, these principles were merged in Him.

5. *Sambhūtam* [derived from].—Jiva Gośvāmin explains it as mixed up or merged, that is to say, the principles of greatness, &c., were in the *Vīrat-Puruṣa* (ordinary meaning of the word, however, is adopted in the text).

6. *Pauruṣam-Rūpam* [the form of *Puruṣa*].—*Puruṣa* implies three forms of Viṣṇu as : (1) the creator of the principle of *Mahat* (greatness) ; (2) the Being in egg ; and (3) the Being in all the *Bhūtas*. The sentient being attains the final beatitude by knowing all the particulars of these forms. The Supreme Being has been first mentioned in the *Nāradya Tantra* as *Puruṣa* and in the *Brahma Saṃhitā* he is known as the sleeping deity on the great ocean. The present verse treats about that deity.

7. *Shoḍaśakalām* [consisting of sixteen parts]—endued with full powers fit for the whole creation. The Being who assumed that form is Bhagavān and whatever he assumed is the Supreme Spirit.

Brahman (a), the Lord of the generators of the Universe, came into existence from the lotus of the lake-like-navel (b) of the Lord (on his) lying down (c) on the Ocean of Deluge (d) and when He had spread (e) (Himself) in the Contemplation-Sleep (f). 2.

(a) *Brahman* [ब्रह्म]—See *Virinchi*, p. 82.

(b) *Nabhihradāmbujāt* [from...navel]—See *Çrīdhara*, 6.

(c) *Çayānasya* [(on his) lying down] „ „ 3.

(d) *Ambhāsi* [the Ocean of Deluge] „ „ 2.

(e) *Vitānvataḥ* [spread] „ „ 5.

(f) *Yoga-Nidrām* [the Contemplation-Sleep]—A state of half contemplation, half sleep, or a state between sleep and wakefulness, which admits of the full exercise of the mental powers (supposed to be peculiar to devotees), light sleep; (especially the sleep of Vishṇu at the end of a *Yuga*. According to others, the great sleep of Brahman, during the period between the annihilation and reproduction of the universe (See *Çrīdhara*, 4.).

[ÇRĪDHARA'S GLOSS—V. 2.]

1. Who is that Supreme Lord?—To avoid misapprehension, this verse describes Him by the words—'from the lotus, &c.'

2. *Ambhāsi* [the Ocean of Deluge]—the one great ocean.

3. *Çayānasya* [(on his) lying down]—having taken rest.

4. *Yoga-Nidrām* [the Contemplation-Sleep]—Sleep of *Samādhi* (absorption) in meditation.

5. *Vitānvataḥ* [spread]—Here it refers to Vishṇu's Contemplation-Sleep.

6. *Nabhihradāmbujāt* [from.....navel]—Here Vishṇu's navel was likened to a lake. *Ambuja* means lotus. Brahman was in that lotus, that is to say, he sprang from it. It refers to the fact that the Supreme Being assumed the form of *Puruṣa* in the *Padma-Kulpa*.

[JĪVA GOŚVAMIN'S GLOSS—V. 2.]

The special creation of that form of the *Puruṣa* is described in this verse and half of the next one.

The real nature of that (a) glorious Lord, by (reason of) whose embodiment of form, the Universe has been increased (created), is, indeed (b), very pure and full of (c) the greatest Goodness. 3.

(a) *Tat* [that]—See *Nṛa*, 5.

(b) *Viçuddham* [very pure]—See *Nṛa*, 7.

(c) *Urjitam* [full of] „ „ 3.

[JIVA GOVSAMIN'S GLOSS—V. 3.]

• 1. The Supreme Lord's form is such as bed in this verse. The *Vīṭi-Rūpa* is a mere assumed one with a view to the universe. Similarly, He has been described that the Nether-world is the root of His feet. Such description has been adopted for teaching the novices in the path of devotion, with a view that they may concentrate their minds in the true faith of the Supreme Lord, who has such an extraordinary form. In reality, He has no form at all. The *Cruti* runs thus : From the mind, moon is created * ; from feet, the land and from ears, the quarters of the world. Similarly, other (beings of) the world have been created by Him. † According to this *Cruti* the propagation of the world was effected from the latter beings which are the causes of such creation.

2. See the story of Nārāyaṇa in the *Moksha-Dharma* where the Lord of the *Qveta-Dvīpa* said 'Our fourth form created the eternal *Qesha* who is called Saṃkarahapa ; he generated Pradyumna and ; from Pradyumna, Aniruddha, the creator of Ego, is created ; from Aniruddha, Brahman, and from Brahman all animate and inanimate objects are created.' ‡

3. Vedavyāsa also said on this subject : 'Verily, He who is called the *Paramātmā* (Supreme Spirit) by persons having knowledge of *Sāṃkhya* (philosophy) and *Yoga* (system) hath assumed the name of the great *Puruṣa* (Being or Soul) by his own act. From Him is derived *Avyakta* (अव्यक्त) the Original root, who is called, by the learned, *Pradhāna*. From *Avyakta*, *Vyakta* (व्यक्त evolved), is generated with a view to create the universe. This Aniruddha is *Paramātmā*, who becoming *Vyakta* created the grandsire (Brahman). || After describing the glory of Saṃkarahapa, Aniruddha's glory is also described by Vedavyāsa. The *Loka* (लोक) in the quotation signifies each world ; *Mūlān-Ātmā* (मूलान् आत्मा) means the Supreme Spirit ; *Vyaktatvam* implies act of manifestation ; that is to say, act of manifestation from Pradyumna. Sūta has not described Pradyumna separately Cf. Bk. II., c. 6 ; and the notes there on ; and also the notes on another passage—'वायान्महार पुनः परं' the word *Para-Puruṣa* has been explained thus : *Para*, means—all pervading or eternal ; *Puruṣa*—creator or initiator of Nature. The first manifestation of Vishnu described as 'thousand-headed' 'सहस्रशीर्षा' refers to his diversions about assuming material image of that god. Cf.

* अक्षमामनवीजानः ।

† पदाङ्गुलिर्निर्मलः श्रीमान्महा श्रीमान्महात्मन् ।

‡ अक्षमूर्तिर्बभूवुः सा साक्षमूर्तिर्बभूवुः । सविस्मयः प्रीतः प्रयुक्तः सौख्यजीवनम् ।
श्रीशुभादिनिर्बोधिनीं नमः पुनः पुनः । अनिर्वृत्तायाः मन्त्रादिनाः नमः ।
मन्त्राः सर्वभूतानि ज्ञानराशिः पराशिः च इति ।

॥ परमात्मैव ईशानः साक्षमीव दिदीक्षतः । महापुरुषः सदा स समस्तं क्षेत्रं कर्मणः ।

मन्त्रान् प्रवृत्तमनसो मन्त्रान् प्रतिबुद्धाः । अक्षमूर्तिर्बभूवुः श्रीशुभादिनिर्बोधिनीम् ।

अनिर्वृत्तौ श्रीशुभादिनां मन्त्राणां प्रतिबुद्धाः । श्रीशुभादिनां प्रतिबुद्धाः च विमानाश्च ॥

also Bk. III., c. 23. The form of the Supreme Being is not described as *Vīra*. It will thus be seen that the Supreme Being, who is *Vasudeva*, is quite distinct from *Puruṣa*.

4. Then the unity of these two persons is described in a general way.

5. *Tat* [that].—The Lord's form of *Puruṣa*.

6. *Vai* [indeed].—It implies the known or manifest character of the Supreme Lord. His form referred to in this verse is very pure, yet it is manifested by the qualities of goodness, hence, it is also the cause of non-difference as regards His power and that which is endowed with such power. It has been said regarding the second form of the Supreme Being: 'O great, whatever is thy form, is not different from it.'*

7. *Viuddhaṣa* [very pure]—free from distinction; eternal or full of sensation.

8. *Uṛjitaṣa* [full of].—Very strong or fully powerful. The Lord is full of self-power and great happiness, hence, the verse describes His nature to be very powerful. The *Ṛṣi* says, 'Verily who would have exerted and attempted for life, if this firmament (Lord) had not been (full of) happiness ! + When the manifestation of *Bhagavāna* is so full of happiness, it can be well imagined than described, how much more is the Supreme Being full of it,

The sages with their many (a) eyes behold this (b) form with thousand (c) heads (d) ears, eyes and noses; wonders with thousand feet, thigh, hands, and face (e) and adorned with thousand crests (f), raiments, and earrings. 4.

(a) *Adabhra* [with their many].—See *Ṛṣidhara*, 2; and *Jīva*, 3.

(b) *Adah* [this].—See *Jīva*, 2.

(c) *Sahasra* [thousand].—This qualifies head, ears, eyes and noses. For meaning, See *Ṛṣidhara*, 3.

(d) *Sahasra-Mūrdha* [thousand heads].—See *Ṛṣidhara*, 4.

(e) *Sahasrapādaśorubhujānandabhūṣaṇa* [wonders.....face].—The word *Sahasra* (thousand) qualifies feet, thigh, hands and face.

(f) *Sahasramūlyamvarakundalollasat* [adorned with thousand crests].—The word *Sahasra* (thousand) qualifies crests, raiments, and earrings. See *Ṛṣidhara*, 5.

[*ṚṢIDHARA'S GLOSS—V. 4.*]

(1) This verse describes what the devotees have actually seen regarding the forms of the Supreme Being when incarnated.

2. *Adabhra* [with their many].—with their eyes of vast knowledge.

3. *Sahasra* [thousand]—unmeasured, countless or many (feet, &c.).

4. *Sahasra Mūrdha* [thousand heads].—He who has thousand (many) heads, &c.

* ज्ञानः परं परमं ब्रह्मणः सकलम् ।

† श्री श्रीबालम् कः शम्भोदयश्च आकाश आनन्दी न ज्ञानिनि मुनेः ।

5. *Sahasramaulyamarakūḍalollasat*, 'Adorned with thousand crests']—decked with many crests, &c.

[SIVA GOSVAMIN'S GLOSS—V. 4.]

1. The form of *Puruṣa* has been mentioned here describing his two resting places and his actions.

2. *Adaś* [this]—It implies the form of *Puruṣa*.

3. *Adabhra-Chakṣuṣā* [with their many eyes]—It signifies devotion; because the *Gītā* says :—

'O Pārtha, that Great Being is obtainable by unflinching devotion. *

The *Gruti* says :—

'Devotion carryeth him away and Devotion pointeth him out; †

As regards the thousand feet, &c., of the first *Puruṣa*, see the *Paramātma-Sandarbhā*, where the subject has been fully explained; and as regards the second *Puruṣa*, see Bk. III, c. 4; and Bk. IX, c. 14.

This (a) (primeval form of *Nārāyaṇa*) is the eternal (b) seed (c) and resting place (d) of the various incarnations, and from whose part of parts (e), the gods, animals, birds, &c., and (being) of which man is the first, are created. 5.

(a) *Ētat* [this]—See *Ṛadhara* 2; and *Jīva*, 2.

(b) *Ayayaṁ* [eternal]—See *Ṛadhara*, 5; and *Jīva*, 4.

(c) *Bījāṁ* [Seed]—See *Ṛadhara*, 4; and *Jīva*, 5.

(d) *Nidhānaṁ* [resting place]—See *Ṛadhara*, 3; and *Jīva*, 3.

(e) *Aṁśāṅga* [from part of parts]—See *Ṛadhara*, 8.

[ṚADHARA'S GLOSS—V. 5.]

(1.) This verse refers to *Nārāyaṇa* but unlike incarnations, he has neither manifestation nor retirement.

(2.) *Ētat* [this]—It means *Nārāyaṇa*, the first form of the Supreme Being.

(3.) *Nidhānaṁ* [resting place]—The receptacle in which a thing is placed; that is to say, the place of re-entry after finishing a work.

(4.) *Bījāṁ* [seed]—The place of origin.

(5.) *Ayayaṁ* [eternal]—Although *Nārāyaṇa* is likened to a seed, yet he is not liable to destruction or disease.

(6.) *Aṁśāṅga* [from part of parts]—The Supreme Being is not the seed of the incarnations alone, but of all animated beings. Brahman is his part; and the part of Brahman is *Marīchi*; hence, it is said, gods, animals, birds, men, &c., are created by His parts.

* बुद्धयः स परः पार्थ महाबलमनमया ।

† अक्षिदेवैर्न जयति अक्षिदेवैर्न हर्षयति ।

[JĪVA GOŚVAMIN'S GLOSS—V. 5.]

(1.) With a view to show the Supreme Being fully and clearly, this verse describes that the second manifestation of the *Purusa* is the origin of the various incarnations.

(2.) *Ītat* [this]—The Being who is in the egg of Brahman.

(3.) *Nidhānam* [resting place]—the refuge at all times like a sea.

(4.) *Ayayaṃ* [eternal]—Therefore there is no destruction.

(5.) *Byaṃ* [seed]—Place of origin or embryo.

That God, at first (a), (being) manifestation regarding *Kumāra* (b) and becoming a *Brāhmaṇa* (c) practised the *Brahmacharyya* (d) which is undivided (uninterrupted) and difficult to be performed. 6.

(a) *Prathamam* [at first]—See *Āridhara*, 3.

(b) *Kaumāram* [(Being) manifestation.....*Kumāra*]—This comprises, *Sanaka*, *Sanandana*, *Sanātana* and *Sanātkumāra*. They were mind-born sons of Brahman, who declining to create progeny, remained *Kumāra* (ever-boys). They led a pure and innocent life forever. Their creation is called the *Kaumāra*. The *Linga Purāṇa* has the following regarding *Sanātkumāra* :

‘Being ever, as he was born, he is called a youth ; and hence, his name is well known as *Sanātkumāra*’ : In the *Īva Purāṇa*, the *Kumāras* have been described as *yogis*. See also *Āridhara*, 2 ; and *Jīva*, 2.

(c) *Brāhmaṇa* [ब्राह्मण]—See *Varṇa*, pp. 68-69.

[THE ETYMOLOGY AND SIGNIFICATION.]

(d) 1. *Brahmacharyya* [ब्रह्मचर्य] from *Brahma* [ब्रह्म] the *Vedas* ; and *charyya* [चर्य] observance].—The order or condition of a religious student. (Cf. *Ācāra* p. 72).

[THE BRAHMACHARIN.]

2. The *Brahmacharin* [ब्रह्मचरिन् or religious student]—The word implies young *Brāhmaṇa* from the time of his investiture with the holy cord, to the period of his becoming a householder. It is also applied to a person, who continues with his spiritual teacher, through life, studying the *Vedas*, and observing the duties of a student. It is also given as a title to persons learned in the *Vedas* ; to a class of ascetics ; according to the *Tantras* the word applies to persons whose chief virtue is the observance of continence, and it is assumed by many religious vagabonds.

[HIS SACRED CORD.]

3. A religious student must be vested with the sacred thread ; ‘The venerable preceptor, having girt his pupil with the thread, must first instruct him in purification, in good customs, in the management of the concentrated fire, and in the holy rites of morning and evening’ (*Manu*, 69.).

[HIS ABLUTION.]

4. The performance of ablution is a ~~ool~~ precedent before he commences to receive instruction from his teacher. 'At the student is going to read the *Vedas*, he must perform an ablution, as the law ordains, with his face to the north ; and having paid scriptural homage, he must receive instruction, wearing a clean vest, his members being duly composed (*Manu*, v. 70.) *'

[HOMAGE TO HIS PRECEPTOR.]

5. He should always be respectful to his instructor and pay homage.

'At the beginning and end of the lecture, he must always clasp both the feet of his preceptor ; and he must read with both his hands closed'. (*Ibid*, v. 71.).

'With crossed hands let him clasp the feet of his tutor, touching the left foot with his left hand, and the right with his right hand.' (*Ibid*, 72.).

[REPETITION OF GAYATRI.]

6. The repetition of the sacred text *Gayatri* is enjoined : 'A twice-born man, who shall a thousand times repeat those three (*Om*, the *Vyāhritis*, and the *Gayatri*), apart from the multitude, shall be released in a month even from a great offence, as a snake from his slough (*Ibid*, 79-).

'Whoever shall repeat, day by day for three years, without negligence, that sacred text, shall hereafter approach the divine essence, move as freely as air, and assume an ethereal form' (*Ibid*, 82.).

[THE RESTRAINT OF PASSION.]

7. The subjection of passions is quite indispensable.

'A man by the attachment of his organs to sensual pleasure, incurs certain guilt ; but having wholly subdued them, he thence attains heavenly bliss' (*Ibid*, 93.).

[THE GENERAL DUTIES.]

8. The general duties of a Brāhmaṇa student are to be gathered from the following :

'Let the twice-born youth who has been girt with the sacrificial cord, collect wood for the holy fire, beg food of his relations, sleep on a low bed, and perform such offices as may please his preceptor, until his return to the house of his natural father' (*Ibid*, 108.).

[THE PRECEPTOR'S PERMISSION IS NECESSARY FOR ACQUIRING KNOWLEDGE OF THE VEDAS.]

9. The act of acquiring a knowledge of the *Vedas*, without the preceptor's permission is ordained to be a guilt :

'He, who shall acquire knowledge of the *Vedas*, without the assent of his preceptor, incurs the guilt of stealing the Scripture, and shall sink to the region of torment (*Ibid*, v. 118.).

[SALUTATION TO THE PRECEPTOR.]

10. Salutation to the teacher is a condition attached to the student life ;

'From whatever teacher a student has received instruction, either popular, ceremonial, or sacred, let him first salute his instructor, when they meet (*Manu*, 117.).

[THE PRECEPTOR IS MORE VENERABLE THAN STUDENT'S FATHER.]

11. The preceptor who teaches the whole *Vedas* is more venerable to his student than the latter's father.

'Of him, who gives natural birth, and him, who gives knowledge of the whole *Vedas*, the giver of sacred knowledge is the more venerable father ; since the second or divine birth ensures life to the twice-born, both in this world and hereafter' (*Ibid*, 146.).

[THE SCRIPTURAL STUDY IS NECESSARY.]

12. The study of the *Vedas* and other Scriptures is absolutely necessary for a student in theology.

'With various modes of devotion, and with austerities ordained by the law, must the whole *Vedas* be read, and above all the sacred *Upanishads*, by him, who has received a new birth' (*Ibid*, v. 166.).

'Let the best of the twice-born classes, intending to practise devotion, continually repeat the reading of Scripture ; since a repetition of reading the Scripture is here styled the highest devotion of a Brahmana' (*Ibid*, 166.).

'Yes, verily ; that student in theology performs the highest act of devotion with his whole body to the extremities of his nails, even though he be so far sensual as to wear a chaplet of sweet flower, who to the utmost of his ability daily reads the *Vedas*' (*Ibid*, 167.).

'From him, who has been duly invested, are required both the performance of devout acts, and the study of the *Vedas* in order prescribed by created ceremonies' (*Ibid*, 172.).

[SPECIAL RULES TO BE FOLLOWED BY THE BRAHMACHARINS.]

13. Certain special rules have been ordained in the second chapter of the laws of Manu for the religious student.

14. 'The following rules must a Brahmacharin or a student in theology observe, while he dwells with his preceptor ; keeping all his members under control, for the sake of increasing his habitual devotion'.

[OBLATION TO DEITIES, &c.]

(1.) 'Day by day, having bathed and being purified, let him offer fresh water to the gods, the sages, the manes : let him show respect to the images of the deities, and bring wood for the oblation to fire.

[THE ABSTENTION FROM LUXURY.]

(2.) Let him abstain from honey, from flesh meat, from perfumes, from chaplets of flowers, from sweet vegetable juices, from women, from all sweet substances, turned acid, and from injury to animated beings.'

(3.) From unguents for his limbs, and from black powder for his eyes, from wearing sandals and carrying an umbrella, from sensual desire, from wrath, and from covetousness, from dancing, and from vocal and instrumental music ;

[AVOIDANCE OF GAMING AND LUST.]

(4.) From gaming, from disputes, from faction and from falsehood, from embracing or wantonly looking at women and from disservice to other men.

[SLEEPING ALONE AND PRESERVING MANLINESS.]

(5.) Let him sleep constantly alone, let him never waste his own manhood ; for he, who voluntarily wastes his manhood, violates the rules of his order.

(6.) A twice-born youth, who has involuntarily wasted his manly strength during sleep, must repeat with reverence, having bathed and paid homage to the sun, this text of Scripture : 'Again let my strength return to me.'

[PERFORMANCE OF SERVICE USEFUL TO THE PRECEPTOR.]

(7.) Let him carry water-pots, flowers, cow-dung, fresh earth, and *Kṛga* grass, as much as to be useful to his preceptor ; and let him perform every day the duty of a religious mendicant.

[THE BRAHMACHARI MUST BEG FOR HIS FOOD.]

(8.) Each day must a Brāhmaṇa student receive his food by begging, with due care, from the houses of persons renowned for discharging their duties, and not deficient in performing the sacrifices which the *Vedas* ordain.

(9.) Let him not beg from the cousins of his preceptor ; nor from his own cousins ; nor from other kinamen by the father's side, or by the mother's, but, if other houses be not accessible, let him begin with the last of those in order, avoiding the first ;

(10.) Or, if none of those houses just mentioned can be found, let him go begging through the whole district round the village, keeping his organs in subjection, and remaining silent ; but let him turn away from such, as have committed any deadly sin.

[OBULATION TO FIRE.]

(11.) Having brought logs of wood from a distance, let him place them in open air ; and with them let him make an oblation to fire, without remissness, both evening and morning.

[PENANCE FOR OMISSION TO BEG FOR FOOD, AND TO PERFORM OBULATION.]

(12.) He, who for seven successive days omits the ceremony of begging food, and offers not wood to the sacred fire, must perform the penance, unless he be afflicted with illness.

[THE SUBSISTENCE OF A STUDENT.]

(13.) Let the student persist constantly in such begging, but let him not eat the food of one person only : the subsistence of a student by begging is held equal to fasting in religious merit.

(14.) Yet, when he is asked on a solemn act in honor of the gods, or the manes, he may eat at his pleasure the food of a single person ; observing, however, the laws of abstinence and austerity of an anchorite ; thus the rule of his order is kept inviolate.

(15.) This duty of a mendicant is ordained for a Brahmana only ; but no such act is appointed for a warrior or for a merchant.

[HE MUST EXERT HIMSELF IN READING AND IN DOING
SERVICE TO HIS TEACHER.]

(16.) Let the scholar, when commanded by his preceptor, and even when he has received no command, always exert himself in reading, and in all acts useful to his teacher.

[HE MUST STAND WITH JOINED PALMS OF HIS HAND BEFORE HIS PRECEPTOR.]

(17.) Keeping in due subjection his body, his speech, his organs of sense, and his heart, let him stand, with the palms of his hands joined, looking at the face of his preceptor.

[HE SHOULD SIT OPPOSITE HIS PRECEPTOR WHEN ORDERED.]

(18.) Let him always keep his right arm uncovered, be always decently apparelled, and properly composed ; and when his instructor says 'be seated,' let him sit opposite to his venerable guide.

[LESS EATING, HUMBLE DRESS, GOING TO BED LATE AND EARLY RISING.]

(19.) In the presence of his preceptor let him always eat less, and wear a coarser mantle with worse appendages ; let him rise before, and go to rest after, his tutor.

[RESPECT TOWARDS THE PRECEPTOR.]

(20.) Let him not answer his teacher's order, or converse with him, reclining on a bed ; nor sitting, nor eating, nor standing, nor with an averted face :

(21.) But let him both answer and converse, if his preceptor sits, standing up ; if he stands, advancing towards him ; if he advances, meeting him ; if he runs, hastening after him.

(22.) If his face be averted, going round to front him, from left to right ; if he be at a little distance, approaching him ; if reclined, bending to him ; and if he stand ever so far off, running towards him.

(23.) When his teacher is nigh, let his couch or his bench be always placed low ; when his preceptor's eye can observe him, let him not sit carelessly at ease.

(24.) Let him never pronounce the mere name of his tutor, even in his absence ; nor ever mimic his gait, his speech, or his manner.

(25.) In whatever place, either true but censorious or false and defamatory, discourse is held concerning his teacher, let him there cover his ears, or remove to another place. By censuring his preceptor, though justly, he will be born an ass ; by falsely defaming him, a dog ; by using his goods without leave, a small worm ; by envying his merit, a larger insect or reptile.

[NO PROXY IS ALLOWED IN SERVING THE PRECEPTOR.]

(26.) He must not serve his tutor by the intervention of another, while him-

self stands aloof ; nor must he attend him in a passion, or when a woman is near ; from a carriage or raised seat, he must descend to salute his heavenly director.

(27.) Let him not sit with his preceptor to the leeward or to the windward of him ; nor let him say anything, which the venerable man cannot hear.

(28.) He may sit with his teacher in a carriage drawn by bulls, horses, or camels ; on a terrace, on a pavement of stones, or on a mat of woven grass ; on a rock, on a wooden bench, or in a boat.

[RESPECT TO TUTOR'S TUTOR.]

(29.) When his tutor's tutor is near, let him demean himself as if his own were present ; nor let him, unless ordered by his spiritual father, prostrate himself in his presence before his natural father, or paternal uncle.

[BEHAVIOUR TOWARDS OTHER VENERABLE PERSONS.]

(30.) This is likewise ordained as his constant behaviour towards his other instructor in science ; towards his elder paternal kinsman, towards all, who may restrain him from sin, and all, who give him salutary advice.

[RESPECT TO VIRTUOUS MEN AND PRECEPTOR'S SON AND PATERNAL KINSMEN.]

(31.) Towards men also, who are truly virtuous, let him always behave as towards his preceptor ; and, in likemanner towards the sons of his teacher, who are entitled to respect as older men, and are not students ; and towards the paternal kinsmen of his venerable tutor.

(32.) The son of his preceptor, whether younger or of equal age, a student, if he be capable of teaching the *Vedas*, deserves the same honour with the preceptor himself, when he is present at any sacrificial act :

(33.) But he must not perform for the son of his teacher, the duty of rubbing his limbs, or of bathing him, or of eating what he leaves or of washing his feet.

[RESPECT TOWARDS PRECEPTOR'S WIFE.]

(34.) The wives of preceptor, if they be of the same class, must receive equal honour with their venerable husband ; but if they be of a different class, they must be honored only by rising and salutation.

(35.) For no wife of his teacher must he perform the offices of pouring scented oil on them, of attending them while they bathe, of rubbing their legs and arms, or of decking their hair ;

(36.) Nor must a young wife of his preceptor be greeted even by the ceremony of touching her feet, if he has completed his twentieth year, or can distinguish virtue from vice.

[AVOIDANCE OF THE COMPANY OF WOMAN.]

(37.) It is the nature of women in this world to cause the seduction of men ; for which reason the wives are never unguarded in the company of females ;

(38.) A female, indeed, is able to draw from the right path in this life not a fool only, but even a sage ; and can lead him in subjection to desire or to wrath.

[AVOIDANCE OF COMPANY EVEN OF NEAREST FEMALE RELATIONS.]

(39.) Let not a man, therefore, sit in a sequestered place with his nearest

female relations : the assemblage of corporeal organs is powerful enough to snatch wisdom from the women.

[ACTS OF REVERENCE TOWARDS PRECEPTOR'S WIFE.]

(40.) A young student may, as the law directs, make prostration at his pleasure on the ground before a young wife of his tutor, saying : ' I am such an one ;'

(41.) And, on his return from a journey, he must ever touch the feet of his preceptor's aged wife, and salute her each day by prostration calling to mind the practice of virtuous men.

[THE RESULT OF SERVING THE PRECEPTOR.]

(42.) As he, who digs the soil deep with a spade, comes to a spring of water, so the student, who humbly serves his teacher, attains the knowledge which lies deep in his teacher's mind.

[SLEEP DURING THE DAY AND LATE RISING FORBIDDEN.]

(43.) Whether his head be shaven, or his hairs long, or one lock be bound above in a knot, let not the sun ever set or rise, while he lies asleep in the village.

[PENANCE FOR DOING THE ABOVE-NAMED ACTS.]

(44.) If the sun should rise or set, while he sleeps through sensual indulgence, and knows it not, he must fast a whole day repeating the *Gāyatrī*.

(45.) He, who has been surprised asleep by the setting or by the rising sun, and performs not that penance, incurs great guilt.

(46.) Let him adore God both at sun-rise and sun-set, as the law ordains, having made his ablution and keeping his organs controlled ; and with fixed attention, let him repeat the text, which he ought to repeat in a place free from impurity.

[HE MUST EMULATE GOOD ACTIONS OF OTHERS.]

(47.) If a woman, or a *Śāstra* performs any act leading to the chief temporal good, let the student be careful to emulate it ; and he may do whatever gratifies his heart, unless it be forbidden by law :

[TEMPORAL GOOD DEFINED.]

(48.) The chief temporal good is by some declared to consist in virtue and wealth and lawful pleasure ; by some in virtues alone ; by others, in wealth alone ; but the chief good here below is an assemblage of all three ; this is a sure decision.

[SUPERIORITY OF VEDIC TEACHERS OVER FATHER, MOTHER

AND ELDER BROTHER.]

(49.) A teacher of the *Vedas* is the image of God ; a natural father, the image of Brahman ; a mother, image of the earth ; an elder whole brother, the image of the soul.

[THEY ALL SHOULD BE RESPECTED.]

(50.) Therefore, a spiritual and a natural father, a mother and an elder brother, are not to be treated with disrespect especially by a Brâhmana, although the student be grievously provoked.

(51.) That pain and care which a father and a mother undergo in producing and rearing children, cannot be compensated in a period of a hundred years.

(52.) Let every man constantly do what may please his parents, and on all occasions what may please his preceptor ; when they are satisfied, his whole course of devotion is accomplished.

[DUE REVERENCE TO THE PRECEPTOR, THE FATHER AND
THE MOTHER IS THE HIGHEST DEVOTION.]

(53.) Due reverence to those three is considered as the highest devotion ; and without their approbation he must perform no other duty.

(54.) Since they alone, are held equal to the three worlds ; they alone, to the three principal orders ; they alone, to the three *Vedas* ; they alone, to the three fires :

(55.) The natural father is considered as the *Gârhapatya*, or nuptial fire ; the mother, as the *Dakshinâ*, or ceremonial ; the spiritual guide, as the *Âhavaniya*, or sacrificial : this triad of fires is most venerable.

[THE RESULT OF SUCH REVERENCE.]

(56.) He, who neglects not those three, when he becomes a house-keeper, will ultimately obtain dominion over the three worlds and his body being irradiated like God, he will enjoy Supreme bliss in heaven.

(57.) By honoring his mother he gains this terrestrial world ; by honoring his father, intermediate or ethereal ; and by assiduous attention to his preceptor, even the celestial world of Brahmâ.

[THE EFFECT OF FAILURE TO EVINCE SUCH REVERENCE.]

(58.) All duties are completely performed by that man, by whom those three are completely honored ; but to him by whom they are dishonored, all other acts of duty are fruitless.

[DURING THE LIFE-TIME OF THE THREE, THERE IS NO OTHER
DUTY THAN REVERENCE TO THEM.]

(59.) As long as those three live, so long he must perform no other duty for his own sake ; but delighting in what may conciliate their affections and gratify their wishes, he must from day to day assiduously wait on them :

[HE MUST DISCLOSE ALL HIS ACTIONS TO THEM.]

(60.) Whatever duty he may perform in thought, word, or deed, with a view to the next world, without derogation from his respect to them, he must declare to them his entire performance of it.

[ALL ACTS ARE SUBORDINATE TO SUCH ACT OF REVERENCE.]

(61.) By honoring those three, without more, a man effectually does whatever ought to be done : this is the highest duty, appearing before us like *Dharma* itself, and every other act is an *Upadharma* or subordinate duty.

[INSTRUCTION IN KNOWLEDGE MAY BE GAINED FROM ANY SUITABLE PERSON.]

(62.) A believer in Scripture may receive pure knowledge, even from a *Chāndra* ; a lesson of the highest virtue, even from a *Chandāla* ; and a woman bright as a gem, even from the basest family :

(63.) Even from poison may nectar be taken ; even from a child, gentleness of speech ; even from an impure substance, gold.

(64.) From every quarter, therefore, must be selected women, bright as gems, knowledge, virtue, purity, gentle speech and various liberal arts.

[A STUDENT MAY LEARN, IN CASE OF NECESSITY, THE
VEDAS FROM A NON-BRAHMANA.]

(65.) In case of necessity, a student is required to learn the *Vedas* from one who is not a *Brāhmaṇa*, and as long as that instruction continues, to honor his instructor with obsequious assiduity.

[BUT HE SHOULD NOT LIVE IN SUCH PRECEPTOR'S HOUSE ALL THROUGH HIS LIFE]

(66.) But a pupil, who seeks the incomparable path to heaven, should not live to the end of his days in the dwelling of a preceptor, who is no *Brāhmaṇa*, or who has not read all the *Vedas* with their *Angas*.

[HE CAN LIVE THROUGHOUT HIS LIFE IN THE HOUSE OF A TEACHER
BELONGING TO THE SACERDOTAL CLASS.]

(67.) If he anxiously desire to pass his whole life in the house of a sacerdotal teacher, he must serve him with assiduous care, till he be released from his mortal frame :

(68.) That *Brāhmaṇa*, who has dutifully attended his preceptor till the dissolution of his body, passes directly to the eternal mansion of God.

[THE STUDENT SHOULD NOT OFFER REMUNERATION TO HIS TEACHER
UNTIL RETURN TO HIS OWN HOME.]

(69.) Let not a student, who knows his duty, present any gift to his preceptor before his return home, but when, by his tutor's permission, he is going to perform the ceremony on his return, let him give the venerable man some valuable thing to the best of his power.

[THE NATURE OF THE PRESENT TO BE MADE TO THE PRECEPTOR.]

(70.) A field, or gold, a jewel, a cow, or a horse, an umbrella, a pair of sandals, a stool, corn, cloths, or even any very excellent vegetable : thus will he gain the affectionate remembrance of his instructor.

[THE DUTIES OF A PERPETUAL STUDENT.]

(71.) The student for life must, if his teacher die, attend on his virtuous son, or his widow, or on one of his paternal kinsmen, with the same respect which he shewed to the living :

(72.) Should none of these be alive, he must occupy the station of his preceptor, the seat, and the place of religious exercises; must continually pay due attention to the fires, which he had consecrated; and must prepare his own soul to heaven.

The twice-born man, who shall thus without intermission have passed the time of his studentship, shall ascend after death to the most exalted of regions, and no more again spring to birth in this lower world (See *Manu*, c. II., vv. 175 to 249).

[ÇRĪDHARA'S GLOSS—V. 6.]

1. This verse, describes about *Sanatkumāra* and others who were incarnations of the Supreme Lord, and their character.

2. *Kaumāraṃ* [regarding *Kumāra*].—This is the name of a creation such as *Ariṣa*, *Prājāpati* and *Mānava*, &c. It includes those who assumed the form of *Puruṣa*, manifested as *Kaumāra* incarnation, and adopted the caste of a *Brahmaṇa* and the state of a religious student.

3. *Prathamam* [at first].—The words *Prathama* (प्रथम first) and *Dvitiya* (द्वितीय second, &c.) have been used in this and the subsequent verses simply for the purpose of reference and not to indicate any superiority or inferiority amongst the *Avatāras* or the order in which they manifested on earth.

[JĪVA GOŚVAMĪ'S GLOSS—V. 6.]

1. The author describes about the different incarnations of the Supreme Lord in this and the subsequent nineteen verses. The Lord who lay on the ocean of Deluge and had many feet, &c., is none but the *Puruṣa*.

2. *Kaumāraṃ* [regarding *Kumāra*].—It includes four *saṃas* (सं), such as *Sanaka*, *Sanandana*, *Sanātana* and *Sanatkumāra*.

(N. B.—Book II. c. 7. v. 5, describes the deeds of *Kaumāra Avatāra*)

On the second occasion (*a*) that very Lord of Sacrifices (*b*), assumed, with a view to create (*c*) this (universe), the body of a Boar (*d*) for the deliverance of the earth which had gone down to the Lowest Region (*e*). 7.

(*a*) *Dvitiyaṃ* [on the second occasion]—See *Çrīdhara*, 3, v. 6. ante. p. 123.

(*b*) *Pajneṣaḥ* [Lord of Sacrifices]—*Nārāyaṇa*. It is a name of Viṣṇu.

(*c*) *Bhaviṣya* [with a view to create]—See *Çrīdhara*, 2.

(*d*) *Çankarāṇa Vapuḥ* [the body of a Boar]—1. This refers to the *Varāha-Avatāra* when the Supreme Lord assumed the form of a boar with a view to raise up the earth which was immersed in water.

[THE PURPOSE OF THE INCARNATION.]

2. It is said, on the expiration of the past *Kṛpā* (cycle), *Brahma*, awaking from his slumber, saw the universe bereft of every thing. He engaged himself

in creation. On the universe becoming the great ocean after Deluge, Nārāyaṇa rested on water believing that the earth must have submerged into the said ocean and determined to deliver her from it. It is for this purpose, He assumed the form of a gigantic boar.

[THE COMMENCEMENT OF THE DEEDS PERFORMED.]

3. He entered into the watery abyss for preserving the whole creation from being destroyed at the solicitation of Saunaka and other inspired sages.

[THE PRAYER OF THE EARTH.]

4. The earth seeing the Supreme Lord in the Lower Region said 'I bend down unto thee, who is all-being, I bow unto thee, holder of the conch and the mace. Do thou deliver me to-day from here, I was saved by thee on previous occasions. *

[THE DELIVERANCE OF THE EARTH.]

5. Thus asked, Viṣṇu in the form of a boar began to roar and heaved up the earth from the deep ocean. The sages experienced the highest bliss on the Lower Regions being broken up by this incarnation. With delighted heart they prayed the 'Holder of the Earth,' who at once lifted her up, and set her on the vast ocean. Earth did not sink but floated on the sea like a huge bark. After levelling the Earth, the Supreme Lord placed mountains on her in proper order, including those which were on earth but destroyed in former cycle. The land was divided into seven islands, and like earth He created, as on former occasions, other worlds,—such as *Dhāva* (firmament) *Svarga* (heaven) *Paṭala* (infernal regions), &c., *Mahāloka* (great world). Afterwards this very Being in the shape of Brahmā engaged in creating the rest of the universe. †

[DESCRIPTION OF THE VARAṆA AVATARA BY THE SAGES.]

6. In the *Viṣṇu Purāṇa* the boar has been described by the sages as the sacrifice personified ; His feet being the *Vedas* ; His tusks the sacrificial posts to which the victim is tied ; His teeth the sacrificial offerings ; His mouth the altar ; His tongue, the fire ; His hairs, the sacrificial grass ; His eyes the days and nights ; His head, the place of Brahmā ; His mane, the hymns of the *Vedas* ; His nostrils, all the oblations ; His snout, the ladle of oblation ; His voice, the

* ममस्य सर्वसृताय तुभ्यं ब्रह्मवदाधर । मासुहाराकादय त्वं त्वनीऽहं पूर्वसृजिता ॥११॥

पादेषु वेदाकाव यूपवद् । दन्तेषु यज्ञाहितयव वर्ग ।

† एवं संक्षुब्धमानीऽव परमाका महीधरः । उज्जहार चितिं चित्रं स्वकायाव महावर्षे ॥१५॥

तस्मिन्परि समुद्रस्य महीतो नीरिव स्थिता । विततलाव दीदृश वनवी वासि संक्षयम् ॥१६॥

ततः चितिं स्नात्वा जला प्रविष्ट्वा सीऽपिनीन्द्रिणीम् ।

महाविमानं भवमानमादिः परमेश्वरः ॥१७॥

प्राक्-सर्व-वन्धाभक्षिकान् पर्यवान् प्रविहीतसि । मनीषेन प्रभावेन ससर्गाजीवयाम्बितः ॥१८॥

स्-विमानं ततः जला समवीर्यं महातपम् । भुवाकावतुरी सीकान् पूर्ववत् सनकावन् ॥१९॥

महावपधरो दीवकातीऽसौ रजसाहतः । अकार दृष्टिं भगवांसुर्वभूतधरो हरिः ॥२०॥

chanting of the *Sama-Veda* ; His body, the hall of sacrifice ; His joints, the different ceremonies ; and His ears, as having the properties of voluntary and obligatory rites. *

[VARAHA'S OTHER DEEDS.]

7. From the *Śrīmadbhāgavata* also it will be found that Jaya and Vijaya two door-keepers of Viṣṇu, once offended sages Sanaka and others, who claimed admission to the paradise of Viṣṇu, and in consequence, the door-keepers were doomed to lose their position in heaven, and to re-born on earth. They became thus the sons of Kaçyapa and Diti, under the names of Hiranyakaçipu and Hiranyākaha. The former subdued the three worlds, and the latter went straight to heaven to conquer the gods also. The gods implored the assistance of Viṣṇu, who at that period was the mysterious boar and slew Hiranyāksha. A similar contest between Viṣṇu and numerous demons, the progeny of Diti, always ending in the defeat of the latter, is also described.

[MODERN OPINION REGARDING THIS AVATARA.]

8. The elevation of the earth from beneath the ocean, says Professor Wilson, in this form, was, therefore, probably, at first, an allegorical representation of the extrication of the world from a deluge of iniquity, by the rites of religion. Geologists, may, perhaps, suspect, in the original and unmystified tradition, an allusion to a geological fact, or the existence of lacustrine mammalia in the early periods of the earth (Cf. Bk II. c. 7, v. 1. ; and Bk III. cc. 18 and 19.).

(c) *Rasātala* [Lowest Region].—It is a compound word consisting of *Rasa* (रस), earth ; and *Tala* (तल), below or underneath. It comprises the seven regions under the earth, and the residence of the *Nagas*, *Asuras*, *Daityas* and other races of monstrosous and demonical beings, under the various governments of *Çaka*, *Vul*i and other chiefs. This is not to be confounded with *Naraka* or *Tartarus* the proper hell or abode of the guilty mortals after death. It also signifies the lowest of the seven divisions of *Pātāla*.

[ÇALDHARA'S GLOSS—V. 7.]

1. This verse treats about the 'Boar-incarnation.'
2. *Bhavāya* [with a view to create]—for the purpose of creating.
3. *Mukhya Uddhāriṣyaṇ* [for the deliverance of the earth]—This is expressive of the action of the Boar-incarnation. It will be noticed that in describing about the other manifestations in the subsequent verses both the incarnations and their actions have been mentioned.

* इन्द्राग्निनीलसि तन्महासि दमोः प्रभी ! अन्नमुपास्मिन् ॥२॥

विभीषणे राक्षस्यो महात्मन् ! सर्वोदयं ब्रह्मपदं विरचि ।

इन्द्राग्निनीलसि तन्महास्यो भावं समस्तानि हवींनि देव ॥३॥

बुधस्तु ! सत्यसरोर नाद ! भावंभकायाश्चित्सर्ववर्त्त !

पूर्वोदयंभवपीडसि देव ! समालमात्मन् ! भगवन् ! प्रवीर ॥४॥

(*Viṣṇu Purāṇa* Pt. I., c. 4, vv. 12, 22, 33, 34, 45, 46, 47, 48, 49 and 50)

The third (*a*) is the sage creation (in which) that (Lord) having assumed the Divine Sage-ship (*b*), it is known, fully described the Scripture of the devotees of Viṣṇu (*c*), by (reading, &c.,) which, actions (*d*) become actionless (*e*). 8.

(*a*) *Trītiyaṃ* [the third]—See *Çrīdhara*, 3, v. 6. p. 123.

(*b*) *Devarehīteṣaṃ* [the Divine Sage-ship.]—See *Çrīdhara*, 2 ; *Jīva*, 1 ; and note on *Nārada* after *Jīva*'s gloss.

(*c*) *Sāvatana-Tantram* [the Scripture of the devotees of Viṣṇu]—*Nārada-Pancha-Rātra* is meant here. It is a ritual not a philosophical Vaiṣṇava text-book. It contains such good instructions that by following its doctrines, a man becomes, free from the bondage of action, and thereby relieved from further transmigration. It was first published in the *Bibliotheca Indica* in 1861-65, under the editorship of K. M. Banerjee. A *Sātra* of the *Pancha-Rātra* school, that, namely, of *Sāṅdilya*, edited by Ballantyne in the said publication in 1861, is apparently mentioned by Saṃkara, *Vedānta-Sātra*, Bk. II., 2. 45. It rests seemingly, upon the *Bhagavat-Gītā*, and lays special stress upon faith in the Supreme Being (Weber's *History of Indian Literature*, p. 238-239. foot note).

(*d*) *Karmaṇaṃ* [Actions].—Every action has its binding force by reason of which man is subject to re-birth and transmigration of soul. When he is released from the bondage of action, he attains Final Beatitude and is absolved from the necessity of re-birth (See *Jīva*, 2).

(*e*) *Naiṣkarmyaṃ* [actionless]—See *Çrīdhara*, 3 ; and *Jīva*, 3.

[ÇRĪDHARA'S GLOSS—V. 8.]

1. *Nārada*-incarnation is the subject of this verse.

2. *Devarehīteṣaṃ* [the Divine Sage-ship].—In the sage creation, the Supreme Lord assumed the form of the Divine Sage (*Nārada*).

3. *Naiṣkarmyaṃ* [actionless].—That from which the cause of the binding force of an action becomes void, is called *Naiṣkarmya* (void of action), hence, *Naiṣkarmyaṃ* implies the state of being free from the binding force of an action.

[JĪVA GOVSAMIN'S GLOSS—V. 8.]

1. *Devarehīteṣaṃ* [the Divine Sage-ship].—In the sage creation, the Lord assumed the form of *Nārada*.

2. *Karmaṇaṃ* [Actions].—It refers to the religion of *Bhāgavata* which appears like action.

3. *Naiṣkarmyaṃ* [actionless].—The state of being free from all actions, by reason of the *Vaiṣṇava* Scripture being releaser of men from the bondage of worldly actions.

1. *Nārada* [नारद, from *Nāra* (नर) men, *dā* (द) to give (instruction) and affix ; or *Nāra* (नार) water and *dā* (द), who gives or offers sacrifices to the manes.].—He is one of the most renowned sages amongst the gods.

[IN THE VEDAS.]

2. In the *Vedas*, he is regarded as a descendant of Kaṇva and author of certain hymns of the *Rik-Veda* (VIII. 13, IX. 104, 105.).

[IN LATER MYTHOLOGY.]

3. In later mythology he is often associated with *Parvata*. He appears on the earth, like Mercury, as a messenger from the gods to men or *vice versa*, and is reckoned among the ten *Praja-patis* as son of Brahmā (*Manu* 1. 35. and *Viṣṇu Purāṇa*), from whose forehead he is said to have been produced. In the *Brahma Purāṇa*, he is called the smooth-speaking Nārada.

[IN THE MODERN MYTHOLOGY.]

4. In the modern mythology, he is a friend of Kṛishṇa and is regarded as inventor of the *Vinā* or lute.

[IN EPIC POETRY]

5. In epic poetry, the *Mahābhārata* in particular, he is occasionally called a *Devagandharva* (divine musician) or *gandharva-rājan* (king of the celestial musicians,) or simply *gandharva*.

[EVENTS OF HIS CAREER.]

6. The events of his career are many. It appears that the sons of Dakṣha the patriarch, were dissuaded by him from multiplying their race. They scattered themselves through the various regions of the universe to ascertain its extent and other particulars. Finding that all his sons had vanished, Dakṣha was naturally incensed and denounced an imprecation on Nārada.

7. He informed Kāṁsa that Kṛishṇa would incarnate Himself as the eighth son of Devakī and kill Kāṁsa.

[HIS PRESENT OF THE FLOWER OF DISCORD TO KRISHNA.]

8. On his visit to Kṛishṇa, he presented him with the flower named *Pārjātā* from Indra's heaven. This became the cause of great discord between Rukmiṇī and Satyabhāmā, the consorts of Kṛishṇa who gave the flower to the former ; and in order to appease the latter, Kṛishṇa went to the world of the gods and brought away the tree itself that bore the flower. Like Hermes, Nārada is described as the messenger and instigator of discord among the gods and men.

[AS INVENTOR OF LYRE AND AUTHOR.]

9. He was the inventor of *Vinā* (lyre) as stated before, and is the author of the *Nārada-Pancharātra* and *Nāradya Purāṇa*. His name is associated with many *Purāṇas* and other works, such as : *Nārada-Purāṇa-Suchana* which is the name of the 65th chapter of the *Varāha Purāṇa* ; *Nārada-prakuraṇa* (Nārada Chapter) implies chapter 129 of the *Kṛishṇa-Kāṇḍa* or fourth section of the *Brahmasaivaria-Purāṇa* ; *Nārada-Vākya* (speech of Nārada) signifies chapter 67th, of the *Uttarakāṇḍa* (seventh book of the *Rāmāyaṇa*) ; *Nārada Saṁhitā* is the name of a musical work ; *Nārada-Sanatkumāra-Vāda* (discourse of Nārada and Sanatkumāra) comprises the chapter 103rd, of the *Uttarakāṇḍa* of the *Padma Purāṇa* ; *Nārada-Samāgama* (arrival of Nārada) is the chapter 21st, of the

Uttarakāṇḍa of the *Rāmāyaṇa*; *Nāradaopadeśa* (the advice of Nārada) denotes the first chapter of the *Kṛidā-kāṇḍa* of the *Ganeśa Purāṇa*.

[MATTERS PERSONAL.]

10. Nārada is usually described as sitting in a fire, with folded hands over his head, the legs being stretched towards his head. His arms and legs used to be tied together with a girdle.

In the fourth (*a*), having begotten himself (*b*) in the wife of *Dharma* (*c*), and becoming (two) sages (*d*) *Nara* and *Nārāyaṇa* (*e*), (he) performed unattainable penance that causeth the pacification of mind. 9.

(*a*) *Turyya* [in the fourth].—In the fourth incarnation. See *Śrīdhara* 2, v. 6, ante, p. 123.

(*b*) *Sarge* [having begotten himself].—In the incarnation.

(*c*) *Dharma-Kalā* [wife of *Dharma*].—(1) It signifies *Mūrti*, a daughter of *Dakṣa*, the patriarch and wife of *Dharma*. (2) *Dharmā* [दृम]—was one of the progenitors (*Prajāpatis*) and a mind-born son of *Brahmā*, with form and faculties derived from his corporeal nature. It is said he married thirteen daughters of *Dakṣa*, the patriarch. It is surmised from the names of these daughters (faith, devotion, &c.,) by Professor Wilson that they are allegorical personages, being supposed to be personifications of intelligence, virtues and religious rites. Hence, they were said to have been figuratively wedded to the probable authors of the Hindu code of religion and morals, or, to the equally allegorical representation of that code, *Dharma*, Moral and Religious truth (See also *Śrīdhara*, 2.).

(*d*) *Right-Bhātā* [becoming (two) sages].—This is expressive of one incarnation only.

[ETYMOLOGY AND ORIGINAL SIGNIFICATION.]

(*e*) *Nara-Nārāyaṇau* [*Nara* and *Nārāyaṇa*—*Nara* (नर) from *Nṛi* (नृ) to lead or guide, and affix *Ach* (अच्)]; for the derivation of *Nārāyaṇa* and other particulars, see p. 49.]

1. *Nara*—It means a man; the original or eternal man, the divine imperishable spirit pervading the universe. In this verse the word is always associated with *Nārāyaṇa* which as a patronymic from *Nara* equivalent to the 'son of the original man'; in *Manu*, *Nara* is apparently identified with *Nārāyaṇa* (See pp. 49-50), where the waters are called *Narā* as produced from *Nara* or the eternal spirit which according to *Kullūka* means *Paramātman* or *Brahmā*. This spirit is also called *Nārāyaṇa* as 'having his first place of motion on the waters.'

[IN SYSTEMATIC MYTHOLOGY.]

2. In the more systematic mythology, as in the present verse, *Nara* and *Nārāyaṇa* are quite distinct from those described in the first paragraph of this note. *Nara* is regarded as a sage or patriarch, the best of men, or chief-man, while the latter is a god.

[IN EPIC POETRY.]

3. In epic poetry they are the sons of *Dharma* by *Mūrti* or *Ahimsa* and are emanations of Vishnu. In this sense Nara, in most places, identified with Arjuna, and Nārāyaṇa with Kṛishṇa. In other places, Nara and Nārāyaṇa are called the *Devau* (two gods); *Pūrva-Devau* (two original gods); *Rishi* (two sages); *Purāṇau-Rishi-Sattaman* (two most ancient and best of sages); *Tapasau* (two ascetics); or *Mahāmuni* (two great Munis). (Cf. Bk. II. c. 7., vv. 8 and 7.)

[ŚAIDHARA'S GLOSS—V. 9.]

1. This verse treats about the Lord's incarnation as *Nara* and *Nārāyaṇa*.

2. *Dharma-Kālā* [wife of Dharma].—Part of *Dharma*, that is to say, wife of Dharma. The *Gruti* says 'this is the soul-like half (part) which is wife. *

The fifth *Kapila* (a), the Lord of the inspired seers (b), fully explained to *Āsuri* (c) the *Sāṃkhya* (d) (philosophy) which had been lost by efflux of time, and which contains ascertainment of the whole body of truths. 10

(a) *Kapila* [कपिल from *Kabh* (कभ्) to desire, and affix *Itch* (इच्), or *Kapi* (कपि) a monkey and *la* (ल) to take]—is a celebrated saint, the founder of the *Sāṃkhya* system of philosophy, and according to the *Śrīmadbhāgavata* is an incarnation of Vishnu. He is said to be the son of Karddama by Devahūti. He is associated with *Agni* (the fire). As a great sage his power was unlimited, by the strength of which he destroyed the king Sagara's sons. The legend runs as follows:—Sagara commenced Horse-sacrifice; some one had stolen the horse, in search of which king's sons entered the Nether-region where *Kapila* was sitting absorbed in profound meditation. The princes mistaking him for the stealer of the lost horse, ran towards him with unlifted weapons. *Kapila* slowly raised his head and at a sudden glance they were reduced to ashes by the sacred flame that darted from his eyes. He seems to belong only to the Paurāṇic period.

(b) *Siddha* [सिद्ध] the Lord of the inspired seers.—1. The greatest of the *Siddhas*. A *Siddha* (सिद्ध) is a semi-divine being supposed to be of great purity and holiness, and said to be specially characterised by *Siddhis* (सिद्धि), of the eight supernatural faculties or perfections, namely,—

(1) *Animan* (अनिमन्) the supernatural power of becoming as small as an atom;

(2) *Mahiman* (महिमन्) the magical power of increasing size of the body at will;

(3) *Laghiman* (लघिमन्) supernatural faculty of assuming extreme lightness at will;

(4) *Gariman* (गरिमन्) power of making oneself heavy at will;

(5) *Prāpti* (प्राप्ति) the power of obtaining everything;

(6) *Prakāmya* (प्राकाय) irresistible will or fiat ;

(7) *Iṣṭva* (ईष्टव) supremacy ;

(8) *Vaṣṭva* (वष्टव) subjugation or subduing by magical power.

2. To these may be added many others, e. g., *Siddhi-Kāśchāṣṭ* (सिद्धिकीचारी) the magical power of flying through the air ; *Rasollāsa* (रसीलास) the spontaneous or prompt evolution of the juices of the body, independently of nutriment from without ; and *Viśoka* (विशोक) exemption alike from infirmity or grief. These attributes are mentioned in the *Vāyu* and partly specified in the *Mārkaṇḍeya Purāṇas*.

[HABITATION OF SIDDHAS.]

3. According to some the *Siddhas* inhabit, together with the *Munis*, &c., in the *Bhūvarloka* or middle region between earth and the sun.

[NUMBER OF SIDDHAS.]

4. According to the *Viṣṇu-Purāṇa* eighty-eight thousands of them occupy the region of the sky north of the sun and south of the seven *Rishis*. They are regarded as immortals, but only in the sense of living to the end of a *Kalpa*.

[THE DISTINCTION BETWEEN SIDDHAS AND SĀDHAS.]

5. In the later mythology, they appear to be sometimes confused with the *Sādhvas* (साधव), but are altogether a distinct class of being from the *Siddhas* (सिद्ध). They belong to the *Ganadevatā*, sometimes mentioned in the *Vedas* (*Rik-Veda* X., 90, 16.). In the *Çatapatha-Brahmaṇa* their world is said to be situated above the sphere of the gods. According to *Yaska* (*Nirukta*, XII., 41.), they are the gods whose locality is the sky, i. e., the *Bhūvarloka* or middle region between the earth and sun. In *Manu*, I., 22, the *Sādhvas* are described as created after the gods with natures exquisitely refined, and in III., 195, they are said to be children of the *Soma-sads*, who are described as sons of *Vīraj* ; in the *Purāṇas*, they are regarded as sons of *Sādhva*, and their number is variously given as twelve or seventeen ; but in the later mythology the *Sādhvas* seem rather to be superseded by the *Siddhas*. The names of *Sādhvas* are sometimes given as follow :—*Manas*, *Mantri*, *Prāṇa*, *Nara*, *Prana*, *Vinirbhaya*, *Naya*, *Damśa*, *Nārāyaṇa*, *Vriśha* and *Probhva*. So the distinction between *Siddhas* and *Sādhvas* can be easily specified.

6. The inspired sages like *Vyāsa* and others are included in the class of *Siddhas*. For the different meanings of the word *Siddha*, See Monier William's *Sanskrit-English Dictionary*.

(c) *Āsuri* [आसुरि].—Name of a teacher (See *Çrīdhara*, 2.).

[THE ETYMOLOGY AND DIFFERENT SIGNIFICATIONS.]

(d) 1. *Saṃkhyā* [संख्या from *Saṃkhyā*, (संख्या) number and affix संख].—It means numeral, relating to number ; rational or discriminative. Here it means the *Saṃkhyā* system of philosophy which is ascribed originally to sage *Kapila*.

[THE SAMKHYA IS DIVIDED INTO THREE CLASSES.]

2. The *Samkhya* in its widest signification as a philosophy comprises the following :—

(1.) The pure *Samkhya*, which does not mention a deity or Supreme Being, but consider the material essence as the plastic principle of all things, is therefore called *Nirīvara* or atheistical. Its text books are the '*Samkhya-Pravachana*' and the '*Tattva-Samśa*' both of which are attributed to Kapila himself, and the *Samkhya-Kārikā* to his disciple Iṣvara Kṛishṇa. Āsuri and Panchaṅkha are also mentioned as the earliest followers of this system.

(2) The *Yoga* system, called *Saīvara* or theistical, founded by Patanjali, has already been treated in pp. 98-103.—The *Bhagavat Gītā* has followed this system.

(3) The *Paurāṇic* school is a mixture of the other two (See Thomson's *Bhagavat Gītā*).

3. In the text the first class is meant. The leading principles of which are thus summarised:—

[THE TWENTY-FIVE PRINCIPLES.]

4. It is called *Samkhya*, because it 'reckons up' or 'enumerates' twenty-five *Tattvas* or true principles. The ultimate object of this system is to effect the final liberation of the twenty-fifth *Tattva*, namely,—the *Puruṣa* or soul, from the fetters of the phenomenal creation by conveying the current knowledge of the twenty-four other *Tattvas*, and rightly discriminating the soul from them.

[THE EIGHT PRODUCERS AND SIXTEEN PRODUCTIONS.]

5. These twenty-four principles are divided into eight *Prakṛitis* (प्रकृति) producers, and sixteen *Vikāras* (विकार) productions.

[THE PRAKRITI OR ORIGINAL PRODUCER.]

6. Of the twenty-four principles one is the *Mula-Prakṛiti* (original producer) from which the remaining twenty-three *Tattvas* have evolved.

[THE DIFFERENT NAMES OF THE ORIGINAL PRODUCER.]

7. This original producer has numerous names *Pradhāna* (प्रधान) chief one, *Avyakta* (अव्यक्त) unevolved, *Brahman* (ब्रह्मन्) supreme, *Māyā* (माया) power of illusion, *Bahudhānaku* (बहुधातुक) much containing. But these are signified by one general and familiar name *Prakṛiti* (प्रकृति) the first producer or originant, which is a kind of primordial germ whence all other principles are produced in the order mentioned below :—

[THE EIGHT PRODUCERS.]

(1.) *Buddhi* (बुद्धि) intellect, which is also called *Mahat* (महत्) the great, being the source of *Ahaṁkāra* and *Māna*. This is the second of the twenty-four principles, the first being the *Prakṛiti* (originant) as aforesaid.

(2.) *Ahaṁkāra* (अहङ्कार) ego, or the 'I making' principle which signifies the sense of individuality.

(3.) The five *Tanmātras* (तन्मात्र) or subtile elementary particles,—(1)

sound, (2) colour, (3) touch, (4) savour, and (5) smell ; out of which five particles, grosser elements are evolved. These are the eight principles which constitute the eight producers, although with the exceptions of the first one (*Prakṛiti*), all may be classed as productions.

[THE FIVE GROSSER ELEMENTS.]

8. From the five subtile elementary particles follow the five grosser elements called *Sūkṣṇabhātas* or *Mahā-bhātas*, namely,—

(i) *Ākāśa* (आकाश) space or ether which has the property of *Śabda* (शब्द), sound. The latter is the *Viśaya* (विषय) or object of apprehension for the corresponding *Indriya* (इन्द्रिय) organ, the ear.

(ii) *Vāyu* (वायु) air having the property of *Sparśa* (स्पर्श) tangibility or touch which is the object for skin.

(iii) *Tejas* (तेजस्) or *Jyotis* (ज्योति) fire or light, which has the property of *Rūpa* (रूप) form or colour, the latter being the object for the eye.

(iv) *Ap* (अप) water, the property of which is *Rasa* (रस savour) or taste which is the object of tongue.

(v) *Prithivī* (पृथिवी) or *bhūmī* (भूमि), earth, which has the property of *Gandha* (गन्ध) odour or smell which is the object for the nose. Each of these elements after the first has the property or properties of the one proceeding besides its own, and these *Gūṇas* or properties being sometimes identified with the *Tanmāstras* or subtile elements.

[THE ELEVEN ORGANS.]

9. Next follow the eleven organs produced from the third *Tattva* (principle) *Ahaṁkāra* (ego). Of these the following five are called *Buddhindriyāṇi* (बुद्धीन्द्रियाणि) or organs of senses, viz—(i) ear, (ii) skin, (iii) eye, (iv) tongue, (v) nose ; and the five named below are called *Karmendriyāṇi* (कर्मान्द्रियाणि) or organs of action :—(i) Larynx, (ii) hands, (iii) feet, (iv) arms, and (v) organ of generation.

10. The *Mana* (मन) or mind which stands between both sets of organs of perception and action, or of cognition and volition.

11. The eleven organs and the five *Tan-māstras* or subtile elements above named are classed as sixteen *Śoḍaśakāḥ*.

[THE PURUṢA OR SOUL.]

12. The twenty-fifth *Tattva* (principle) is the *Puruṣa* (पुरुष) or soul. It is quite distinct from the other twenty-four already described above. It is neither a producer nor production. It remains entirely passive and simply a looker on of the acts of *Prakṛiti*. The *Puruṣa* has nothing whatever to do with the acts of creation, which merely contemplates. It unites itself with unintelligent *Prakṛiti* for the purpose of seeing and enjoying the acts of *Prakṛiti* (originant) who herself is devoid of the power of observing anything. As the birth of a child is an impossibility without the union of the male and the female, so there

can be no creation without the union of *Purusha* (soul) with the *Prakṛiti* (originate or the first producer).

[THE INNUMERABLE INDIVIDUAL SOULS.]

13. It must be observed that the above view of the creation signifies the eternal existence of innumerable separate individual souls. Each soul causes the creation of its own phenomenal world by its union with *Prakṛiti*. It is necessary also to mention here that such world has an existence of its own independent of all connection with the particular *Purusha* (soul) to which it is joined.

[THE SUBTLE OR GROSSER BODIES OF SOUL.]

14. The *Purusha* has two bodies :—

(1) The *Linga-śarīra* (लिंगशरीर) may also be termed *Sūkṣma-śarīra* (सूक्ष्मशरीर) which is a subtle body. It is formed of *Buddhi*, *Ahaṁkāra*, and the five *Tan-mātrās*, and eleven organs.

(2) Grosser body is made of the five elements.

15. The first body accompanies the soul through all its transmigrations ; but the latter is annihilated after certain period in this world.

[PRAKRITI IS COMPOSED OF SATTV, RAJA, AND TAMA.]

16. The *Prakṛiti* and its productions are also composed of three ingredients in a state of equipoise. Those ingredients are called *Sattva* (Goodness), *Rajas* (Passion), *Tamas* (Darkness) known as qualities but in reality they are substances (See p. 77.). They are likened to triple stranded rope or fetter which binds and confines the soul.

[THE SĀMĀNYA, VEDĀNTA AND JOGA SYSTEMS DISTINGUISHED.]

17. The character of *Sāṃkhya* system is synthetical, hence, it agrees with the *Vedānta* system in that respect, but it differs from *Nyāya* which is analytical. The principal point of difference between *Sāṃkhya* and *Vedānta* is that the former profounds a duality of principles to account for the visible universe, which the *Vedānta* repudiates. As it ignores all notice of a supreme soul, the *Sāṃkhya* system is considered atheistical. The existence of supreme soul has been established by the *Yoga* branch of the *Sāṃkhya* proper.

[TRACES OF SĀMĀNYA SYSTEM IN MANU.]

18. The traces of this system may be found in the first chapter of *Manu*. But its most developed doctrines are contained in the *Sāṃkhya Sātra* *Tattva-saṁśāda* of Kapila, *Sāṃkhya-Kārikā* and the numerous commentaries on these works.

[ITS SIMILARITY WITH OTHER SYSTEMS.]

19. The Buddhist system and the doctrines propagated by Bishop Berkeley in Europe have many points of similarity with the *Sāṃkhya* system.

[THE HISTORICAL ASPECT OF THE SĀṂKHYA THEORY.]

20. The most ancient philosophical system appears, says Professor Weber, to be the *Sāṁkhya* theory, which sets up a primordial matter as the basis of the universe, out of which the latter is by successive stages evolved. The *Sāṁkhya* itself occurs first in the later *Upanishads* of the *Taittirīya* and *Ātharvan* as also in the fourteenth book of the *Nirukta* and in the *Bhagavat-Gītā*; while in the earlier *Upanishads* and *Brāhmaṇas* the doctrines afterwards belonging to the *Sāṁkhya* system still appear in incongruous combination with the doctrines of opposite tendency, and are cited along with those under the equivalent designations of *Mīmāṃsā* (man-speculation), *Ādoṣa* (doctrine), *Upadhāna* (setting), &c. Professor Weber was induced to regard the *Sāṁkhya* as the oldest of the existing systems by the names of those who are mentioned as its leading representatives: Kapila, Pancha-Ākṣha, and Āsuri. The last of these names occurs very frequently in the *Āstapādya Brāhmaṇa* as that of an important authority for sacrificial ritual and the like, and also in the lists of teachers contained in that work (namely, as disciple of Yajñavalkya, and as only one or a few generations prior to Yaska). Kapila, again, can hardly be unconnected with Kapya Patanahala whom we find mentioned in the *Yajñavalkya-Kāṇḍa* of the *Vṛhat-Saṁhitā* as a jealous representative of the Brāhmaṇical learning. Kapila, too—what is not recorded of any other of these reputed authors of *Sāstras*—was himself afterwards elevated to divine rank; and in this quality we meet him, for example, in the *Āstāvātaropanishad*. In the invocation of the *Pūris* which form part of the ordinary ceremonial, Kapila, Āsuri, Pancha-Ākṣha uniformly occupy a very honorable place in later times; whereas notice is rarely taken of the remaining authors of philosophical *Sāstras*, &c. This proves that the former are more ancient than the latter. But it is above all, the close connection of Kapila's tenets with Buddhism—the legends of which, moreover, uniformly speak both of him and of Pancha-Ākṣha as long anterior to Buddha—which proves conclusively that the system bearing his name is to be regarded as the oldest. The question as to the possible date of Kapila is thus closely linked with that of the origin of Buddhism generally. Two other late¹⁰³ doctors of the *Sāṁkhya* school as such appear towards the sixth century of the Christian era are, Iṅvara-Kṛishṇa and Gaurapāda: the former, according to Colebrooke, is expressly stated to be the author of the existing *Sāṁkhya-Sātra*, while the latter embodied its doctrine in several *Upanishads*.

[CRIDHARA'S GLOSS—V. 10.]

1. Kapila-Avatāra is mentioned by this verse.
2. Āsuri (असुरि)—It is the name of a Brāhmaṇa to whom Kapila first explained the *Sāṁkhya* philosophy.
3. *Tattva-Grāma-Vinirṇayaṁ* [which...truths].—The treatise in which the principles of various truths has been expounded.
4. *Sāṁkhya* (संख्य.)—*Sāṁkhya* Scripture.

Having been solicited by *Anasūya* (a), and accepting the sonship (b) of *Atri* (c), the sixth (*Dattātreyā*) (d) delighted (Himself in teaching) *Metaphysics* (e) to *Alarka* (f) and others of whom *Prahlāda* (g) is the first. ¹¹.

(a) *Anasūyā* [अनसूया]—means charity. It is the name of one of the daughters of *Dakṣa*, and wife of *Atri*. He was celebrated for her piety and virtue. *Atri* introduced her to *Sitā*, to whom she gave an ointment to render her beautiful for ever.

(b) *Apatyatsam* [sonship]—See *Ṛṣidhara*, 2.

(c) *Atri* [अत्रि]—He is a *Prajāpati* and one of the mind-born progeny of *Brahmā*, with a form and faculties derived from his corporeal nature. He is also described as one of the nine celebrated *Brāhmaṇas* in the *Purāṇas*. He married *Anasūyā*, one of the twenty-four daughters of *Dakṣa*, the patriarch. It is said he was plunged into a gloomy and burning abyss, by the malice and arts of evil spirits. The *Agvinis* gave him relief by mitigating the heat with cold, supplying him with nutriment, and afterwards extricated him from his perilous situation.

(d) *Ṣaṣṭhām* [the sixth (*Dattātreyā*)]—The sixth incarnation—*Dattātreyā* (दत्तात्रेय) is meant here. He was the son of *Atri* and *Anasūyā* as aforesaid, who favoured *Arjuna Kārtavīrya* (See *Mahābhārata Śānti Parva*, 1751.). He was a great sage and performed a very severe penance by which the three gods—*Brahmā*, *Vishṇu* and *Śiva* were propitiated and thereby he became portions of themselves severally in his sons *Soma*, *Datta* and *Durvāsā* (See *Ṛṣidhara*, 1 ; and *Ṛṣidhara* 3, p. 183.

(e) *Ānvikṣikīṃ* [Metaphysics]—See *Ṛṣidhara*, 3.

(f) *Alarka* [अलर्क]—Name of a prince.

(g) *Prahlāda* [प्रह्लाद *Pra* (प्र) and *Hlāda* (ह्लाद) gladness or sound]—is the son of *Hiranyakaśipu*. At the prime of life he became a profound worshipper of *Vishṇu*, as will appear from the subsequent chapter of the *Ṛmadbhāgavata*. He was killed by *Vishṇu's* discus in a war between the gods and demons. Born of the same parent with the same name, he became the pious son of an impious father, who was destroyed by *Vishṇu* in *Nṛsiṃha* (man-lion) incarnation. *Prahlāda* was raised to the rank of *Indra* for life and finally united with *Vishṇu*. He was a firm believer in *Vishṇu*, on account of this his father subjected him to great cruelty but all in vain (See *Vishṇu Purāṇa* c. 10 ; *Ṛmadbhāgavata* Bk. 7 ; and *Ṛṣidhara*, 4.).

[*ṚṢIDHARA'S GLOSS—V. 11.*]

1. This verse refers to *Dattātreyā* incarnation.

2. *Apatyatsam* [sonship]—*Vishṇu* became son of *Atri* at the solicitation of the latter. This fact will be referred to in one of the subsequent chapters.

3. *Ānvikṣikīṃ* [Metaphysics]—It means the knowledge of soul or the Supreme spirit ; or spiritual knowledge.

4. *Prahlādādibhyah* [others of which *Prahlāda* is the first]—The word *Adi* (अदि first) implies to include the names of *Yadu*, *Hastinaya*, &c.

Afterwards, in the seventh (incarnation), *Yajna* (*a*) sprang forth from *Ruchi* (*b*) by *Ākūti* (*c*) He, with gods of which *Yama* (*d*) was the first, preserved the period of *Svāyambhuva* (*e*). 12.

(*a*) *Yajna* [यज्ञः].—He is an *Avatāra* of *Vishnu* and the son of the patriarch *Ruchi*. He was said to have been married to his sister *Dakshinā*. At the spoiling of *Daksha*'s sacrifice, *Yama* was decapitated, and afterwards became the constellation *Mṛigaśīra*, being elevated to the planetary region by *Brahmā*. *Yajna* is the name of *Indra* in the period of *Svāyambhuva*.

(*b*) *Ruchi* [रुचि].—One of the *Prajāpatis* or mind-born sons of *Brahmā*. He married to *Ākūti*, who bore him twins, *Yajna* and *Dakshinā*, who afterwards became husband and wife, and had twelve sons, the deities called *Yamas*, in the *Manvantara* of *Svāyambhuva*.

(*c*) *Ākūti* [आकूति].—is the second daughter of *Svāyambhuva Manu* and his wife *Çatarūpa*, the first pair. She was graced with loveliness and exalted merit. She was married to *Ruchi*, and had twins *Yajna* and *Dakshinā* who afterwards became husband and wife and had twelve sons, the deities called *Yamas*. The word is found in the *Rik-Veda* with the signification of 'will' or 'design'. It is personified in a passage of the *Taittirīya Brāhmaṇa*, where it is said, 'Ira was the wife of the creator, *Ākūti* kneaded the oblations', (See *Monier Williams Original Sanskrit Text* vol. 1., p. 73.).

(*d*) *Yama* (यम).—The twelve deities, sons of *Yajna* and *Dakshinā* above referred to.

(*e*) *Svāyambhuvāntaram* [period of *Svāyambhuva*].—It refers to *Svāyambhuva Manvantara*. *Svāyambhuva* (स्वयम्भुव) means relating to *Svayambhu* or the self-existent ; or derived from the self-existent or *Brahmā*. Here it signifies the son of *Svayambhu*, the epithet of the first *Manu*. *Antaram* (अन्तर) implies period or term. It refers to *Manvantara* (मन्वन्तर) a period equal to twenty-one times the number of years contained in four *Yugas*, with some additional years ; this is the duration of *Manu*, the (attendant) divinities and the rest ; which is equal to 862,000 divine years, or to 306, 720,000 years of mortals, independent of the additional period. Fourteen times of this period constitute a day of *Brahmā* or a *Kalpa*.

[ÇRĪDHARA'S GLOSS—V. 12.]

1. This verse mentions about the *Yajna*-incarnation in which *Yajna* with his sons *Yamas* and others preserved the period relating to *Svāyambhuva*. In this period he himself became *Indra* (the Lord of the gods).

In the eighth, the *Urukrama* (*a*) was born from *Nabhi* (*b*) by *Merudevi* (*c*) with a view to show to the wise the path which is revered by all orders of men. 13.

(a) *Urukramah* [उरुक्रमः].—It is an epithet of Vishnu, which signifies 'of high rank.' Here it refers to Bishabha who was a prince and son of Nabhi and Meru.

(b) *Nabhi* [नभि]—Is a grandson of Priyavrata, son of Anidhra and father of Bishabha.

(c) *Merudevi* [मरुदेवी].—Is a daughter of Meru, wife of Nabhi and mother of Bishabha, who was an incarnation of Vishnu.

[CHIDHARA'S GLOSS—V. 13.]

1. This verse mentions about the Bishabha-incarnation.

2. *Vartma* [path].—This refers to the path of *Sannyāsa* which is followed by *Paramahansas*.

3. *Nabhi* [नभि]—is the son of Agnidhata. The Lord, with a view to point out to wise men the path aforesaid, manifested himself as Bishabha.

4. *Sarvāśramanamaskṛitaḥ* [which.....men].—The path referred to in the text is very good, so much so that men belonging to all *Āśrama* (q. v. p. 70) look upon it with respect. The *Āśrama* here means the last order of human life, that is to say, the *Sannyāsa*.

O Brāhmaṇa, being solicited by the sages, the ninth form of Pṛithu (a) was assumed. This (Pṛithu) milked out herbs (and other objects) (b) from earth. Therefore, this (incarnation) is the most pleasant (c). 14.

(a) *Pṛithu* [पृथु].—The most celebrated character of this name was the son of Vena. He was created by friction from the right arm of his dead father. He was resplendent in form like the blazing deity of fire. All beings of this world rejoiced at the birth of Pṛithu. His father Vena was also delivered from the region of torment called *Pai* by reason of Pṛithu's birth. He was invested by the gods with dominion all over the world. It was he who relieved the people of this earth whom his father had oppressed. The inhabitants of this world were suffering from famine and complained for want of vegetation and scarcity of edible fruits and plants. Pṛithu removed their want by threatening earth with his divine bow, *Ajagava*, and his promise, to supply mankind with all necessities of life, was extorted to the greatest good of human race.

(b) *Ośadhīḥ* [herbs (and other objects)].—See *Chidhara*, 3.

(c) *Uçattamaḥ* [the most pleasant].—See *Chidhara*, 4.

[CHIDHARA'S GLOSS—V. 14.]

1. This verse states about the Pṛithu-incarnation.

2. *Pāṛthivamūṣpuk* [the form of Pṛithu].—Kingly form. In some of the books the word *Pāṛthava* (पार्थव) is found. There it means body or form relating to Pṛithu.

3. *Ośadhīḥ* [herbs (and other objects)].—It includes every kind of object. The Lord had milked out all objects from the earth.

4. *Uçattamaḥ* [the most pleasant].—Oh Brāhmaṇa, because the Lord has milked out the objects from earth, therefore, this incarnation is very pleasant.

[ŚIVA GOVAMIN'S GLOSS—VV. 11, 12, 13, 14.]

It will appear from the contents of the Fourth and other books that Atri asked in clear language that he should have a son like Vishnu. But Anasūyā, the wife of Atri, wished to have the Supreme Lord Himself as her son.

The *Brahmāṇḍa Purāṇa* supports this view. In the story of *Paṭibrahā* of the said book the following will be found :

After saluting Brahmā, Īṣa (Çiva) and Keçava, Anasūyā said, O gods, if Ye are pleased (with me), and if I have also become fit for your benediction, then do Ye (who are) gracious, accept my sonship. *

This refers to the incarnation of Vishnu

That Lord assumed the form of a Fish (*a*) during the Deluge (*b*) relating to *Chākshusha* (Manu) (*c*) and preserved (*d*) *Vaivasvata* Manu (*e*) by placing him on the ship-like earth (*f*). ¹⁵

(*a*) 1. *Mātsyag-Rūpam* [the form of a Fish].—This refers to the Fish-incarnation. Although, according to the order in which the other manifestations are mentioned, it is stated here as the Tenth, yet in reality, it is the First incarnation of Vishnu.

[THE REASON FOR THE INCARNATION.]

2. It will be found in subsequent book of the *Çrīmadbhāgavata* that Haya-grīva a mighty demon stole the *Vedas* from the side of Brahmā, who had fallen asleep after the end of the last mundane age. Vishnu, who saw the act of the demon, wanted to slay him, and for this purpose he assumed the form of a very small fish. Satyavratā, a royal sage by his penance attained the rank of a Manu. The small fish mentioned above glided into the hands of the sage when he was making his ablution in a river. Satyavratā was about to set the fish at liberty, when it requested him not to do so as it might be exposed to danger of being devoured by larger fish in the river. The sage complied with such request and placed it in his water-jar. In one night it became extraordinarily large and on being requested by it, the fish was transferred to a pond, but the pond soon became too small for it. Satyavratā, the Manu, had to change its abode from smaller to a larger one, and ultimately the fish was removed to the ocean.

[THE FISH DISCLOSED AS VISHNU.]

3. Manu Satyavratā found it out at last that the fish was none but Nārāyaṇa or Vishnu Himself. On his adoring the deity, the latter revealed to him about the impending deluge which would destroy the world. Vishnu in the piscatory shape advised him to take shelter on board a ship that would appear before him.

* अत्रैवात्र त्रयीयत्ना ईवान् प्रसेदयिष्यान् । नूनं यदि प्रपन्ना मे वरादां यदि वाचकम् ।
प्रपदाभिपुङ्गाः सर्वे नम पुनस्तुतिष्वपि ।

[THE DELUGE—MANU AND SEEDS OF CREATION SAVED.]

4. When the time had arrived, Manu embarked on board the ship together with seven sages and took with him all the plants and seeds of all created things. The deluge covered all over the surface of the earth. Vishnu as a golden fish 10,000 miles long, with a single horn, to which Manu attached the vessel. Vishnu's serpent served as a cord for such purpose. Manu received instruction on the philosophical doctrines and the science of the Supreme spirit at the time when the vessel was floating on the ocean. The demon Hayagrīva was killed after the subsidence of the Deluge.

[THE VEDAS RECOVERED.]

5. The stolen *Vedas* are restored to Brahmā. They were also taught to Manu Satyavrata, when in the present mundane age, he was born under the name of Ṣṛaddhadeva, as the son of Vivasvata.

[THE DETAILS IN THE MATSYA PURANA.]

6. A fuller account will be found in the *Matsya Purāṇa*, in which the details as regards the creation, the patriarch, progenitors, royal dynasties, the duties of the different orders and other several descriptions common to all the *Purāṇas* are given in profusion as well as the instruction imparted to Manu by the Fish-deity when the vessel was floating.

[SOME DIVERGENCE IN THE MAHABHARATA.]

7. In the *Mahābhārata*, however, there is some important divergence in the narrative, described above. It has no reference to Hayagrīva as in the *Bhāgavata* and other *Purāṇas* or the instruction given by the Fish-deity. Besides, according to *Mahābhārata*, the fish is not a personification of Vishnu but of Brahmā. Unlike the *Purāṇas*, it also contains a statement that the deluge happens in the present mundane age, under the reign of the Manu, who is the son of Vivasvata.

[IN ŚATAPATHA BRAHMANA.]

8. In the *Śatapatha Brāhmaṇa* of the white Yajur-veda, a legend about fish will be found ; but there the fish does not represent any special deity, and the legend itself has only reference to the performance of certain sacrificial ceremonies. See *Ṣṛidhara*, 1.

(b) *Udāhṛt-Saṃplāve* [during the Deluge]—See *Ṣṛidhara*, 3.

(c) *Chākshusha* [relating to Chākshusha (Manu)].—He was the Manu of the sixth Manvantara. He as well as other Manus are sons of Manu Svayambhuva. According to other authorities, he was the son of Chākshusha. He is also said to be a son of Bīpu and Vrihati. It appears from the *Mārkaṇḍeya Purāṇa* that he was a Kshatriya by birth. He was exchanged at his birth for the son of Vīranta Raja, and brought up as his prince. In his manhood the mystery was revealed. By his firm devotion to Brahmā, he became a Manu. In his former birth he sprang forth from the eye of Brahmā ; for this reason, he is called *Chākshusha* (from the eye, or eye-born) See *Ṣṛidhara*, 2 ; Garret p. 125.).

(d) *Apāt* [preserved]—See *Ṣṛidhara*, 5.

(e) *Vaiṣṇavatam Manuṁ* [वैष्णवतं मनुं].—The seventh Manu or Manu of the present period, as son of Vivasvata and brother of Yama (See *Çrīdhara*, 6.).

(f) *Mahimayāṁ Nāvi* [on the ship like earth]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS.—V. 15.]

1. This verse refers to the Fish-incarnation.
2. *Chākshuṣha* [relating to *Chākshuṣha* (Manu)]—In the *Manvantara* or term of *Chākshuṣha* Manu.
3. *Udāhi-Saṁplāve* [during the Deluge]—It refers to the 'sea-inundation' after the end of the term of *Chākshuṣha* Manu. Generally speaking there is no destruction after the end of each *Manvantara*, yet for some reason or other it is said 'during destruction, with reference to Mārkaṇḍeya' *
4. *Mahimayāṁ Nāvi* [on the ship-like earth].—Here the earth is likened to a boat or ship ; hence, it signifies on earth.
5. *Apāt* [preserved]—saved.
6. *Vaiṣṇavata* [वैष्णवत]—It is a future (then) name of Manu.

In the eleventh (incarnation) the Omnipotent (Lord) in the form of a Tortoise (a) held on his back the *Mandara* mountain (b) at the time when the gods and demons were churning the ocean. 16.

(a) *Kamātha Rāpeṇa* [in the form of a Tortoise].—This refers to the second manifestation of Viṣṇu as a *Kārma* (tortoise ; from *Kā* (कृ) implying reverse, *Urmī* (उर्मि) speed and affix *Acā* (अच्). It has been described in the *Purāṇas* that at a very remote period the gods felt that their powers were weakened. They became desirous of obtaining *Amṛita* (Ambrosia), which could strengthen their immortality. Being commanded by Viṣṇu, they, together with the demons, churned the milk-sea. The *Mandara* mountain was employed as a staff and Viṣṇu's serpent *Vāsuki* as the cord for attaining the object. The gods stood at the tail and the demons at the head of the serpent. Viṣṇu as tortoise-manifestation supported the mountain on his back. The ambrosia, with a variety of other things, was recovered from the sea of milk. A contest between the gods and demons was followed after the churning of the milk-sea in which the former became victorious (See *Çrīdhara*, 2.).

(b) *Mandarāchalam* [Mandara mountain].—The mountain which was used by the gods as a churning stick, at the churning of the sea of milk.

[ÇRĪDHARA'S GLOSS.—V. 16.]

1. This verse states about the Tortoise-incarnation.
2. *Kamātha* [Tortoise].—The Lord assumed the form of a tortoise in the eleventh incarnation.

Verily, the twelfth (incarnation) is regarding *Dhanvantari* (*a*), and the thirteenth (refers to the form of) (*b*) *Mohini* by which the damsel *Mohini* (*c*) having deluded others (demons), gave the gods to drink (Ambrosia). 17.

(*a*) *Dhanvantaram* [दधन्वन्तम्]—He was a sage sprung forth from the churning of the ocean, robed in white and holding in his hand the cup of *Amṛita* which was seized by the demons. He was a physician of the gods. In his subsequent birth, he is described as the son of *Dirghatama*. He had profound knowledge and taught *Āyur-Veda* (medical science) to the world. He received this *Veda* from *Brahmā* and revealed it to his pupil *Suśruta*. On account of his profound austerities, he was excepted from human infirmity (See *Ṣṛidhara*, 2.).

(*b*) *Trayodaçaṃ* [the thirteenth]—See *Ṣṛidhara*, 3.

(*c*) *Mohini* [मोहिनी]—Vishnu in a female form. The product of *Śiva's* union with *Mohini* was *Ayena*, the only male among the *Grāmya-Devatās* (See *Ṣṛidhara*, 4 ; and *Śiva*, 2.).

[*ṢṚIDHARA'S GLOSS—V. 17.*]

1. This verse refers to *Dhanvantari*-incarnation.

2. *Dhanvantaram* [regarding *Dhanvantari*]—This refers to the form of *Dhanvantari* (twelfth incarnation).

3. *Trayodaçaṃ* [the thirteenth]—This manifestation expresses the nature and deeds of the twelfth incarnation.

4. *Mohini* [मोहिनी]—In this form the Supreme Lord assumed the form of a charming damsel and deluded the demons, and by his *Dhanvantari*-form, he brought ambrosia from the milk-sea, and gave it to the gods to drink through *Mohini*.

[*ŚIVA GOŚVAMIN'S GLOSS—V. 17.*]

1. During the twelfth manifestation, Vishnu assumed the form of *Dhanvantari* and on the thirteenth, He became *Mohini*, and supplied the gods with Ambrosia.

2. *Mohini* [मोहिनी]—How did Vishnu supply the gods with *Amṛita* ?—By assuming the form of *Mohini*. In what manner ?—Deluding the demons and stealing it.

As the maker of a straw-mat (or straw-screen cuteth) the grass (*a*) (so) in the fourteenth (incarnation, the Supreme Being) assuming the form of Man-lion (*b*), tore off, by His nails (the heart of) (*c*) the mighty Prince of the Demons (*d*) (after placing him) on His thigh. 18.

(a) *Ērakam* [the grass].—A sort of grass emollient and diluent properties. In the *Mushala Purāṇa* of the *Mahābhārata*, the grass when plucked by Kṛishṇa and his family turned to clubs (See *Çrīdhara*, 2.).

(b) *Nārasiṃham* [form of Man-lion].—Belating to Man-lion *Avatāra*, Viṣṇu descended on earth to punish Hiranyakaṣipu for his insolence and cruelty. This is the fourth incarnation of Viṣṇu. Jaya and Vijaya were the door-keepers of Viṣṇu's paradise. They insulted some sages who claimed admission to the paradise of Viṣṇu and the result was that both the door-keepers lost their position in heaven and had to come again on earth as mortals. They became the sons of Kaṣyapa and Diti, under the names of Hiranyakaṣipu and Hiranyakaha; the latter was killed by the *Varāha Avatāra* (See p. 125.) and the former Hiranya-kaṣipu became a cruel, tyrannical and unjust monarch. He tortured his son Prahlāda, on account of his devotion to Viṣṇu. The demon king's insolence reached its highest pitch, so much so that he wanted to be adored by men as a god. Any person, who would not comply with such request, was ordered to be slain. His son Prahlāda is the greatest sufferer. At last when he did not cease to adore Viṣṇu and insisted that the Supreme Lord is everywhere and in every thing, Hiranya-kaṣipu said, if such was the case why could not Prahlāda show Viṣṇu to his father. Hiranya-kaṣipu also wanted to know whether Viṣṇu could be found in the column of the hall where he was standing. The pious son of the demon prince answered in the affirmative. On this Hiranya-kaṣipu kicked the column aforesaid, when Viṣṇu in the form of half-man and half-lion appeared before the demon and slew him at once.

(c) The words 'the heart of' is inserted according to Bālaprabodhini gloss,

(d) *Daiyendra* [Prince of the demons].—It signifies Hiranyakaṣipu.

[ÇRĪDHARA'S GLOSS—V. 18.]

1. This verse relates about the Man-lion-incarnation.

2. *Ērakam* [the grass].—A kind of grass without any knot.

In the fifteenth (incarnation) having assumed the form of a Dwarf (a), (He) went to (attend) the sacrifice of *Bali* (b) being desirous of recovering the three-worlds (d) and having asked for three paces (of land). 19.

(a) *Vamaṇam* [the form of a Dwarf].—This refers to the Dwarf-incarnation, which is the fifth of the descents of Viṣṇu. It was undertaken to humble the pride of the demon Bali who had acquired dominion over the three-worlds. The germ of the narrative of this incarnation seems to be contained in the *Çatapatha Brāhmaṇa* (I. 2, 5, 1.). The later legend is given in the *Rāmāyaṇa* (I. 31, 2.). Viṣṇu, at the request of the gods, was born as a dwarf. He was the son of Kaṣyapa by Aditi. He applied in disguise to king Bali for alms, who promised to give *Vamaṇa* whatever the latter would ask for. The dwarf solicited as much space as he could step over at three steps. When Bali, the king of the demons acceded

to the prayer of the dwarf, the latter began to expand his body to such a dimension as to stride with one pace over the earth, the next over the intermediate world and with the last over the heavens. Bali did not recede from his promise, although fallen from his position as the possessor of the three-worlds. Vishnu was greatly pleased with the demon-king Bali for righteousness in sticking to the promise made by him and directed him to live for a time in one of the most delightful places in the lower region, assuring Bali that he should be born as Indra during the term of eighth Manu (*See also Çrīdhara, 2.*).

(b) Bali (बलि)—or Mahā-Bali was a demon king of *Mahabalapura* and the son of Virochana. He acquired dominion over the three-worlds. His arrogance rose so high that he had neglected the usual adoration of and respect to the deities. Vishnu with a view to curb the demon chief's pride, assumed the form of a dwarf as above described and recovered the three-worlds from him. But for other good qualities of the demon-king, he was made king of the lower region, with a promise that he should be restored to power of Indra during the term of the eighth Manu. (Cf. Bk. V.).

(c) *Pratyadituh* [being desirous of recovering]—*See Çrīdhara, 2.*

(d) *Tripiṣṭapam* [Three-worlds]—It includes, earth, sky, and heaven.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. This verse states about the Dwarf-incarnation.

2. *Vāmanam* [the form of a Dwarf]—Vishnu curbs the pride of wicked men, therefore, He is called Dwarf; or the word means short.

3. *Pratyadituh* [being desirous of recovering]—With a desire to take it away from the person in possession (Bali).

In the sixteenth (a) incarnation (b), being enraged at the hostility of the princes towards the Brāhmanas, He made the world devoid of warrior class for thrice seven times (c). 20.

(a) *Shodāṣame* [In the sixteenth]—*See Çrīdhara, 2. v. 6, p. 123.*

(b) *Avatāre* [in incarnation]—*Paraçurāma* (पराशुराम) incarnation is meant. [The word is derived from *Paraṣu* (पराशु an axe) and *Rama* (राम) who delights in].—He was a hero, demi-god of the *Treta-Yuga* (second age) and the sixth descent of Vishnu. He belonged to the epic period. His father was the Brāhmana sage Jamadagni, but his mother was Renukā who belonged to the Kshatriya class. According to the Hindu idea, he was not a Brāhmana. He, however, espoused the cause of the priestly caste and afterwards became a sage. It is said, his mother committed a sin and his father Jamadagni commanded his sons to put her to death. When all his elder brothers refused to obey the command of his father, the youngest Paraçurāma finished his mother by his axe, showing to the world that he values duty over mere feeling, and for such act he was rewarded with the gift of invincibility. King Kārtavīrya was killed by him.

as the former forcibly took away the *Kāmadhenu* (the divine cow always producing milk) belonging to Jamadagni. The cow was also recovered, but during Paraśurama's absence, the hermitage of Jamadagni was attacked by the sons of the slain king and the unresisting sage was killed. On Paraśurama's return to the place, seeing what had happened, he performed his father's funeral and took a vow that he would extirpate the warrior caste from the world, and for twenty-one times he did extirpate the Kshatriyas (Cf. Bx. II. c. 7, v. 22).

(c) *Triṣ-Sapta-Kṛitāḥ* [for thrice seven times]—See *Çṛidhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 20.]

1. This verse describes about the Paraśurama-incarnation.

2. *Triṣ-Sapta-Kṛitāḥ* [for thrice seven times]—Three multiplied by seven, that is to say, twenty-one times.

Afterwards, in the seventeenth incarnation (a), being born of *Satyavati* (b) by *Parāçara* (c), and seeing that men are less intellectual (d), he (divided) the tree of the *Vedas* (e) into branches. 21.

(a) *Sapta-Daśe* [in the seventeenth incarnation]—This refers to Vyāsa. (See *Dvaipāyana*, pp. 46-47 ; *Çṛidhara*, 1, of this verse ; and *Çṛidhara*, 3, v. 6. p. 123.).

(b) *Satynvati* [सत्यवती]—Name of the wife of Parāçara and mother of Vyāsa.

(c) *Parāçara* [पराशर— from *Para* (पर) best, *Çri* (श्री) to complete, with *Āg* (आङ्) prefix, and *Al* (अल्) affix]—was the son of Çakti grandson of Vaçishta and father of Vyāsa. His father was killed by a *Rākṣasa*, and to avenge such an act, he determined to extirpate the whole race of *Rākṣasa* by performing a great sacrifice.

Brahmā, however, dissuaded him from such an act by impressing on Parāçara that the death of his father was an unavoidable act of destiny.

He studied the *Viśṇu Purāṇa* from Pulastya, and afterwards related it to Maitreya for the benefit of mankind.

There is a diversity of opinion as regards the exact period when he appeared on earth. Mr. Bentley places him about 575 B. C (*Hindu Astronomy*) ; Buchan about 1300 B. C (*Genealogy of the Hindus*) ; and Wilford, 13, 19 B. C (*Asiatic Research*. IX, 87.).

(d) *Alpamedhasāḥ* [less intellectual]—Men became less intellectual (in the present age than the previous ones).

(e) See note (g) p. 10 ; and *Dvaipāyana* pp. 46-47.

[ÇRĪDHARA'S GLOSS—V. 21.]

1. This verse speaks about the Vyāsa-incarnation.

2. *Çaktāḥ* [branches]—seeing that the men are less intellectual, Vyāsa, out of grace towards mankind, divided the *Vedas* into parts.

After this (*a*), with a desire to perform the acts of gods, having received the kingship (*b*), (He) did acts of valour (such as) confining the ocean (by bridging it over) (*c*). 22.

(*a*) *Atahparaṃ* [After this]—In the eighteenth incarnation.

(*b*) *Naradevataṃ* [kingship]—See *Çrīdhara*, 2.

(*c*) *Samudranigrahādiniśtryyāñichakre* [did acts of valour...over]—1. This refers to the deeds performed by the Supreme Lord in His incarnation as Rāma—[Rāma, from *Ram* (रम) to sport ; and (क्व) affix].

[LINEAGE.]

2. He was the seventh incarnation of Viṣṇu, and son of Daśaratha, king of Ayodhyā. His descent on earth is indicated about the end of the *Tretā* age.

[PURPOSE OF THE INCARNATION.]

3. The object of this incarnation was to destroy the demons who infested the earth and specially Rāvaṇa, the king of Ceylon.

[EARLY CAREER AND MARRIAGE WITH SĪTA.]

4. In his early life he showed acts of valour by breaking the bow of Mahādeva, in the king Janaka's palace at Mithilā, and obtained in marriage, Sītā the daughter of the king.

[BANISHMENT FROM OUDH.]

5. In compliance with his father's promise to his step-mother Kaikeyī, he had to leave Ayodhyā with his wife Sītā and his half-brother Lakṣhaṇa. He had to assume the life of an ascetic and to migrate to the southern part of the Indian Peninsula.

[ABDUCTION OF SĪTA BY RĀVANA.]

6. Here his wife was carried off by Rāvaṇa, the demon king of Lankā (Ceylon). He is said to have bridged over the ocean between Rāmeṣvara and Lankā for the purpose of effecting his entrance into Ceylon.

[WAR WITH RĀVANA IN WHICH RĀVANA WAS KILLED.]

7. For the recovery of Sītā a great war ensued, in which, it is described, monkeys, headed by Hanūmāna, espoused Rāma's cause and fought many a battle with Rāvaṇa and his followers, which ultimately resulted in the death of the former, and the recovery of Sītā was effected.

[RĀMA'S RETURN TO OUDH.]

8. After a period of fourteen years' nomad life, he returned to Ayodhyā and was installed as a sovereign to the throne which was vacant after the demise of his father, Daśaratha.

[ŚRĪDHARA'S GLOSS—V. 22.]

1. Rāma-incarnation is described in this verse.
2. *Naradevatvam* [kingship]—The Supreme Lord assumed the kingly form under the name of Rāghava.

In the nineteenth and the twentieth incarnations (*a*), having received (assumed) the two forms named *Rāma* (*b*) and *Kṛishṇa* (*c*) in the family of *Vṛishṇi* (*d*), the glorious Lord lessened the burden of (this) earth. 23.

(*a*) *Ekonavīṃṣe-Viṃśatime* [in the nineteenth and twentieth incarnations]—See *Śrīdhara*, 1 ; and *Śrīdhara*, 3, v. 6 ; p. 123.

(*b*) *Rāma* [राम]—See *Śrīdhara*, 2 ; and *Balarāma*, pp. 39-40.

(*c*) *Kṛishṇa* [कृष्ण]—See *Śrīdhara*, 2 ; and pp. 41-45.

(*d*) *Vṛishṇi* [in the family of *Vṛishṇi*]—*Vṛishṇi* is the name of the descendant of *Yadu* and ancestor of *Kṛishṇa*.

[ŚRĪDHARA'S GLOSS—V. 23.]

1. This verse refers to *Balarāma* and *Kṛishṇa* incarnations.
2. *Rāmakṛishṇau-iti-janmani-prāpya* [having received...*Kṛishṇa*]—(literally means) having received two births, namely, that of *Balarāma* and *Kṛishṇa* respectively.

Afterwards, when the *Kali* Age will fully come to pass, with a view to bewilder completely the hater of gods, He will under the name of *Buddha* (*a*) become the son of *Anjana*, in *Behar* (*Gayā*). 24.

[ETYMOLOGY AND SIGNIFICATION.]

(*a*) 1. *Buddha* [बुद्ध from बुद् to know ; and ण affix].—A generic name for the deified teachers of the *Bauddha* sect, amongst whom numerous *Buddhas* are reckoned ; the name is here especially applied to the ninth incarnation of *Vishṇu*. The term is often confounded, but improperly, with *Jina*.

'He, who meditates upon, is called *Buddha*.'*

'He, who has wide intellect, is termed *Buddha*.'†

He is called *Tathāgata*, because he graciously used to call at every place and on person for the performance of some act of benefit wherever he was required for it. ‡

* आसतीति बुद्धः ।

† प्रबुद्धबुद्धि-बोधाया बुद्धः ।

‡ यथा यथा यथा क्लृप्तं विधेयं तथा तथा कीदृशि नतः जगद्गुरुः ।

आत्मन्तुला कीच-विमुक्त-रीता दानादिभिक्षेन तथावतीत्यर्थः ।

[THE ORIGIN OF THE NAME OF ÇAKYA SINHA.]

2. Buddha is called Çakya Sinha. It is said that some princes of the Ikshaku clan were banished by their father from his state. They went to the hermitage of sage Kapila, lived in the forest of Çaka-tree, and became disciple of Gautama. The following will be found in the *Sundrananda-charita* :—

They were called 'Çakya' because they lived in an abode covered with Çaka-trees. *

Buddha descended from such a family, hence he got the name of Çakya-sinha. Buddha was his subsequent name, which literally means 'one who is perfectly enlightened', the wise.

[HIS BIRTH AND FAMILY.]

3. He was born at Kapilavastu, a city and kingdom at the foot of the mountains of Nepal. His father Çuddhodhana was the king of that part of the country. His mother Māyā-devī was also from a royal family, being the daughter of king Suprabuddha. His mother died seven days after his birth, but the child grew up most amiable and accomplished, under the affectionate care of his maternal aunt. He always felt happy to meditate alone in the shadows of the deep forest. With a view to divert his mind from such a propensity, his father accomplished his marriage with the princess Gopā, the daughter of Dandapāni. But the marriage-life did not effect any change in his meditative proclivity.

[THREE EVENTS OF HIS LIFE, WHICH LED TO HIS
RENUNCIATION OF SECULAR AFFAIR.]

4. The three ordinary events of his life confirmed him in his belief that all earthly matters are void.

5. One day, having met on the road an old, broken, and decrepit man, he said to his coachman : 'Alas ! are creatures so ignorant, so weak and foolish, as to be proud of the youth by which they are intoxicated, not seeing the old age which awaits them ? As for me, I go away. Coachman, turn my chariot quickly. What am I,—a mere prey of old age,—what have I to do with pleasure ?'

6. On another occasion, seeing a person suffering from illness, the prince exclaimed, 'Alas ! Health is but the sport of a dream, and the fear of suffering must take this frightful form.'

7. Seeing a dead body, on the next occasion, he said, 'Oh ! Woe to youth, which must be destroyed by old age ! Woe to health, which must be destroyed by so many diseases ! Woe to this life, which remains so short a time ! There were no old age, no disease, no death, if those could be made captive forever ! Let us turn back (addressing his coachman he continued), "I must think how to accomplish deliverance."

* भावद्वय-प्रविष्टत्वं तस्य वक्तव्यं मन्त्रिभिः ।

व्यासिद्वाह-वैष्णवी मुनि व्यासा इति युक्तम् ॥

8. On finding a mendicant on his way, he said : 'The life of a devotee has always been praised by the wise. It will be my refuge and the refuge of all other creatures.

9. He returned to his place and informed his father and wife about his intention to renounce the secular affairs, and one night he left home forever. The place, where he had separated himself from his servant, was marked by a monument which was seen by Hionen-Tsang (II, 330) at the edge of a large forest, on his road to Kuçinagara, a city now in ruins.

[HIS TRAVELS, STUDY, AND MEDITATION.]

10. Afterwards, he visited several monasteries and became student to many learned Brāhmaṇas. He found no road to salvation. He came to the conclusion that neither the doctrines nor the austerities of the Brāhmaṇas were of any avail for accomplishing the deliverance of man, and freeing him from the fear of old age, disease and death. After long meditation, he arrived at that true knowledge which discloses the cause, and thereby destroys the fear of all changes inherent in life. It was from this time he became a religious reformer. He visited Bonares, where he got, by degrees, many followers.

[HIS REFORMATION.]

11. He is said to have entered on his mission in the district of Magadha or Behar about the year 528 B. C., and to have died at Kuçinagara in Oudh in the year 543. B. C. There are altogether twenty-four Buddhas of the past. Çākya Muni or Gautama is the last one or the Buddha of the present cycle, who is regarded as the ninth incarnation of Viṣṇu. The northern Buddhists say that six other Buddhas have preceded by six others ; but some enumerate four.

The leading doctrines of the Baudha religion have been summarised in pp. 60-64.

Afterwards, at the twilight of the Age (*a*) (when) the kings become a little less than robbers, this Lord of the World, named *Kalki* (*b*), will be born (in the house) of *Viṣṇuṇyaças*. (*c*). 25.

(*a*) *Yuga-sandhyāyām* [at the twilight of the Age]—1. *Yuga* [युग]—an age of the world, or long mundane period of years (of which there are four), namely (1) *Kṛita* or *Satya* ; (2) *Tretā*, (3) *Dvāpara*, (4) *Kālī* ; of which the first three have already expired, while the *Kālī* is that in which the present generation is supposed to live.

(1) *Kṛita* (कृत) or *Satya* (सत्य) consists of 4000 divine years, with 400 for each twilight ;

(2) *Tretā* (त्रेता) comprises 3000 divine years, with 300 for each twilight ;

(3) *Dvāpara* (द्वापर) includes the next succeeding 2000 of the said years, with 200 for each twilight ; and

(4) *Kali* (कालि) consists of 1000 divine years, with 100 for each twilight.

2. A divine year is equal to 300 years of men.

3. The four ages comprise respectively 1728000; 1296000; 864000 and 432000.

4. *Mahâyuga* (महायुग great-age) is the aggregate of the four ages which comes to 4320000 years.

5. The regularly descending numbers in the above series represent a corresponding physical and moral deterioration in those who live during each age.

6. The present or *Kali* age is the worst; which is supposed to have commenced 3101 or 3102 years B. C.

7. *Sandhyâyam* [संध्ययम]—is the period which precedes each of the four ages above named (See *Ītadhara*, 2.).

(b) *Kalki* [कल्कि from *Kal* (काल) to count, and *Ki* (कि) affix]—is the tenth or last descent of Vishnu, in the four ages of *Kalpa*. He is to be born near the close of the present age, when all, whose minds are polluted with sin, shall be destroyed, and righteousness of the world be re-established on earth. (See *Kali* pp. 33-34.).

(c) *Vishnu-yaga*, (विश्वयज्ञ), son of Brahmayaça, and father of *Kali*.

[ĀRIDHARA'S GLOSS—V. 25.]

1. The *Kalki*-incarnation is spoken of here.

2. *Yuga-Sandhyâyam* [at the twilight of the Age]—at the end of *Kali*-age.

(O) *Brahmanas*, as from an inexhaustible (a) lake thousands and thousands of rivulets (b) (arise, so) from *Hari*, the Treasure-house of Goodness (c), numberless incarnations certainly (come to) exist. 26.

(a) *Avidasinah* [inexhaustible].—It refers to a lake which is inexhaustible.

(b) *Kulyak* [rivulets]—See *Iva*, 1.

(c) *Sattva-Nidhah* [Treasure-house of Goodness].—It is a compound word consisting of *Sattva* and *Nidhi* (निधि), a place where anything is laid or deposited, a receptacle. Sometimes *Nidhi* alone stands for 'the ocean.' It signifies also a place for storing up, a store-house, treasury, granary, &c., (figuratively) a treasure-house of good qualities, a man endowed with many good qualities, any collection of treasure belonging to Kuvera, the nine of which are enumerated, viz.—*Padma*, *Mahā-padma*, *Gaṇḍha*, *Makara*, *Kachchapa*, *Mukunda*, *Nanda*, *Nila*, and *Kharva*. The nature of these is not exactly defined, though some of them appear to be precious gems. According to the *Tāntrika* system, they are personified and worshipped as demi-gods attendant either upon Kuvera or upon Lakshmi, the goddess of prosperity. The figurative meaning has been adopted in translating the text. But it is not inappropriate to translate '*Sattva-nidhā*' as follows :—'Ocean of Goodness'.

[ÇRĪDHARA'S GLOSS—V. 26.]

1. This verse refers to the incarnations, which have not been specially mentioned in this chapter, and it shows, by example, that the manifestations of the Supreme Being, are innumerable.

[JĪVA GOŚVAMIN'S GLOSS—V. 26.]

1. *Kuṇḍā* [rivulets].—The small rivers, which are of inexhaustible character like their source, the unceasing lake. (The Supreme Being is compared to an inexhaustible lake and the different incarnations to numerous rivers.).

[PECULIARITY OF DIFFERENT INCARNATIONS.]

2. The incarnations of Sanat-kumāra and his brother, and Nārada, &c., are the manifestations of the Lord's parts, expressive of the powers of knowledge and devotion. The Pṛithu and other incarnations were his parts, expressive of the power of his actions. In some places, Lord appeared as the direct manifestation of Himself, such as the Boar-incarnation.

[DISTINCTION BETWEEN THE SUPREME LORD AND HIS INCARNATING PARTS.]

3. The difference, between Bhagavāna Himself and his parts, is significant. The Supreme Lord by his divine will can manifest his power everywhere without any interruption ; but as regards his parts, though they are direct manifestations of the Supreme Lord, yet they cannot show their powers, at their free will, in all places and at all times. They can only manifest such powers on a particular place for the purpose of performing some particular deeds.

Sages (*a*), *Manus* (*b*), gods, and most powerful sons of Manu, with *Prajāpatis* (*c*), are all declared to be the parts of *Hari*. 27.

(*a*) *Rishayah* [Sages]—singers of sacred hymns, inspired poets or sages, persons who invoked the deities in rhythmical speech or song, especially in song of a sacred character, for instance, the ancient hymn-singers Kutsa, Atri, Roha, Agastya, Kuṇḍika, Vasiṣṭha, Vyaṣṭa, who were regarded by later generations as patriarchal sages or saints. These *Rishis* constitute a peculiar class of beings in the early mythical system, as distinct from gods, men, *Asuras*, &c. They were seers to whom the *Vedic* hymns were revealed.

(*b*) *Manavaḥ* [Manus]—The name Manu is especially applied to fourteen successive mythical progenitors and sovereigns of the earth, described in the code of Manu I. 63, and in the later mythology as creating and supporting this world of moving and stationary beings through successive *Antaras* or long periods of time. Svāyambhuva, who sprang from Svayambhu, the self-existent, who, being identified with Brahmā, according to some authority, divided himself into persons, male and female, whence was produced *Virāj* and from him the first Manu, but according to other account Svāyambhuva converted himself at once into the first man called Manu Svāyambhuva and the first woman called Çata-Rūpā. The first Manu is the author of the *Manu-Saṁhitā* and a *Sātra* work on Kalpa or

Vedic ritual. He is sometimes called *Prajāpati* as well as *Hiranyagarbha* as son of *Hiranyagarbha*, and *Prachetas* as son of *Prachetas*. The next five *Manus* are mentioned in the following order :—*Svārochisha*, *Autami*, *Tāmasa*, *Raivata*, *Chākshusha*. The seventh *Manu*, called *Vaiṣvata*, sun-born, is the *Manu* of the present period. He is held to be the son of *Vivasvata* or the sun, who according to *Rāmāyaṇa* 11. 110, 6, was the son of *Kaśyapa*, *Marichi*'s son, who is, in turn, described as proceeding directly from *Brahmā*. The seventh *Vaiṣvata* *Manu*, called *Satyavrata*, is regarded as the progenitor of the present living beings. Like *Noah* of the Old Testament, he was preserved from a great flood by the Fish-incarnation of *Viṣṇu*, but according to other opinion that of *Brahmā*. The other *Manus* yet to come, are as follows :—*Sāvarṇi* ; *Dakṣa-Sāvarṇi* ; *Brahma-Sāvarṇi* ; *Dharma-Sāvarṇi* ; *Rudra-Sāvarṇi* ; *Rauchya* or according to some, *Deva-Sāvarṇi* ; and *Bhautya* or *Indra-Sāvarṇi*.

[JĪVA GOSVAMĪN'S GLOSS—V. 27.]

1. This verse refers to Lord's *Vibhaktis* (superhuman power).
2. *Kālā* [part]—includes his *Vibhaktis*. It is expressive of lesser powers.

But *Kṛishṇa* (*a*) is the Supreme Being Himself (*b*). All (*c*) these parts and smaller parts (*d*) of the said Being make happy, from age to age, the Universe (when) disturbed by the enemies of *Indra* (*e*). 28.

(*a*) *Kṛishṇastu* [But *Kṛishṇa*]—See *Īva* 12 ; and pp. 41-44.

(*b*) *Kṛishṇas tsvayaṃ Bhagavāna* [But *Kṛishṇa* is the Supreme Being]—See *Īva*, 4.

(*c*) *Ēte* [All these]—See *Īva*, 2.

(*d*) *Aṃśa-kālā* [parts and smaller parts]—See *Īridhara*, 1 ; and *Īva*, 3.

(*e*) *Indrāri* [the enemies of *Indra*]—See *Īridhara*, 2.

[ĪRIDHARA'S GLOSS—V. 28.]

1. This verse explains in detail the peculiarity as regards parts and smaller parts of the Supreme Lord. Some of the incarnations are direct parts of God, whilst the smaller parts are expressing of His glory only. Of these, the fish and other incarnations, although omniscient and omnipotent, are to a certain extent expressive of knowledge, act, and power. *Kaumāra*, *Nārada* and other incarnations are manifestations both of parts and smaller parts of the Supreme Being. Power is inherent in *Prithu*-incarnation. But *Kṛishṇa* is the direct God Himself, in as much as all powers can be discovered fully in him.

2. *Indrāri* [the enemies of *Indra*]—*dāityas*, demons. The object of the incarnations is to remove the troubles of the Universe, when it is disturbed by the demons.

[JĪVA GOSVAMĪN'S GLOSS—V. 28.]

1. After ascertaining the Supreme Lord in his different forms, and recapitulating the purport of all that has been said regarding them, the actual character of the Supreme Lord is determined by this verse.

2. *Etā* [all these]—All that has been mentioned before.

3. *Aṅga-Kāṣa* [parts and smaller parts].—The particle *Ca* (च) is expressive of all those incarnations of the first named *Puruṣa*, whether specially mentioned or not. Of these, some are parts themselves, and are of two kinds, by reason of some of them being part of the Supreme Being, while others are considered as parts of parts. There are some, who are called parts, because they are entered into or possessed by the parts of the Supreme Being. There are others, who are called *Kāṣas* or smaller parts, expressive of his glory. It must be noted that He, who is described here as the twentieth incarnation, is the Supreme Being.

4. *Kṛishṇatu sayam Bhagavāna* [But Kṛishṇa is the Supreme Being Himself].—The sentence is expressive of the Supreme Lordship of Kṛishṇa, but does not indicate Kṛishṇaship of the Supreme Lord, because "that which is self evident, if not expressly mentioned, cannot be used, that is to say, presumed as existing."* The Supreme Lordship is attributed distinctly to Kṛishṇa, but not the Kṛishṇaship in the Supreme Being; therefore, the first-named Kṛishṇa is the Supreme Lord. When it is established that Kṛishṇa is the Supreme Being, then it is also to be accepted that he is the source of all incarnations; not because He is an emanation of the Supreme Lord or that Supreme Lordship is ascribed to Him, but because He is the Supreme Being Himself.

5. Is it not possible to doubt that, Kṛishṇa being mentioned in the chapter on *Avatāra*? No doubt such thing is possible; but it must not be forgotten that, when a doubt is entertained between the first and last sentences (propositions), the former is neutralized and the latter become stronger in effect. †

6. *Jīva Gosvāmin* then cites an example as regards the defect in the performance of the sacrifice named *Agni-Shtoma*. If the presiding priest, the chanter of the *Sāman-Veda*, is in any way debarred from taking part in the ceremony, then the sacrifice should be performed without giving any *Dakṣhiṇā* (fee). Again in case of absence of the *Pratihartā* (assistant priest), the said sacrifice should be performed by paying all which the inaugurator of the sacrifice possesses, in the shape of *Dakṣhiṇā*. When both the priests are unavailable, the penances of paying and not paying *Dakṣhiṇā* may be performed. But how is it possible to do two such contradictory things one and at the same time? Therefore the last one of paying all that the person possesses is ordained and should be preferred to the first mentioned one. ‡

Similarly the statement, made latterly that 'Supreme Lordship was not merely ascribed to Kṛishṇa' should be accepted as correct.

7. The text,—'But Kṛishṇa is Bhagavāna Himself,' also removes the doubt which might be entertained that Kṛishṇa is a mere emanation from the Supreme Being and not the Supreme Being Himself. The fact that he has been mentioned in the chapter on *Avatāra* cannot negative the force of the *Gruti* (patent expres-

* अनुवाचमनुक्तौ च न विवेकमुदीरयेत् ।

† दीर्घापर्ये पृथ्वदीर्घस्य मल्लतिवत् ।

‡ यमुद्राया निष्क्रियाददक्षिणेन श्वेदेन, यदि प्रतिहर्ता धर्मज्ञादक्षिणेन ।

sion) which is of superior authority over the description contained in the chapter on *Avatāras* in the *Śrīmadbhāgavata*.

8. In many chapters of the *Śrīmadbhāgavata*, it will be observed that the word 'Kṛishṇa' has been used to imply 'Bhagavat' (Supreme Lord). *

9. The reason of reckoning Kṛishṇa amongst the incarnations is this. The Supreme Being, in His real character, appeared in the sight of mankind, with a view to perform some superhuman deeds for the pleasure of His family members.

10. The *Brahma-Sūphita* says, 'I am adoring that primeval Govinda who being present in the forms of Rāma, &c, descended in various forms to this world ; and (directly) as 'Himself', he appeared in the shape of Kṛishṇa. ‡

So it will be seen that Kṛishṇa has been described here as the Supreme Being Himself.

11. On account of the companionship of Kṛishṇa, Balarāma is also not the part of the *Purusha* (but direct Supreme Being).

12. *Kṛishṇantu* [But Kṛishṇa].—The particle *tu* (तू, but) shows clearly the respective difference of the parts ; the smaller parts ; the *Purusha* ; and the Supreme Being.

He, who being purified, taketh (reciteth), with devotion, the mysteries (a) of births, becometh, completely released from the place of misery (b). 29.

(a) *Guhyaṃ* [mysteries].—It implies the extremely mysterious births.

(b) *Duḥkhagrāmāt* [from the place of misery].—From the world (from the 'vale of tears.')

[ŚRĪDHARA'S GLOSS—V. 29.]

1. This verse describes about the reward to be obtained for reciting and describing about the secrets of the Lord's advent on earth.

The Spirit (as distinct from the Supreme Lord) (a) is without any form and full of pure intelligence (b). This (grosser) body has surely been created in the Spirit by the Supreme Lord's attributes of illusion of which greatness is the first. 30.

(a) *Ātmanah* [The spirit (as distinct from the Supreme spirit)]—See *Śrīdhara*, 2.

(b) *Chit* [full.....intelligence]—full of knowledge.

[ŚRĪDHARA'S GLOSS—V. 30.]

1. It has been said in the previous verse that the result of reciting about the births of the Supreme Lord is the final emancipation. But how is it possible

* कृष्णस्य भगवान् स्वयम् ।

† राजादिस्तुतिषु कथा-निबन्धन विद्वत्प्राधान्यसाधकरीतिरुचयेति चिन्तम् ।

अथ, स्वयं कथयन्तं परमः पुमान् श्री गोविन्दमादिपुण्यं तन्मन्त्रं भजति ॥

for a being to attain the final beatitude when he has two kinds of bodies (subtile and grosser) ? This and four subsequent verses clear the point of doubt.

2. *Ātmanah* [The Spirit (as distinct from the Supreme Lord)]—The sentient being. The grosser body of such being is made of greatness, &c., which are the effects of God's illusion.

As clouds (are ascribed) to ether and earthly dust to air (by the ignorant), similarly the visibility (of human body) is ascribed to the Spectator (the Spirit) by persons without intellect. 31.

[ÇRĪDHARA'S GLOSS—V. 31.]

1. This verse shows how Spirit is regarded by ignorant persons who erroneously consider ether to be clouds and dusts, which float on air, are considered by them to be nothing but the air; similarly the mortal frame of the spirit is a mere imaginary creation of such persons.

2. *Dṛīyatvaṃ* [visibility].—It implies the human body which has the quality of visibility (The material body of the Spirit is merely a creation of the ignorant persons.).

From this (a) a different (b) body is ascribed, which is subtile (c) and not made up of material parts (such as hands, feet, &c.,) by reason of its being unseen and unheard (d). This body is the Spirit which is subject to repeated births (transmigration) (e). 32.

(a) *Ātāh* [from this].—Apart from the grosser body.

(b) *Param* [a different].—another form is ascribed.

(c) *Āvyakta* [subtile].—See Çrīdhara, 1.

(d) *Adṛiṣṭācṛuta* [unseen and unheard].—See Çrīdhara, 2.

(e) *Punarbhavaḥ* [subject to repeated births.....].—See Çrīdhara, 3.

[ÇRĪDHARA'S GLOSS—V. 32.]

1. *Āvyakta* [subtile].—*Sūkṣhma* body is meant. As it has no form, it is called subtile.

2. *Adṛiṣṭācṛuta* [unseen and unheard].—Why the subtile body has no form, because it has never been seen nor heard. That, which has form is perceptible by the senses, that is to say, it can be seen or heard; for example, men have form, they can be seen; although god Indra is not seen, yet his particulars can be heard, inasmuch as he has form. The subtile body is not like these.

3. *Punarbhavaḥ* [subject to repeated births.....].—What is the necessity of imagining a subtile body when the grosser body is sufficient for worldly enjoyments? The reason is that without a subtile body there is no possibility of transmigration.

When the two bodies, subtile and grosser, ascribed to the Spirit by ignorance, are removed, by the complete knowledge regarding the Spirit, then, for this reason, the Spirit becometh the knowledge-like (*a*) *Brahma*. (*b*). 32.

(*a*) *Darśanam* [knowledge-like]—See *Çrīdhara*, 2.

(*b*) *Brahma* [ब्रह्म]—See p. 64 note (*c*).

[ÇRĪDHARA'S GLOSS—V. 33.]

1. After describing the two conditions of the Spirit and refuting the fallacy regarding them, the divinity of the Spirit is described in this verse. When by true knowledge the idea, regarding the subtile and grosser bodies, is removed from the Spirit, then it becomes Supreme Spirit.

2. *Darśanam* [knowledge—(it qualifies *Brahma*)]—being like single or sole knowledge.

If this (*a*) divine (*b*) and sporting (*c*) Illusion (ignorance), becoming knowledge (*d*) is stopped, then the Perfect (Spirit) is surely to be exalted (*e*) in its own glory. The (wise men) know this. 34.

(*a*) *Eka* [this]—placed in the state of liberation from life.

(*b*) *Vaiśārādī* [divine]—See *Çrīdhara*, 2.

(*c*) *Dast* [sporting]—sporting in the circle of this world.

(*d*) *Matih* [knowledge]—See *Çrīdhara*, 3 ; and *Jīva*, 2.

(*e*) *Mahīyate* [exalted]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 34.]

1. How is it possible for the Spirit to attain divinity, when *Māyā* (illusion or ignorance) is in existence ? This verse explains the point at issue.

2. *Vaiśārādī* [divine]—*Vaiśārada* means omniscient God. That which relates to Him is called *Vaiśārādī* (divine).

3. *Matih* [knowledge]—As long as the ignorance covers the spirit, the former does not cease. But on the ignorance being converted into knowledge, the *Sat* (good) and *Asat* (bad) forms (that is subtile and grosser bodies), the two conditions of the Spirit, are burnt away, and like fire the Spirit shines by itself.

4. *Mahīyate* [exalted]—The spirit becoming perfect, shines forth in its own glory.

[JĪVA GOŚVAMIN'S GLOSS—V. 34.]

1. This verse refers to the communion with the Supreme Lord, which is the final liberation of the Spirit.

2. *Matih* [knowledge]—ignorance is like a door which leads to knowledge.

In this way, the wise men also describe (regarding) the births and deeds, hidden even in the *Vedas* (*a*), of the birthless (*b*) and inactive (*c*) Lord of the heart (*d*). 35.

(*a*) *Vedaguhyāni* [hidden even in the *Vedas*]—See *Jīva*, 3.

(*b*) *Ajanāśya* [the birthless]—he who is free from birth.

(*c*) *Akarttuh* [the inactive]—he who does not do anything.

(*d*) *Hṛīpateh* [Lord of the heart]—See *Çrīdhara*, 2 ; and *Jīva*, 2.

[ÇRĪDHARA'S GLOSS—V. 35.]

1. As the birth and action of the Spirit are illusive, similarly the births, and deeds of the Supreme Lord, are mere productions of illusion.

2. *Hṛīpateh* [Lord of the heart]—internal Being (the Supreme Lord.)

[JĪVA GOŚVAMIN'S GLOSS—V. 35.]

1. It has been shown in the previous verse that the Spirit after seeing the Lord, attains divinity. It has also been said in another verse that by praising and chanting about the mysteries regarding the Supreme Lord's birth, men attain final beatitude. If by seeing the Supreme Lord, a man be released from the miseries of re-birth and attain salvation, then how the latter statement that by praising, &c., a being also secures final emancipation, may be considered as correct? The present verse removes this doubt. It is by the cessation of ignorance, man can appreciate the Supreme Lord. Such appreciation is likened to wealth. The wise men know about the births and deeds of the Lord who has no natural birth.

2. *Hṛīpateh* [Lord of the heart]—It means He who is beyond all intellectual faculties.

3. *Vedaguhyāni* [hidden even in the *Vedas*]—Kṛiṣṇa Himself has said to Arjuna that all His births and deeds are supernatural. He, who knows them to be such, will be released after death from transmigration and reach the Lord. In the twelfth Book, Çuka and other sages giving up the adoration of Brahmā, evinced love for Kṛiṣṇa. Therefore, by following Kṛiṣṇa and meditating upon him, the miseries of this world are also destroyed ; and he can be felt and seen.

Verily, that independent Being, the Lord of the six attributes (senses) (*a*), concealed in all beings, and unerring in his diversions, createth, preserveth and destroyeth this Universe, and doth not become attached to it, but smelleth (*b*) it, with (senses) which has reference to the aggregate of six things (namely, desire, wrath, covetousness, bewilderment, pride, and envy) (*c*). 36.

(*a*) *Ṣaḍ-guṇeṣah* [the Lord of the six attributes (senses)]—Regulator of six sources.

(b) *Jighrati* [smelleth]—See *Çrīdhara*, 2.

(c) *Shāḍvargikaṃ* [with.....engy]—relating to the object of senses.

[*ÇRĪDHARA'S GLOSS—V. 36.*]

1. What is the difference between the Spirit and God ?—The difference is in God's unconcernedness in the objects of the Universe.

2. *Jighrati* [smelleth].—The Lord remains unconcerned in all the objects of creation, like a person who smells a thing from a distance.

Like creatures unable to understand the performance of an actor, no ignorant person of slow intellect (*a*) can learn in mind or words (*b*), by his skill (*c*) (in argument), the diversions (*d*) of the Creator (*e*) who fully expandeth his name and forms. 37.

(*a*) *Kumantshuk* [of slow intellect]—the persons who are less intellectual.

(*b*) *Vachobhik* [in...words]—See *Çrīdhara*, 2.

(*c*) *Nipunena* [by skill]—by skill in argument.

(*d*) *Uśh* [diversions]—*Līlās* or pastimes.

(*e*) *Dhatuh* [of Creator]—of God, the Regulator of the Universe.

[*ÇRĪDHARA'S GLOSS—V. 37.*]

1. What may be the object of the acts of the Supreme Lord in creating, &c., and enjoying the objects of creation ? This verse clears this point.

2. *Vachobhik* [in.....words].—This plural form is used according to the authority of the *Çruti*.

Being free from deceit (*a*), he, who continually obeying (*b*), adoreth (enjoyeth) the smell of His lotus-like feet, knoweth the road (that leadeth) to the great and extremely powerful Creator of all things, (who is) the Holder of Discus. 38.

(*a*) *Amāyaya* [being free from deceit]—See *Çrīdhara*, 2.

(*b*) *Anuvṛittya* [obeying]—favorably.

[*ÇRĪDHARA'S GLOSS—V. 38.*]

1. This verse shows how a true devotee can learn about the path that leads to the Supreme Being.

2. *Amāyaya* [being free from deceit]—not crooked (with simplicity).

Therefore, (*O*) Venerable ones, the blest are Ye, because by (question like) this, Ye have evinced towards *Vāsudeva*, the Lord of the whole Universe, unflinching state of mind (devotion) (*a*) by which the extremely painful transmigrations (*b*) do not (occur) again. 39.

(a) *Ātma-bhāvaṃ* [state of mind]—See *Śrīdhara*, 2.

(b) *Parivartitaḥ* [transmigration]—the stream of births and deaths.

[ŚRĪDHARA'S GLOSS—V. 39.]

1. The devout sages are complimented in this verse, because it is the true vataries who know about the divinity of God.

2. *Ātma-bhāvaṃ* [state of mind]—real feeling is evinced.

The glorious sage (a), for the greatest benefit (b) of the world, compiled this *Purāṇa*, named *Bhāgavatam* (which is) very greatly beneficial, full of the career of *Uttama-śloka*, (c) equal to the *Vedas* (d) and capable of bestowing Wealth (Religion, Enjoyment and Salvation). 40.

(a) *Ṛṣiḥ* [sage]—*Vedavyāsa* is meant here.

(b) *Nihgreyaśyū* [for the greatest benefit]—It signifies such benefit as could not be exceeded by anything else; hence, it implies salvation or final beatitude.

(c) *Uttamah-śloka-charitaṃ* [full of the career of *Uttama-śloka*].—full of *Kṛṣṇa's* career. See *Śrīdhara*, 2, p. 39.

(d) *Brahma-Saṁmitaṃ* [equal to the *Vedas*]—See *Śrīdhara*, 2.

[ŚRĪDHARA'S GLOSS—V. 40.]

1. This verse describes the sublime character of the *Śrīmadbhāgavata*.

2. *Brahma-saṁmitaṃ* [equal to the *Vedas*].—The *Vedas* are the greatest of all Scriptures and the *Śrīmadbhāgavata* is like them.

(He) taught that Scripture (a), fully compiled from the choicest matters of all the *Vedas* and histories, to his son (b), the most excellent of (men) (c). 41.

(a) *Tadidaṃ* [that Scripture]—Literally 'that this.' Here it refers to the Scripture *Śrīmadbhāgavata*.

(b) *Sutaṃ* [to his son]—*Çuka* is meant.

(c) *Ātmavaiśaṃ-varam* [the most excellent of (men)].—The best of prudent or wise men.

[JĪVA GOŚVAMIN'S GLOSS—V. 41:]

1. The preceptor *Çuka*, who had seen the Supreme Being, took the great *Purāṇa Śrīmadbhāgavata* containing the full account of God's diversions as a very useful Scripture. There is no doubt the *Śrīmadbhāgavata* relieves men from the troubles of this world. It is so much useful that even sages like *Çuka* found it beneficial for themselves. Therefore, it is described as compiled from all that is good in the *Vedas* and histories.

He (a), again, fully recited it to the great king *Parīkṣhit* (b), (who) being surrounded by the great sages on the bank of *Gangā*, (c) sat fasting to death (d). 42.

(a) *Sah* [He]—Çuka.

(b) *Parikshit* [परिकीर्त]—was the son of Abhimanyu and grandson of Arjuna. From the *Mahābhārata* it appears that after the destruction of the *Kauravas*, Parikshit was about to be killed in his mother's womb by Aqvathamā. He was, however, saved by Kṛishṇa's miracle. On the retirement of the Pāṇḍavas from the world, Yudhishtir abdicated the throne of Hastināpur to Parikshit and went to the forest for meditation. The King had incurred the displeasure of Çringi, by reason of the former insulting the latter's father, who was, absorbed in meditation in the forest, where the king went for sport. An imprecation was hurled against the king, who died of snake-bite. During the seven days, he was alive after the occurrence, he repaired to the banks of the Ganges, with gods and sages. Here Çuka recited the *Çrīmadbhāgavat* to the dying king.

(c) *Gangāyām* [on the bank of the Ganges]—River Ganges is meant here. Gangā was the daughter of Hemavat, the king of mountains. She was given to the gods. The first part of the *Rāmāyaṇa* has given, in detail, the origin of her coming down to earth as a holy river. King Sagara of Ayodhyā was engaged in horse-sacrifice. The horse was stolen and the sacrifice was left unaccomplished. Sagara sent his sons, sixty thousand in number, with a view to search the horse. After roaming over various places, they went to the Lower region, and found out the horse as well as Kapila Muni, absorbed in deep meditation. The sons of Sagara mistaking him for the stealer of the horse, were about to insult him, when they were burnt to ashes by a sudden glance of Kapila. After a long while, Sagara became anxious for his sons and sent his grandson Amṇumat in search of them. Amṇumat went to the *Pātāl* and found the ashes of Sagara's sons as well as the sacrificial horse. He wanted to pour water on the ashes, but was told by Kapila to put the holy water of the Gangā. Bhagīratha, the grandson of Amṇumat, by his long austerities propitiated Brahmā, who granted Bhagīratha's prayer to bring down Gangā on the Nether world, on condition that Çiva should also be induced to break the fall of waters; otherwise the earth would be washed away. Çiva was pleased with Bhagīratha's austerities, and agreed to receive the Ganges while gliding down to earth, but detained her in his hair. Bhagīratha, after further austerities, induced him to discharge the waters from his locks in seven streams, one of which followed Bhagīratha's chariot. On her way down to earth, she was drunk up by sage Jahnu, who, being pacified, discharged the sacred streams from his ears. The streams then followed Bhagīratha to the lower region and washed away the ashes of the Sagara's sons whose souls were thus released from further torment.

(d) *Prāya* [sat fasting to death]—See *Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V, 42.]

1. *Prāyopaviṣṭam* [sat fasting to death].—This is expressive of extreme moral apathy or renunciation. Parikshit was sitting on the bank of the Ganges and was abstaining from any food, until he died.

Now, in Kali-age, when Kṛishṇa hath gone to his abode (a), with Religion, Knowledge, &c., this *Purāṇa*

like sun (*b*), has arisen, for persons who have lost sight (of their intellectual eyes) (*c*). 43.

(*a*) *Dhāma* [abode]—place of eternal diversion.

(*b*) *Purāṇārkaḥ* [*Purāṇa*, like sun]—See *Jīva*, 3 ; and p. 31, note (*a*).

(*c*) *Nashita-Dṛiḍam* [for persons who have lost sight.....eyes]—See *Jīva*, 2.

[JIVA GOŚVAMIN'S GLOSS—V. 43.]

1. The *Çrīmadbhāgavata* is not like ordinary Scriptures. It is like the proxy of *Kṛishṇa*.

2. *Nashita-Dṛiḍam* [for persons who have lost sight...eyes].—From the different verses, it is already established that when *Kṛishṇa* retired to his heaven, religion as well as true knowledge vanished from earth and men became less intellectual.

3. *Purāṇārkaḥ* [*Purāṇa*, like sun]—For such men, this *Purāṇa* is like sun and not like lamp, as other Scriptures of less authority can be compared with. Like *Kṛishṇa*, the *Çrīmadbhāgavata* enlightens humanity with knowledge and religion, hence, it is considered as his proxy.

(*O*) *Brāhmaṇas*, being present there, by his grace, I also learnt it (*a*), in the same place, from the very glorious *Brāhmaṇa* Sage (*b*) who cited it, I—the same person—will (now) recite, according to my intellect, unto thee as I have learnt (the same). 44.

(*a*) *Adhyagamam* [learnt]—See *Çrīdhara*, 1.

(*b*) *Vipraṛsheḥ* [*Brāhmaṇa* sage]—*Çuka*. See p. 27.

It should be noticed that the *Rishis* or sages are divided into classes. Sometimes three orders of these are enumerated, namely, *Devarishis* (देवर्षि, divine sage), *Brahmarishis* (ब्रह्मर्षि, *Brāhmaṇa* sage) and *Rājarishis* (राजर्षि Royal sage). Sometimes the four more are added to this list —*Muharishis*, *Paramarishis*, *Çruṣṭarishis* and *Kāṇḍarishis*. *Çuka* belongs to the *Brahmarishi* class.

[ÇRĪDHARA'S GLOSS—V. 44.]

1. *Adhyagamam* [learnt]—O *Brāhmaṇas*, I have acquired the knowledge of the *Çrīmadbhāgavata* from the *Brāhmaṇa* sage. I will now describe the same fully to you according to my power.

FINIS OF THE THIRD CHAPTER, NAMED THE
MYSTERY OF BIRTHS, IN THIS STORY OF
NAIMIṢA IN THE FIRST BOOK, IN
THE ÇRIMADBHĀGAVATA, THE
GREAT PURĀṆA AND THE
VYĀSA'S TREATISE
OF THE SELF-DENY-
ING DEVO-
TEES.

CHAPTER IV.

(THE ARRIVAL OF NĀRADA.)

After fully complimenting *Sūta* (*a*) (who was) speaking, *Ṣaunaka* (*b*), the oldest amongst the sages, engaged in the long-extending sacrifice, the head of the family (*c*) and (who is) conversant with the *Rig-veda* (*d*), began to speak. ¹

(*a*) *Sūta* [सुत]—See p. 31. (*b*)

(*b*) *Ṣaunaka* [षौनका]—See p. 30, note (' *d* ').

(*c*) *Kulapatiḥ* [the head of the family,]—A Brahmana preceptor who maintains and teaches 10,000 students.

(*d*) *Rig-veda* [ऋग्वेद]—See notes under v. 20, of this chapter, Post.

[ŚRĪDHARA'S GLOSS—V. 1.]

1. This verse refers to the compliment tendered to *Sūta* who promised to describe about Hari's deeds, by the best of men in the assembly of sages. *Ṣaunaka* spoke on behalf of those present, the reason being that he was the oldest amongst them ; not only so, but being *Gaṇa-mukhya*, he, was the head of the race of sages and conversant with the *Rig-veda*.

Ṣaunaka said : (O) *Sūta* ! (O) *Sūta* ! (O) fortunate one ! (O) the best of speakers, do thou say unto us the holy narrative relating to the Supreme Being, which the glorious *Ṣuka* had said (described). ²

In what age, (in which) place, or for what purpose this was commenced ? (*a*) And instructed by whom, the sage *Kṛishṇadvaipāyana* (*b*) compiled the compendium ? ³

(*a*) *Kenaketunā* [for what purpose]—See *Śrīdhara*, 1.

(*b*) *Kṛishṇa* [कृष्णः]—See *Śrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 3.]

1. *Kenahetund* [for what purpose]—what is the reason for compiling the *Çrīmadbhāgavata* by the author of the *Mahābhārata* and other Scriptures ?
2. *Kṛishṇah* [कृष्णः]—signifies Kṛishṇadvaipāyana or Vyāsa.

His son (who is) a great (contemplative) saint, (who) looketh on all equally (a) (or who is wise in the knowledge regarding the Supreme Being), free from any difference (b), wakeful (c), and (endued with) mind devoted to one thing (d), appeareth as if, an indistinct and ignorant person. 4.

(a) *Samadrik* [.....who looketh on all (or who is wise in the knowledge regarding the Supreme Being)]—See *Çrīdhara*, 2.

(b) *Nirvikalpaka* [free from any difference]—See *Çrīdhara*, 3.

(c) *Unnidraḥ* [wakeful]—See *Çrīdhara*, 5.

(d) *Ekāntamatik* [(endued with) mind devoted to one thing]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 4.]

1. This and the next verse state that Çulka led the life of a self-denying devotee. He was quite free from the trammels of the worldly affairs.

2. *Samadrik* [.....who looketh on all equally (or who is wise in the knowledge regarding the Supreme Being)]—*Samam* (सम) means the Supreme Being. He who has seen the Lord is called *Samadrik*.

3. *Nirvikalpaka* [free from any difference]—devoid of any knowledge of distinction from one thing to another.

4. *Ekāntamatik* [(endued with) mind devoted to one thing]—endued with mind attached to one thing only.

5. *Unnidraḥ* [wakeful]—wakeful from the sleep of illusion. A votary, who has restrained his passions, remains wakeful in that condition which is right to all the (other) beings.

Seeing the sage (Vyāsa, who was) following his son, and although not denuded of clothing (a), the fairies fully wore, in blush, (their clothing), but (they) did not do so (by seeing) his (naked) son. Observing that strange sight (b), the sage asked the reason (to which), they (fairies) said (replied) 'thou hast the knowledge of distinguishing the difference between man and woman (c), but (thy) son, whose sight is pure, hath none (such knowledge.). 5.

(a) *Anagṇam* [not denuded of clothing]—See *Çrīdhara*, 2.

(b) *Chitraṁ vikṣhya* [Observing that strange sight]—The strange sight is



NO. 2. S. M. Datta's, Çrīmadbhāgavata]

VYĀSA—FAIRIES—ÇUKA.

[From the sketch of M. N. Chatterjee.

Seeing the sage (Vyāsa, who was) following his son, and although not denuded of clothing, the fairies fall

this that the fairies ought to have been bashful by seeing Vyāsa's youthful son Çuka and to dress themselves, but instead of doing so, they became bashful and put on their dress, by looking at his old father, Vyāsa who was properly dressed. This act of the fairies appeared to the old man very strange.

(c) *Śrīpura-bhida* [the knowledge of distinguishing the difference between man and woman]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 5.]

1. This verse shows in an extended manner that Çuka was such a devoted votary that he was quite unconcerned with the world, so much so, that he had no knowledge of distinction between man and woman. He renounced the secular affairs and went on travelling in a naked state. Vyāsa followed his son in search of him. The fairies, who were bathing in a stream adjacent to the road in Eve's dress, did not care to dress themselves when the youthful Çuka passed by that side, but with their usual bashfulness, they put on their clothing, when they found Vyāsa following his son.

2. *Anagatam* [not denuded of clothing]—This adjective qualifies Vyāsa, hence, it is apparent that Vyāsa's son Çuka was *Nagna* (without dress).

3. *Śrīpura-bhida* [the knowledge of distinguishing the difference between man and woman]—The power of seeing the difference between male and female.

Having (first) reached (a) *Kuru* and *Jāngala* (b) (afterwards), wandering about in the city bearing the name of elephant (c) how was he (then) known (d) by the citizens? 3.

(a) *Samprāptam* [having.....reached]—See *Çrīdhara*, 2.

(b) *Kuru-jāngala* [*Kuru* and *Jāngala*].—Names of places.

(c) *Gajasāhaya* [in the city bearing the name of elephant]—See *Çrīdhara*, 3.

Gajasāhaya or *Hastinā* (Delhi) is the name of the ancient capital of the Kurus, frequently mentioned in the *Mahābhārata*. From the description given in the *Viśvāṣ Purāṇa*, it appears that the great city was founded by Hastin. It was washed away by the Ganges during the reign of Nichakra, who, by reason of such occurrence, had to remove the seat of his government to Kaṇḍamvi and, at a latter period it was undermined by Balarāma.

(d) *Ālakṣitah* [was known]—See *Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 6.]

1. *Ālakṣitah* [was known]—Çuka was known by the citizens.

2. *Samprāptam* [having...reached]—(literally) having fully received these places; (figuratively) having reached them, (afterwards), Çuka went to Hastināpura.

3. *Gajasāhaya* [in the city bearing the name of elephant]—*Gaja* (गज) elephant, *Sāhaya* (साहाय) name. The city was built by a king named Hastin, hence this city bears his name and called Hastināpura.

(O) Venerable one, how did take place, with the sage (*a*), the conversation of the son of the Pāṇḍava (*b*) (who was a) royal sage, from which (arose) (*c*) this compendium (*d*) relating to Viṣṇu (*e*). 7.

(*a*) *Muninā* [with the sage]—with Çuka.

(*b*) *Pāṇḍavayaya* [of the son of the Pāṇḍava]—Parikṣit. See p. 159, (*b*).

(*c*) *Yatra* [from which]—See *Çrīdhara*, 1.

(*d*) *Çrutih* [compendium]—‘audition’, hearing ; that which was heard or revealed from the beginning, revelation, the *Veda* (that is to say) the sound eternally heard and so deferring from the *Smṛiti* or what is only remembered and handed down by human authors. See *Manu* II. 10. The word properly applies to works considered to have been revealed by a deity ; and therefore only to the *Mantra* and *Brāhmaṇa* portion of the *Vedas*, but often applied also to the *Upanishads* and other Vedic works. Here it means the *Çrīmadbhāgavata*—See *Çrīdhara*, 2.

(*e*) *Sātvatā* [relating to Viṣṇu]—*Sātvata* is the name of Viṣṇu, That which relates to him is called *Sātvatā*. There are four kinds of *Sātvatā*, namely *Uttāpaka*, *Samhātya*, *Samlāpa* and *Parivartaka*. See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 7.]

1. *Yatra* [from which]—from the conversation.

2. *Sātvatā* [relating to Viṣṇu]—relating to *Bhagavat*.

3. *Çrutih* [compendium]—The essence of the *Vedas*.

That highly fortunate (being) stayeth at the premises of house-holders (*a*), with a view to sanctify (*b*) their houses, only for (so short) a time as is necessary for milking a cow (*c*). 8.

(*a*) *Gṛihamedhina* [of house-holders]—*Gṛihamedhin* (गृहिमेदिन) implies to one who performs the domestic rites ; the married Brāhmaṇa who has a household ; the Brāhmaṇa in the second period of his religious life. Here it applies to all house-holders.

(*b*) *Tīrtikṣur-ban* [with a view to sanctify]—See *Çrīdhara*, 2.

(*c*) *Godohanamātram* [only.....cow]— " " 2.

[ÇRĪDHARA'S GLOSS—V. 8.]

1. Long time is necessary for expounding the *Çrīmadbhāgavata* ; but it was impossible for Çuka to stay at one place for a long time. The doubt is raised in this verse.

2. *Godohanamātram* [only.....cow]—It is very strange that the person can stay at the house of men, only for so short a time as is required for milking a cow, should be the expounder of the *Çrīmadbhāgavata*.

3. *Tṛtīkurbāṇ* [with a view to sanctify]—He did not stay there for the purpose of begging alms, but for purifying the householder's house.

(O) *Sūta*, the son of *Abhimanyu* (a) is stated to be the best of the Supreme Lord's votaries. Do thou say (describe) unto us (about) his most wonderful birth and deeds. 9.

(a) *Abhimanyusutaḥ* [son of Abhimanyu]—*Parīkṣhit*. See p. 159, (b).

[CRIDHARA'S GLOSS. V. 9.]

1. The character of *Parīkṣhit*, the person to whom the was cited, is also very wonderful. So the assembled sages requested *Sūta* to describe it. This and the subsequent four verses have mentioned about *Parīkṣhit*'s deeds.

For what reason also (a) that the Emperor (b) (who was) the enhancer of *Pāṇḍu* race's (c) honour, slighting the imperial happiness, sat fasting on the bank of the *Gangā* to death ? 10.

(a) *Vā* [also]—It is expressive of argument.

(b) *Samrāt* [Emperor]—*Chakravartin* or, a ruler, the wheels of whose chariot roll everywhere without obstruction.

(c) *Pāṇḍāṇḍaḥ* [of *Pāṇḍu* race's]—*Pāṇḍu*, the pale, was the second son of *Vyāsa* and *Ambālikā*, one of the widows of King *Vichitravirya*, and half-brother of *Dhṛitarāshtra*. He was the father of the five *Pāṇḍava* princes,—*Yudhishtira*, *Bhīma*, *Arjuna*, *Nakula* and *Sahadeva*. He married *Kuntī*, or *Prithā*, and sometime afterwards his uncle *Vishma*, wishing him to take a second wife, made an expedition to *Chalya*, king of *Madra*, and prevailed upon the latter to bestow his sister *Mādrī* upon *Pāṇḍu*, in exchange for his vast sums of money and jewels. But as *Pāṇḍu* had incurred a curse from a deer while it was shot, he was prevented from having progeny himself, and the *Pāṇḍava* princes were begotten respectively by the gods—*Dharma*, *Vāyu*, *Indra* and twin *Aśvinas*. He was a great warrior in his age. He was too much addicted to hunting and went with his two wives to the *Himālaya* mountains. It is said, while his sons were still children, *Pāṇḍu*, forgetting the imprecation of the sage whom he had killed in the form of a deer, ventured to embrace his wife *Mādrī*, and died in her arms. On his death, the queens *Kuntī* and *Mādrī* had a dispute for the honor of ascending the funeral pyre of the deceased king, which ended in with *Mādrī* burning herself with her husband's corpse. (for further information See *Indian Epic Poetry*, p. 92.). The word in the text includes the whole race, which descended from *Pāṇḍu* who was the grandaire of *Parīkṣhit*.

Ah! O (Sūta) (*a*) how that youthful and brave (sovereign), at whose foot-stool (*b*) the enemies used to prostrate, clearly for their own good, by bringing hoards of riches, wished to give up, with his life, the happiness which can be forsaken with the utmost difficulty ? ¹¹.

(*a*) *Anga* [O (Sūta)]—See *Çrīdhara*, 2.

(*b*) *Padaniketan* [at whose foot-stool]—See *Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 11.]

1. *Padaniketan* [at whose foot-stool]—the place on which feet were kept.

2. *Anga* [O (Sūta)]—(the word Sūta is not in the text but in rendering *Anga* (O) the word is added to keep up the continuity of the sentence and for better explaining the same.)

The persons whose greatest refuge is *Uttama-çloka* (*a*) live for the good (*b*), prosperity (*c*) and well-being (*d*) of other persons, but not for their own. What for such (a prince), though self-disparaged, gave up his mortal frame which was the refuge of others ? ¹².

(*a*) *Uttamah-çloka-parāyaṇah* [the persons.....is].—For the meaning of *Uttama-çloka* See p. 89, but inclusive of the word *Parāyaṇa*, it signifies the votaries of Vishnu.

(*b*) *Çiḍāya* [for good].—It refers to the happiness enjoyed by the votaries on account of following the path of devotion and instruction which leads to final beatitude. See *Çrīdhara*, 2.

(*c*) *Bhāvāya* [for prosperity].—It refers to the fruition of *Kāma* or enjoyment of worldly things. See *Çrīdhara*, 2.

(*d*) *Bhūtāya* [for well-being].—It refers to the well-being of man in the shape of worldly grandeur. See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 12.]

1. It may be asked what is the necessity of wealth, &c., of a self-disgusted person ? This verse removes the doubt.

2. *Çiḍāya* [for good]—for happiness (for salvation)

3. *Bhāvāya* [for prosperity]—(for obtaining enjoyment).

4. *Bhūtāya* [for well-being]—(for grandeur).

Now, do thou fully say unto us all those which thou hast seen asked. As regards the themes of discourse, we esteem thee to be conversant with all those that are beyond the *Vedas* (*a*). ¹³.

(a) *Cchhāndasāt-Anyatra* [beyond the *Vedas*].—See *Grādhara*, 2; and *Jīva*, 1.

[GRĀDHARA'S GLOSS—V. 13.]

1. Have the goodness to tell us, the sages said, all that we have asked you; because we consider you to be acquainted with all the Scriptures, except the *Vedas*, which Brāhmaṇas and other superior classes were privileged to study.

2. *Cchhāndasa* [the *Vedas*].—relating or belonging to the Vedic hymns, or applying or studying the holy text of the Vedic hymns.

[JĪVA GOVAMIN'S GLOSS—V. 13.]

1, *Cchhāndasāt-Anyatra* [beyond the *Vedas*].—This is expressive of difference between the *Vedas* and the *Purāṇas*. The word *Paribrājaka* only applies to Brāhmaṇas, yet this word is used together with the word Brāhmaṇa. The application of the word *Cchhāndasāt* is similar in this verse, the reason being that according to the *Mādhyaṇdina Ṛuti*, it has been ascertained that there is no difference among the *Vedas*, *Purāṇas* and histories:

'O Maitreya, *Rik*, *Yajus*, *Sāman* *Atharva Vedas*, histories, *Purāṇas*, knowledge and *Upanishads*, &c., are the breath of that Great Soul (God).' *

Again: 'The *Vedas*, *Purāṇas*, and histories are also fully applicable to the study of the Brahma-sacrifice.' †

From these it will appear that Āṇaka was privileged to read the verses containing *Purāṇas* (om, &c.) similar to those that are to be found in the *Vedas*. It should, however, be understood that these words are differently pronounced in the *Purāṇas* and other Scriptures from similar words used in the *Vedas*. It should not be understood that the *Purāṇas* are of less authority as a sacred Scripture, because Sūta, who is not a Brāhmaṇa, is privileged to study them, the reason being that every one is allowed to utter the name of the Supreme Lord, that is to say, to read Scripture containing the Supreme Lord's name. The *Āṇakas* are considered to be the fruit of the *Veda-trees*.

Sūta said: In the third change of the cycle of ages (a), (when) the *Dvāpara* age (b) had fully commenced, the wise (Vyāsa) in the (shape of) a smaller part of *Hari*, was begotten in *Satyavati* (c), from (by) *Parāçara* (d). 14.

(a) *Trīāye-yugaparyyaye* [in the third change of the cycle of ages].—See *Grādhara*, 2.

(a) *Dvāpara* [in the *Dvāpara* age].—This refers to the third age, which lasts 2,400 divine years, equal to 864,000 mortal years, the duration of the third age. The predominant duties of the four ages are said to be austere fervour in

एवं वा ऋषेः ब्रह्म जज्ञती भूतस्य निःश्रितमेतद् ब्रह्मन्दी यत्तुर्देवः सामवेदीः यन्मात्रिरस-
धीतस्यः पुराणं विद्या उपनिषद् इति ।

† ब्रह्मयज्ञाध्यक्षेऽपि विनिर्दिष्टो हस्तेऽर्धोवाङ् । यद् ब्राह्मणानीति हस्तपुराणानीति ।

the Kṛita age, knowledge in the *Tretā*, sacrifice in the *Dvāpara*, and liberality alone in the *Kali* or the last age. (See p. 23).

(c) *Vāasyāḥ* [in *Satyavati*]—See *Çrīdhara*, 3 ; and p. 144, note (b) ante.

(d) *Parāṇāḥ* [पारानाह]—See p. 144, note (c), ante.

[ÇRĪDHARA'S GLOSS—V. 14.]

1. This verse states about the birth of *Vyāsa*.

2. *Tṛītya-yugaparyāye* [in the third change of the cycle of ages]—It is indicative of time during which *Vyāsa* was born.

3. *Vāasyāḥ* [in *Satyavati*]—It refers to the mother of *Vyāsa*, who was born out of the seminal seed of *Vasu* who used to fly all over the firmament.

4. *Yogī* [wise]—It means *Vyāsa* who was full of knowledge.

On a certain day, that (*Vyāsa*), on sun-rise, reclined in a solitary place (a) alone, being purified by ablutions (b) with the water of the *Sarasvatī* (c). 15.

(a) *Vivīkta* [in a solitary place]—See *Çrīdhara*, 2.

(b) *Upasprīṣya* [by ablution]—See *Çrīdhara*, 1.

(c) *Sarasvatīyāḥ* [of *Sarasvatī*]—See *Jīva*, 1. and p. 51. par. 5.

[ÇRĪDHARA'S GLOSS—V. 15.]

1. *Upasprīṣya* [by ablutions]—It includes bathing, &c.

2. *Vivīkta* [a solitary place]—This indicates the hermitage of *Badarika*. The word has been used in this verse to show that *Vyāsa* composed his mind to one thing.

[JĪVA GOŚVAMIN'S GLOSS—V. 15.]

1. *Sarasvatīyāḥ* [of *Sarasvatī*].—In *Çrīdhara*'s gloss the hermitage of *Badarika* is mentioned, because the name of the river *Sarasvatī* is referred to in the verse, but the name of the place will be described hereafter as *Çamyāprāṣa*.

That sage, who knoweth the past and future (a), observing that the prescribed courses of conduct of the Ages have greatly been mixed up (b), in this Universe, from age to age, by the imperceptible course of time (c) and ; 16.

(Perceiving) that the strength of the (human) bodies made up of elements (d) have been lessened by that (time) (e), and (similarly) (men) have become less reverential, impatient (f), less intellectual, and short-lived, and ; 17.

That sage, unerring in his sight, seeing by his celestial eyes the misfortunes of men, began to think upon that which is beneficial to all castes and order of men. 18.

(a) *Parāvarajñāḥ* [who knoweth the past and future]—See *Ṛidhara*, 3. (v. 16)

(b) *Vyatikaraṃ* [having been greatly mixed up]—See *Ṛidhara*, 2. (v. 16).

(c) *Avyakta-rāṃhāṣā* [imperceptible course]— " " 4 (v. 16.)

(d) *Bhautikabhāvaṃ* [...bodies made of elements]—body, &c.

(e) *Tatkrītaṃ* [by that]—by time.

(f) *Nīhataś* [impatient]—(Literally) without courage or strength, anenergetic, weak, impotent, unsubstantial. But *Ṛidhara* interprets it as 'patience less'. This meaning has been adopted here in rendering the text.

[*ṚIDHARA'S GLOSS—V. 16.*]

1. Seeing that the prescribed courses of conduct have very much been mixed up, the sage (*Vyāsa*) began to think over as regards what is best for mankind. This verse is to be construed with the verse 18.

2. *Vyatikaraṃ* [having been greatly mixed up]—becoming reciprocally mixed up. (jumbled together).

3. *Parāvarajñāḥ* [who knoweth the past and future]—He who knows the events which are past and which are yet to come.

4. *Avyakta-rāṃhāṣā* [imperceptible course]—whose course cannot be perceived.

Perceiving, the *Vedic* acts, performed by the four sacrificial priests (*a*), have purificatory (influence) (*b*) on mankind, he arranged the single *Veda* (*c*) into four (parts) for keeping up the continuity of the sacrifices (*d*). 19.

(a) *Chaturhotraṃ* [the four sacrificial priests]—the four chief *Ritvikas* or priests, are :—*Hotṛi*, *Udgātṛi*, *Adhvaryū*, and *Brāhmaṇa* ; sometimes eight are enumerated, and at very grand ceremony sixteen, viz, *Hotṛi*, *Adhvaryū*, *Brāhmaṇa*, *Brāhmaṇchchhāṃsain*, *Prastoti*, *Maitrā-varuṇa*, *Prati-prasthātṛi*, *Potṛi*, *Prati-hatṛi*, *Achchāvāka*, *Neshtṛi*, *Agnidh*, *Subrahmaṇya*, *Grāva-stut*, and *Unnetṛi*. Properly, the *Hotṛi* priest has three assistants, sometimes called *Puruṣas*,—the *Maitrāvaruṇa*, *Achchāvāka*, and *Grāva-stut* ; to these are sometimes added three others, making seven *Hotṛi* priests in all, viz, the *Brāhmaṇchchhāṃsain*, *Agnidh* or *Agnidh*, and *Potṛi*, though these last are properly assigned to the *Brāhmaṇa* priest ; sometimes the *Neshtṛi* is substituted for the *Grāva-stut*. See *Ṛidhara*, 1.

(b) *Quddhāṃ* [have purificatory influence]—See *Ṛidhara*, 2.

(c) *Veda* [वेद]—See p. 10, note (*g*) ; and notes under next verse ; and (*Dasipāyana*, para. 3 ; p. 46.).

(d) *Yajnasantatyaḥ* [for keeping up the continuity of the sacrifices]—See *Ṛidhara*, 3.

[*ṚIDHARA'S GLOSS—V. 19.*]

1. *Chaturhotraṃ* [the four sacrificial priests]—It includes four chief *Ritvikas* (priests).

2. *Cuddham* [have purificatory influence]—effecting holiness.

3. *Yajnasantatyai* [for keeping up the continuity of the sacrifices]—with a view that there may not be any break in the different sacrifices prescribed in the *Vedas*.

The four *Vedas* (*a*), named the *Rik* (*b*), the *Yajus* (*c*), the *Sāman* (*d*) and the *Atharvan* (*e*) were (thus) separated. (*f*). The histories and the *Purāṇas* are called the fifth *Veda* (*g*). 20.

(*a*) 1. *Vedas* [वेद]—Originally there were only three *Vedas*—named the *Rig-veda*, the *Yajur-veda*, and the *Sāma-veda*. They are sometimes collectively called *Trayi*, the 'triple *Vidyā*' (three-fold knowledge). The *Rig-veda* is considered the most ancient and therefore actually original work. The *Atharva-veda* was added to the list afterwards. Even in Manu's time, the *Atharvan* was not universally accepted as a *Veda*. On a reference to the *Manu-Saṃhitā*, it will appear that the Creator drew forth the *Rig-veda* from the fire, the *Yajur-veda* from the air and the *Sāma-veda* from the sun. *

In another place of the same work, it is stated that the *Rig-veda* has the gods for its deities, the *Yajus* has men, and the *Sāman* has the *Pitris*, for which reason the sound of the latter is impure. †

In one place only, Manu mentions the *Atharvan* as revelation but, he did not describe it as the fourth *Veda*.

[TWO PARTS OF EACH OF THE VEDAS.]

2. Each of the four *Vedas* has two distinct parts, namely, (1) *Saṃhitā* (2) *Brāhmaṇa*.

(1) The first is a collection of *Mantras* or words of prayer and adoration often addressed to either fire, or to some form of the sun or the air, sky, wind, &c., soliciting for health, wealth, longevity, cattle, offspring, victory and even forgiveness for sins committed ; these prayers or praises form the *Mantra* portion of the *Veda*.

(2) The second part of each of the *Vedas* consists of *Vidhi* and *Artha-vidā*, that is to say, of the directions for the details of the ceremonies at which the *Mantras* were to be used, and an explanation of the legends, &c., connected with the *Mantras* named above.

[THE CRUTI.]

3. These two portions of the *Vedas* are also termed *Cruti*, which means revelation orally communicated by the deity, and heard, but not composed or written down by men.

* अग्नि-वायु-रविद्यसु सर्वं ब्रह्म समालभन् । इदं हि ब्रह्म-सिद्धार्थं ब्रह्मणः सागम्यचक्रम् ॥

(Manu. c. I., v. 23)

† अग्नेर्दी दीव-दैवमी ब्रह्मैवम् वासुधः । सागमैवः क्रुतः पित्रासमात्तसागमिर्भूमिः ॥

(Manu. c. 4, v. 124.)

[THE VEDAS ARE ETERNAL.]

4. According to Hindu notion, the *Vedas* are eternal and their authenticity is not required to be proved, because they themselves are *Pramāṇas* or proofs. The European writers generally hold a different view by asserting that the oldest of the *Mantras* are not likely to belong to much earlier date than the twelfth or thirteenth century B. C.

[THE VEDA ŚAKHAS.]

5. The different *Vedas* seem to have passed through numerous *Śākhās* or schools, giving rise to various recensions of the text. The *Rig-veda* is only preserved in the *Śākala* recension.

[THE INDICES OF THE VEDAS.]

6. *Vyāsa* is the arranger of the *Vedas* in their present form, each *Veda* has an index called *Anuśramanī*, giving the first word of every hymn, the number of the verses, the name of the *Devatā* (deified being) or inanimate objects about which the *Mantra* is concerned, the names and families of the authors and the metre.

[THE SŪTRAS.]

7. The *Sūtras* (the strings of aphoristic rules) grew out of the *Brāhmaṇa* portion of the *Vedas*, are said, unlike the *Vedas*, to be human compositions. The *Kalpa-sūtras* or *Āraṇyaka-sūtras* are the most important and founded directly on *Ṛṣi*. These strings of rules are the guides to the rambling and discursive *Brāhmaṇas*, and systematized directions for the due performance of every part of the ceremonial.

[THE UPANISHADS.]

8. The *Upanishads* also grew up mainly from the *Brāhmaṇa* portion of the *Vedas*. They are the mystical treatises on the nature of God and the relation of soul to matter. These were appended to the *Āraṇyakas*, certain chapters of the *Brāhmaṇas*. The *Upanishads* teach the secret doctrine underlying the ceremonial, namely, the existence of one Universal Spirit, called *Brahma*, with which the whole creation and the human soul itself is identified.

[THE GRHNYA AND SAMAYACHARIKA.]

9. The *Āraṇyaka-sūtras* were followed by the *Grhīya* and *Samayācharika Sūtras*. They were rules for domestic ceremonies and conventional customs.

[THE DHARMA ŚĀSTRAS AND DARŚANAS.]

10. These again were followed by *Dharma-śāstras*. So it may be easily perceived that the *Upanishads*, which are the derivative of the *Āraṇyakas* led the way to *Darśana* or systems of philosophy.

(b) *Rig-veda* (ऋग्वेद)—is the first of the *Vedas*, consisting of sacred texts in a collective form. Its verses are called *Richas* as they are recited at a sacrifice or religious ceremony. This *Veda* consists of ten *Maṇḍalas* (मण्डल books) the first eight of which contain groups of hymns, each group being ascribed to one author or to the member of one family. The contents of the ninth book has

reference to *Soma* ceremonies. They are songs recited at such ceremonies. The *Rig-veda* contains hymns of a very different character, the authorship of which is ascribed to numerous individuals. In its wider sense the term *Rig-veda* comprises the *Brahmana* and the *Sūtra* works.

(c) *Yajur-veda* [यजुर्वेद]—is the second of the *Vedas*, consisting of sacred texts in a collective form. Its texts are called *Yajus*, which are in prose and intended to be muttered in a peculiar manner at a sacrifice. It should be noticed that although *Yajur-veda* is a prose composition, yet it is in reality, mainly composed of verses extracted from the *Rig-veda*, which may then, also be called *Yajus*. This is called the 'Sacrificial *Veda*'. It is, in fact, a collection of liturgical forms or rather a sort of sacrificial prayer-book for the *Adhvaryu* priests formed out of the *Rig-veda*. There is another peculiarity in the shape of two great divisions in this *Veda*, which is not to be found in the other *Vedas*. The first of these divisions is called the *Taittiriya-saṃhitā* or *Kṛishṇa*, (the black). The characteristic of this division is that the *Saṃhitā* or simple collection of texts and the *Brahmana* or explanation of the rites in which the texts were employed are in a confused state. The second division is called the *Vajasaneyi-saṃhitā* or *Śukla* (the white). This is the most recent of the two recensions. The *Saṃhitā* and *Brahmana* of this *Veda* are cleared from the confusion in which they were in the first division, and therefore, look white and orderly. But the black and white divisions are similar as regards the order of the sacrifices, the two principal of which, are called the *Durva-pūrṇa-māsa* (sacrifices to be performed at new and full moons) and the *Aṅgva-medha* (horse-sacrifice).

(d) *Sāma-veda* [सामवेद].—This is another *Veda*. The principal parts of its *Mantras* are specially arranged for chanting by the *Udgātṛi* priests at the ceremonies like *Jyotiṣṭoma*, &c. It is, in fact, a mere reproduction of parts of the *Rig-veda* transposed and scattered about piecemeal, only as regards 78 verses in the whole *Sāma-veda*, no trace is found of their connection with the *Rig-veda*. The *Saṃhitā* of this *Veda* consists of two parts—(1) the *Āchika*; and (2) *Staubhika*. It should be noticed that although *Manu* (c. I. v. 23) describes the *Sāma-veda* as milked out from the sun, yet another part of his *Saṃhitā* (c. IV. vv. 123, 124), its sound is said to possess a kind of impurity, which, however, *Kullūka* explains in his gloss to be merely a semblance of impurity. This *Veda* possesses eight *Brahmanas*:—The *Fraudha* or large *Brahmana*, the *Shadwīṇṇa*, the *Sāma-vidhī*, the *Arakṣya*, the *Devatādhyāya*, the *Varuṇa*, the *Saṃhitopaniṣad*, and the *Upaniṣad*; the latter seems to imply the same as *Chāṇḍāgyopaniṣad*.

(e) *Atharva-veda* [अथर्ववेद]—is the name of the fourth *Veda*. It is a collection of formulas to avert the consequences of mistakes or mishaps in sacrifices. *Atharvan*, a patriarch and *Brahmana*'s oldest son, who is identified with *Angirasa*, is the author of this *Veda*. This is the more modern of the other three already mentioned. The *Atharva-veda*, unlike *Yajus* and *Sāman*, and like *Rig-veda* is a real collection of original hymns mixed up with incantations, borrowing nothing from the *Rig-veda*. It has no direct relation to mere rituals or sacrifices. The recitation of this *Veda* is considered to produce longevity, to cure diseases, to obtain success in love or gaming, to effect the ruin of enemies and to secure the

reciter's own prosperity. The *Mantras* of the *Atharva-veda* has no special name.

(f) *Uddhṛitāḥ* [separated]—See, *Ṛgveda*, 2.

(g) *Itihāsa-Purāṇas* [histories and the *Purāṇas*].—In later writings, the histories (*Itihāsas*) or legendary epic poems, *Purāṇas* and certain *Upa-vedas* (secondary *Vedas*) are included in the fifth *Veda*. See *Jīva*, 3.

[ṚGIDHARA'S GLOSS—V. 20.]

1. This verse refers to the four *Vedas* : *Ṛik*, &c.

2. *Uddhṛitāḥ* [separated]—(Literally) drawn out, delivered or elevated. *Ṛgidhara* explains it as 'separated' which has been adopted in rendering the text.

[JĪVA GOŚVAMIN'S GLOSS—V. 20.]

1. The following is from the *Cchhāndogya Upanishad* of the *Kaushamīya* branch of the *Sāma-veda* : (O) Bhagavan, I am reading the *Ṛig-veda*, the *Yajur-veda*, the *Sāma-veda* and the fourth *Atharva-veda* and the fifth the history and the *Purāṇas*, the essence of the *Vedas* *.

2. It is also found in another place as follows :—'All the *Vedas*, including the fifth *Veda*, *Mahābhārata* were taught, †

3. The historical *Mahābhārata* must be held to be a *Veda*, otherwise it would not have been mentioned as fifth in counting the *Vedas*; because in counting a thing the same class of things is included in the total. In the third book of *Ṛgmadbhāgavata*, it is also described that the Histories, the *Purāṇas* and the five *Vedas* have been created from the mouth of God.

Of these, verily, *Paila* (a) alone was the knower of the *Ṛig-veda*, the learned *Jaimini* (b) (alone) the chanter of the *Sāma-veda* and *Vaiṣampāyana* (c) (alone) was skilled (d) in *Yajur-veda*. 21.

(a) *Paila* [पैल]—A disciple or co-adjutor of Vyāsa in arranging the *Vedas*. He was learned in the *Ṛig-veda*. It is said, on the first establishment of a school of which Vyāsa was the head, and *Paila* with others were the teachers.

(b) *Jaimini* [जैमिनि]—A pupil of Vyāsa, and the teacher of the *Sāma-veda*.

(c) *Vaiṣampāyana* [वैशम्पायन]—*Vaiṣampāyana* was the teacher of *Yajur-veda*. It is said, that Rājā Janmejaya killed a Brahmana, and in order to expiate this dreadful crime, he listened to a recitation of the whole of the *Mahābhārata*. *Vaiṣampāyana* undertook the task of its recitation.

* अथर्वं च यजुर्वेदं च, सामवेदमात्रं च, चतुर्वेदमिहावपुराचक्षन्, यजुर्वेदं च इहावा वेदम् । आदित्योपनिषत् ।

† वेदान्वापयामास महाभारते पञ्चतान् ।

(d) *Nishyātā* [was skilled]—gone from one side to the other (as in crossing a river.).

The dreadful (a) sage *Sumantu* (b) (became proficient) in the *Atharva-veda* relating to *Angirasa*, and my father *Romaharshaya* (c) (became conversant) with the histories and *Purāṇas*. 22.

(a) *Dāruṇā* [dreadful]—See *Grīdhara*, 1.

(b) *Sumantu* [सुमन्तु]—A teacher of the *Atharva-veda*, who had studied it under the learned *Vyāsa*. He was the son of *Jaimini*.

(c) *Romaharshaya* [रौमहर्षय]—is the name of *Sūta*, the pupil of *Vyāsa* and narrator of the events of the *Purāṇas*. It is also the name of the father of *Sūta* (Cf *Sūta* p. 31. note (b)).

[GRĪDHARA'S GLOSS—V. 22.]

1. *Dāruṇā* [dreadful].—The sage was addicted to *Abhikṣāra*, &c., (dreadful ceremonies) prescribed in the *Atharva-veda*, hence he is regarded as dreadful.

The same sages had divided (a) their respective *Vedas* into many parts. These *Vedas* were (successive, , subdivided into branches (b) by the disciples, the disciples of disciples, and their disciples. 23.

(a) *Vyāsan* [had divided]—See *Grīdhara*, 2.

(b) *Ṣaṅkhinā* [into branches].—The word *Ṣaṅkhā* (षङ्खा) implies a branch or school or traditional recension of the *Vedas*. It includes the *Saṃhitās* (collection of *Mantras*) and the *Brāhmaṇas* in each of the *Vedas* modified more or less in different ways as regards the variation of the actual text and in difference of arrangement and in some cases, of interpretation. *Ṣaṅkhā* is sometimes applied to distinguish the three original *Vedas* from each other. It, however, properly applies to the various revisions or editions of any of the original *Vedas*, handed down by different *Charaṇas* (different schools or sects.). Each of these also adheres to its own traditional text and interpretation. *Caṇva* in his work, the *Charaṇa-vyākha*, mentions five *Ṣaṅkhas* of the *Rig-veda*, namely, the *Ṣaṅkhas*, *Baṣṭakālas*, *Āvalāyanas*, *Caṃkhāyanas*, and *Māndukāyanas*. Forty-two or forty-four, out of eighty-six, are mentioned of the *Yajur-veda*, fifteen of these belong to the *Vajasaneyina*, including those of the *Kānva* and *Mādhyandina*s. Twelve out of a thousand said to have once existed of the *Sāma-veda* and nine of the *Atharva-veda*. Of these *Ṣaṅkhas*, *Ṣaṅkha-Ṣaṅkhā* of the *Rig-veda*, three or partially four of the *Yajur-veda* and one or two of the *Sāma-veda*, and one of the *Atharva-veda* are considered extant by the linguists. It should be remembered that there is a marked difference between the word *Charaṇa* and the *Ṣaṅkhā*, the former

implying the sect or collection of persons united in one school, and the latter refers to the traditional text followed.

[ĆRIDHARA'S GLOSS—V. 23.]

1. This verse states about the divisions of the *Vedas* into branches.

2. *Vyāsan* [had divided]—(This refers, it seems, to the first division and not to the sub-division of the *Vedas*).

The glorious *Vyāsa* (who was) kind to the poor, in this way, arranged the *Vedas*, so that those may be retained in memory by persons of less intellect. 24.

[ĆRIDHARA'S GLOSS—V. 24.]

1. This verse explains the necessity for dividing the *Vedas* into branches. In the previous ages, men were endued with extraordinary intellect, hence, they could remember the *Vedas* without difficulty. But with the change of time, men have become less intellectual ; they could hardly understand the four *Vedas* and much less they remember them. Hence the division of the *Vedas* was felt a necessity.

Women, *Ćudras* (*a*), and mean *Brāhmaṇas* (*b*) are unfit to hear the *Vedas*, and therefore, are ignorant of performing, in this world, the good (in the shape of) acts ; for this reason, the sage by (his) grace, compiled the legend of *Bhārata* (*c*), with a view that their good in this behalf may be effected. (*d*). 25.

(*a*) *Ćudra* [ऋतृ]—see p. 68.

(*b*) *Dvijabandhānām* [mean *Brāhmaṇas*].—The *Brahmaṇas* who have not been purified by initiatory ceremonies. See *Ćridhara*, 1.

(*c*) *Bhāratam-Ākhyānam* [Legend of *Bhārata*].—The great epic *Mahābhārata* is meant. This is the great epic consisting of about 230,000 verses. It may be styled as a cyclopaedia of Hindu mythology, legendary history, and philosophy. It is divided into eighteen books. *Vyāsa* was its compiler. It describes numerous episodes on all varieties of subjects, the chief of which is the narrative about the acts, rivalries and contests among the sons of the two brothers *Dhṛtarāshtra* and *Pāṇdu*, descendants of *Kuru*, and *Bharata* who was of the lunar line of kings reigned in the neighbourhood of *Hastināpura*. The *Bhagavat-gītā* is an episode of the *Mahābhārata*. The *Kauravas* and *Pāṇdavas* were descendants of *Bharata*. *Duryodhana* and his brothers were the leaders of the *Kauravas* or elder branch of the tribe ; and the five *Pāṇdava* princes, *Yudhishthira* (the firm in battle), *Bhīma* (the terrible), *Arjuna* (the upright), *Nakula* (a mongoose), *Sahadeva* (a twining plant) belong to *Pāṇdava* or younger branch. The *Mahābhārata* has described at length about their lineage, early exploits, career, manhood, and other details regarding them, occupying

about the fifth portion of the whole work. It is beyond the scope of these notes to describe them at length. It is a well known fact to every true Hindu that the five Pāṇḍava princes were banished from their country by the force of circumstances, and after long wanderings and many hardships, they collected their friends around them, and with the assistance of other princes mustered a great army, and prepared to attack their oppressors, who had also assembled their forces. The contending parties, with their armies, met on the plain of Kurukṣetra. Bhīṣma was commanding the Kaurava army. Bhīma was the general of the other party. The scene of the *Bhāgavat-gītā* commenced here, and continued during the whole of the battle which lasted for eighteen days. Arjuna was suddenly struck with compunction at the idea of fighting his way to a kingdom through the blood of his kindred, expressed himself that he would rather be killed himself than persist to fight against them. Kṛishṇa the friend of the Pāṇḍavas, who was acting as Arjuna's charioteer, advised him with a long metaphysical dialogue, impressing on Arjuna that the latter belong to the military class and his duty was to fight. While thus advising, he gave full and most curious exposition of the half-mythological, half-philosophical pantheism of the Brāhmanas and a general view of the mystic theology of the Hindus. In all these, Kṛishṇa followed the *Sāṃkhya* theory with certain modifications. Arjuna was over-ruled. The fighting went on and resulted in a complete victory over their opponents.

(d) *Karma-ṣreyasi* [the good (in the shape of) acts]—See *Ārjuna*, 2.

(e) *Evaṃ-bhāvet* [with a view.....in this behalf]—See *Ārjuna*, 3.

[CRIDHARA'S GLOSS—V. 25.]

1. *Dvijabandhāndha* [mean Brāhmanas]—Lowest amongst the three regenerate classes.

2. *Karma-ṣreyasi* [the good (in the shape of) acts]—Here the acts are compared to good (of mankind).

3. *Evaṃ-bhāvet* [with a view.....in this behalf]—Let good be effected in this way.

(O) *Brāhmanas*, being thus engaged for the good (a) of all beings, (when) the mind (of *Vyāsa*) was not contented (b) by (the performance of acts) full of various objects (c) then, 26.

(Sitting) on the bank of the holy *Sarasvati*, and being in solitude, the duty-knowing virtuous *Vyāsa* on reflecting (d) also said in this way. 27.

(a) *Ṣreya* [good]—See *Ārjuna*, 1. (v. 26)

(b) *Nati-prasādadbhīṣṭa* [was not contented]—See *Ārjuna*, 1. (v. 27.)

(c) *Sarvātmana* [full of various objects]—See *Ārjuna*, 2. (v. 26).

(d) *Vitarkayan* [on reflecting] See *Ārjuna*, 2. (v. 27.)



[From the sketch of M. N. Chatterjee.

NO. 4. S. M. Dutt's *Çrīmadbhāgavata*.]

VYĀSA—NĀRADA.

(Sitting) on the bank of the holy *Sarasvatī*, and being in solitude, the duty-knowing virtuous Vyāsa on reflecting also said in this way. 27. (c. IV, Bk. I. p. 176 ; see also vv. 3 and 4. c. V, Bk. I. p. 181.)

[GRIDHARA'S GLOSS—V. 26.]

1. *Āreya* [good]—benefit.
2. *Sarvātmanā* [..full of various objects].—It refers to acts which produce various results.

[GRIDHARA'S GLOSS—V. 27.]

1. *Nāti-prasīdaddhṛidayāḥ* [was not contented]—Vyāsa's mind did not become pacified or pure.
2. *Vitarkayan* [on reflecting]—Vyāsa's mind was not pacified, hence, he argued within himself.

Verily, being devoid of deceit, and observing vows, I have honoured (a) the *Vedas*, the preceptors, and the (holy) fires, and accepted (obeyed) their commands (b). 28.

(a) *Mānīṣā* [honoured]—Grīdhara explains it as 'adored'.

(b) *Anuśāsanāḥ* [commands].—It refers to the fact of Vyāsa's receiving instruction from his preceptors, reading the *Vedas*, and performing ablutions and making burnt-offerings to the fire.

Verily, pretending (to compile) the *Bhārata*, I have pointed out the meaning of the *Vedas*, and in which (said *Bhārata*) can surely be found the meaning of (all those subjects of which) religion is the first, even by women, *Çūdras* and others. 29.

Still, alas! the developed (a) Spirit (b) within my body (c), although the greatest of those endowed with the light of the *Vedas* and their study (d) by itself, verily, appear-eth like an undeveloped (e) one. 30.

(a) *Vibhūḥ* [developed]—See Grīdhara, 2; and *Jīva*, 1.

(b) *Ātmā* [Spirit]—See *Jīva*, 2.

(c) *Daihyāḥ* [within my body]—See Grīdhara, 1.

(d) *Brahma-varohacharya-sattamāḥ* [the greatest of those endowed with the light of the *Vedas* and their study]—See Grīdhara, 4; and *Jīva*, 3.

(e) *Acampannāḥ* [undeveloped]—See Grīdhara, 3.

[GRIDHARA'S GLOSS—V. 30.]

1. *Daihyāḥ* [within my body].—The spirit is called *Daihyā* (having reference to body) because it is in the body.

2. *Vibhūḥ* [developed].—But the spirit is naturally entire by itself.

3. *Asampannaḥ* [undeveloped].—Yet, it seems that it has not reached its natural condition.

4. *Brahma-varcheśasya-sattamaḥ* [the greatest of those endued with the light of the *Vedas* and their study].—The light, generated by the study and teaching of the *Vedas*, is called *Brahma-varcheśa* (ब्रह्मवर्चश्च). Those who are honoured for such quality is termed *Brahma-varcheśasya* (ब्रह्मवर्चस्य), hence the whole compound word signifies the greatest of those, who are endued with such attribute. It may be explained in another way. The human spirit (soul) not only seems to be undeveloped, but it also appears like an unessential thing, although endued with the light of the Vedic study and teachings. In some of the editions of the *Śrīmadbhāgavata* the expression—*Brahma-varcheśasyuṣattamaḥ* (ब्रह्मवर्चस्युत्तमः) is to be found. There the word—*Uṣattama* (उत्तम) means most beautiful.

[JIVA GOVAMIN'S GLOSS—V. 30.]

1. *Vibhūḥ* [developed]—endued with knowledge by nature.

2. *Ātmā* [Spirit].—Not having reached the condition of the Supreme Spirit, the individual spirit seems to feel no felicity, which may be enjoyed, when it reaches the Supreme Spirit.

3. In some of the editions, the word—*Uṣattama* (उत्तम) is to be found. There it should be read with the word *Brahma-varcheśa* (ब्रह्मवर्चश्च).

Or, (because) the religion regarding the Supreme Being, which is dear to the ascetics of the highest order, hath not been ascertained by me in sufficient degree! (a). Verily (b) that religion is pleasing to the Imperishable (Krishṇa). 31.

(a) *Prāyeṣa* [not.....in sufficient degree]—See *Śrīdhara*, 2.

(b) *Hī* [Verily]—See *Śrīdhara*, 2.

[ŚRĪDHARA'S GLOSS—V. 31.]

1. This verse mentions about the reason assigned by Vyāsa himself as regards his own shortcomings.

2. *Prāyeṣa* [not.....in sufficient degree]—not profusely.

3. *Hī* [Verily]—because that religion is pleasing to Krishṇa.

Nārada arrived in the aforesaid (a) hermitage of *Krishṇadvaiṇāyana*, who was thus lamenting (b) by thinking about the shortcomings of (his) soul. 32.

(a) *Pragudāśritaḥ* [aforesaid]—See *Śrīdhara*, 3.

(b) *Kṣidyataḥ* [lamenting]— " " 2.

(c) *Kṣilāṇa* [shortcomings]— " " 1.

's GLOSS.—V. 32.]

1. *Kṣāṇa* [shortcomings]—want.
2. *Kṣāṇa* [lamenting]—distressed.
3. *Pragaddhṛita* [aforesaid]—(the hermitage) on the bank of the

Knowing that the said *Nārada* (who is) honoured by the gods, hath arrived, the sage, immediately rising from his seat saluted him, agreeably to rule (in due form). 33.

[33.]

1. This verse states about the respect shown to *Nārada*, in due form by Vyāsa.

FINIS OF THE FOURTH CHAPTER, NAMED
THE ARRIVAL OF NĀRADA, IN THIS
STORY OF NAIMIṢA, IN THE FIRST BOOK,
IN THE ŚRIMADBHĀGAVATA,
THE GREAT PURĀṆA, AND THE
VYĀSA'S TREATISE OF
THE SELF-DENYING
DEVOTEES.

CHAPTER V.

(THE PRELIMINARY CONVERSATION OF VYĀSA AND NĀRADA).

Sūta said : Afterwards, sitting at ease, the most glorious (*a*) Divine Sage (*b*) (who was) carrying lute in (his) hand, said, as if in a smile (*c*) to the *Brāhmaṇa* Sage (*d*) (who was) sitting near him (*e*). 1.

(*a*) *Vṛihachakhravāḥ* [the most glorious]—See *Çrīdhara*, 7.

(*b*) *Devarehikā* [the Divine Sage]—Nārada. See pp. 126-128.

(*c*) *Smayanniva* [as if in a smile]—See *Çrīdhara*, 3.

(*d*) *Viprarāhi* [the *Brāhmaṇa* Sage]—Vyāsa. See *Dvaipāyana* pp. 46-47 ; and cf. p. 180.

(*e*) *Upāśīnam* [(who was) sitting near him]—See *Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 1.]

1. *Upāśīnam* [(who was) sitting near him]—*Upa* (उप) near and *Āśīna* (आसीन) to sit, hence it implies sitting.

2. *Vṛihachakhravāḥ* [the most glorious]—(he) whose fame is great.

3. *Smayanniva* [as if in a smile]—The word *iva* (इव) is expressive of gladness in Nārada's face ; or it refers to the incapacity of Vyāsa to understand the state of his soul, although the latter was a very wise man.

Nārada said : (O) highly fortunate, son of Parāçara, are thy corporeal (*a*) Spirit and also (thy) mental (*b*) (Spirit) quite satisfied with (thy) body and mind (respectively) (*c*) ? 2.

(*a*) *Çarīrah* [corporeal]—See *Çrīdhara*, 1.

(*b*) *Mānasah* [mental]—See *Çrīdhara*, 2.

(*c*) *Ātmanā* [with (thy) body and mind (respectively)]—(literally) it means by the spirit or individual soul ; but the word has been interpreted by Çrīdhara in a peculiar sense which has been adopted in rendering the text.

[ÇRIDHARA'S GLOSS—V. 2.]

1. *Çātrāt* [corporeal].—It means the individual-soul which is proud of human body. Nārada asked Vyāsa whether the soul of the latter is contented with the mortal frame.

2. *Mānasaḥ* [mental].—It (similarly) implies the mental spirit which is proud of human mind. Nārada asked Vyāsa whether his soul is contented with the mind within himself.

As thou hast compiled the most wonderful (*a*) *Bhārata* (*b*) full of all subjects (*c*), (so) whatever is worthy of knowing (*d*) hath been fully known to (*e*) and practised by thee (*f*). 3.

(*a*) *Mahadadbhutaṃ* [the most wonderful, &c.]—See *Çridhara*, 4.

(*b*) *Bhārataṃ* [वारता].—It means the *Mahābhārata* (See pp. 175—176.)

(*c*) *Sarvārtha-pariṇīḥitaṃ* [full of all subjects]—See *Çridhara*, 5.

(*d*) *Jyānīṣiṣaṃ* [whatever is worthy of knowing]—, " 1.

(*e*) *Susampannaṃ* [fully known to]—, " " 2.

(*f*) *Api* [and practised by thee]—, " " 3.

[ÇRIDHARA'S GLOSS—V. 3.]

1. *Jyānīṣiṣaṃ* [whatever is worthy of knowing]—it means religion, &c.

2. *Susampannaṃ* [fully known to]—fully acquainted with.

3. *Api* [and practised by thee].—The word *Api* (अपि) implies *Anuśīṣitaḥ* (अनुश्रित) which means practised. Where the word *Api* (अपि) is found instead of *Api*, it is expressive of a case of address.

4. *Mahadadbhutaṃ*, &c. [the most wonderful].—This is expressive of the reason for Vyāsa's profound knowledge of the Scriptures and practice in accordance with them.

5. *Sarvārtha-pariṇīḥitaṃ* [full of all subjects].—It implies matters of religion, and other subjects.

[JIVA GOŚVAMIN'S GLOSS—V. 3.]

1. *Kṛitān-Bhārataṃ* [compiled the *Bhārata*].—The following reference is found in the *Matsya Purāṇa*, 'The son of Satyawatī (Vyāsa) compiling the eighteen *Purāṇas* finished the story of *Bhārata*.' A parallel passage will be found in the seventh chapter of this book of the *Çṛmadbhāgavata*. It is said, that Vyāsa at first compiled the *Çṛmadbhāgavata* in a small scale, but by the advice of Nārada he improved it in various ways and taught the same to his son Çuka.

The Supreme Being (*a*), who is eternal (*b*), hath been discussed (*c*) and attained (by thee) ; yet why, (*O*) powerful (one), (thy) Spirit lamenteth as an unsuccessful (person) ? 4.

- (a) *Brahma* [the Supreme Lord]—See *Çrīdhara*, 2.
 (b) *Sanātana* [eternal] " " 1.
 (c) *Jyānātān* [discussed] " " 2.

[ÇRĪDHARA'S GLOSS—V. 4.]

1. *Sanātana* [eternal]—perpetual.
2. *Brahma* [the Supreme Lord]—The Supreme *Brahma* (Lord). (See p. 64).
3. *Jyānātān* [discussed]—(Vyāsa after discussing about the Supreme Lord).

Vyāsa said : Verily, all these, which have been said by thee are in me, yet my Soul (a) is not satisfied. I ask thee the unexpressed (b) cause thereof (c), O (Nārada who is of) unfathomable intelligence (d) and (who hath been) produced (created) from the body of the Self-existent. (e) 5.

- (a) *Ātmā* [soul]—See *Çrīdhara*, 1.
 (b) *Avyaktam* [unexpressed]—See *Çrīdhara*, 3.
 (c) *Tannūlam* [the...cause thereof]—See *Çrīdhara*, 2.
 (d) *Agādha-bodham* [unfathomable intelligence]—See *Çrīdhara*, 4.
 (e) *Ātmabhavātmabhātam* [produced from the body of the Self-existent]—See *Çrīdhara*, 5.

[ÇRĪDHARA'S GLOSS—V. 5.]

1. *Ātmā* [soul]—both corporeal and mental.
2. *Tannūlam* [the...cause thereof]—The reason for such dissatisfaction.
3. *Avyaktam* [unexpressed]—not clear, latent.
4. *Agādha-bodham* [unfathomable intelligence]—(It refers to Nārada's high quality) whose intelligence was deep.
5. *Ātmabhavātmabhātam* [produced (created) from the body of the Self-existent]—*Ātma-bhava* (अत्माभवा) means *Brahma* ; *Ātmā* (अत्मा) body; and *Bhāta* (भूत) produced. (Nārada was produced from *Brahma*, hence the word applies to Nārada).

Verily, thou knowest all the mysteries; because by thee hath been worshipped that primeval Being (a) who is the Lord of the highest and the lowest (b), and (who) being unconcerned, at His will (c), createth, maintaineth, and destroyeth this Universe, by the qualities (of Goodness, Passion, and Darkness). 6.

- (a) *Purāṇah-Purushah* [primeval Being]—See *Ṣṛidhara*, 2.
 (b) *Parāṇvareṇah* [Lord of the highest and the lowest]—See *Ṣṛidhara*, 3.
 (c) *Manasaiva* [at His will]—See *Ṣṛidhara*, 4.

[ṢṚIDHARA'S GLOSS—V. 6.]

1. This as well as the next verse describes in detail that Nārada's intelligence was very great.

2. *Purāṇah-Purushah* [primeval Being].—The reason, assigned for Nārada's knowledge regarding all the mysteries is that he had worshipped the primeval Being, the Supreme Lord.

3. *Parāṇvareṇah* [Lord of the highest and the lowest].—It implies that He was the regulator of all cause and effect.

4. *Manasaiva* [at His will]—as soon as He willed.

Having travelled over the three worlds (a), like sun, thou hast become (the observer of all the external things); and like air moving within (thou hast become) the witness of the heart of others. (b). Therefore, do thou say the reason of my greatest shortcoming unto me, who hath dived (deep) (c) into the knowledge regarding religion, vows, the highest and the lowest of gods, and the *Vedas*. 7.

(a) *Trilokya* [the three worlds].—Heaven, Earth and the Nether regions.

(b) *Ātma-sākṣi* [witness of the heart of others].—See *Ṣṛidhara*, 2.

(c) *Snātasya* [hath dived.....]—See *Ṣṛidhara*, 3.

[ṢṚIDHARA'S GLOSS—V. 7.]

1. Nārada became the observer of all external things by travelling over the three worlds.

2. *Ātma-sākṣi* [witness of the heart of others].—Nārada knew the heart of other beings by the strength of *Yoga* (contemplative meditation). He moved within the heart of others like the vital air of living Being.

3. *Snātasya* [hath dived...].—Here it refers to Vyāsa who, by the strength of *yoga* meditation was well acquainted with the knowledge about the Supreme Being, religion, &c. Yājñavalkya said, 'Of sacrifice, philanthropy, the quality of not being cruel to animals, charity, the study of the *Vedas* and acts, that self-knowledge is the best religion, which is acquired by *Yoga* meditation. *

Nārada said: The stainless glory of the Supreme Lord hath not been nearly described (a) by thee. Verily, (I) deem that knowledge (b) to be fruitless (incomplete) (c) by which this (Supreme Lord) is not pleased. 8.

* दया-दार-दया-हिंसा-दान-साधनकर्तृत्वम् । अयम् परमो धर्मो यद् दीनेभ्यः दर्शनम् ।

- (a) *Anudita-prāyaṇ* [hath not been nearly described]—See *Ġrīdhara*, 1.
 (b) *Darṇanam* [knowledge]—... " " 1.
 (c) *Kḡḡlam* [fruitless]—See *Ġrīdhara*, 3 ; and *Jīva*, 1.

[ĠRĠDHARA'S GLOSS—V. 8.]

1. *Anudita-prāyaṇ* [hath not been nearly described]—very little has been said.
2. *Darṇanam* [knowledge].—The spiritual knowledge, by which the Supreme Lord is not pleased, is of little value.
3. *Kḡḡlam* [fruitless]—Nārada deems such knowledge incomplete.

[JĠVA GOŚVAMIN'S GLOSS—V. 8.]

1. The spiritual knowledge, devoid of the glories of the Supreme Lord is useless, as such knowledge does not become complete without the description of the Supreme Lord's glory.

Verily, (O) great sage, the glories of *Vāsudeva* have not been so fully described by thee, as thou hast completely chanted about the religion and other subjects (a). 9.

- (a) *Dharmādayaṇṇa* [the religion and other subjects]—See *Ġrīdhara*, 2.

[ĠRĠDHARA'S GLOSS—V. 9.]

1. Is it not a fact that in the various other works compiled by Vyāsa contains description of the Supreme Lord's glory ? This verse removes such doubt as may be raised by this question.

2. *Dharmādayaṇṇa* [the religion and other subjects].—It should be understood that the particle *Oha* (ॡ) includes the different practices of religion. Religion and other cognate subjects have been described profusely, but it has not been done so, in describing the Supreme Lord's glory.

Although consisting of beautiful words, the sentence which, at no time, doth fully celebrate (a) Hari's, glories, which sanctify the Universe, is considered (foul by the wise) like the place of enjoyment of crows (b), where ascetics, whose refuge is the beautiful (*Brahma*) (c) do not frequent like the swans (d) (dwelling) in the lake *Mānasā* (e). 10.

- (a) *Pragṇiṣṭa* [fully celebrate]—fully announces, extol or celebrate.
 (b) *Vāyaṇ-Ġrīham* [the place of enjoyment of crows]—See *Ġrīdhara*, 2.
 (c) *Uṇṇikḡḡḡḡḡḡ* [...whose refuge is the beautiful (*Brahma*)]—... 4.

(d) *Haṃsāḥ* [swans]—the geese, ganders, swans, ducks, flamingos, or some birds of similar species, the description of which is rather poetical than real, perhaps a kind of mixture of any of these. The word also implies ascetics or devotees of a particular order. See *Ṣṛidhara*, 3 and 5.

(e) *Mānasāḥ* [dwelling in the (lake) *Mānasa*].—Present in the mind ; only to be conceived in the mind ; spiritual or mental. It is also the name of a sacred lake and the place of pilgrimage on mount Kailāsa in the Himalaya mountains. It is the native place of the wild geese or swans. Constant allusions are made to the latter in Hindu poetry, and the *Haṃsa* or *Rāja-haṃsa*, a kind of wild goose, which is described as migrating to its shores every year at the breeding season. The word is used as a pun in this verse, implying at the same time, a swan and a devotee. See *Ṣṛidhara*, 4 and 5.

[THE PURPORT OF THE VERSE 10.]

The purport of this verse can be thus explained. The devotees endued with the quality of goodness are likened to swans which avoid dirty places, where the crows revel in. Although such places are full of luscious but defiled food, yet they prefer to live in amongst the simple lily grove of the pure *Mānasa* lake. The persons desirous of worldly things are like crows ; and similarly the sentence full of choiced words, but devoid of description of the *Hari's* glorious deeds, has been compared to a sporting place of crows which assemble to eat the defiled food thrown in such places. A true votary always avoids paying attention to the discourse which does not contain description of the Supreme Lord's glorious acts. This discourse is only fit for men desirous of secular object.

[ṢṚIDHARA'S GLOSS—V. 10.]

1. It has been said that knowledge without reference to Vāsudeva is quite useless. This verse shows that mere skilful expression of words, which does not deal with the glories of the Supreme Lord, is also of little value.

2. *Vāyasaṃ-Tīrthaṃ* [the place of enjoyment of crows].—The sentence, though made up of choiced expressions, has been compared to a foul sink for crows to revel in, that is to say, it is considered by the wise men, as a revelling place for persons who are anxious for the enjoyment of worldly things.

3. Why is it so considered ? Because the ascetics, who are present in the mind, full of goodness and compared to swans, do not frequent in such places.

4. *Uṣikṣatayāḥ* [.....whose refuge is the beautiful *Brahma*].—*Uṣik* (उषिक) beautiful, sublime, *Brahma* ; and *Kṣhaya* (क्षय) dwelling place ; hence it implies those persons whose refuge is the sublime Supreme Lord.

5. The allusion is that the swans live in the *Mānasa* lake, abounded with the lily groves, and do not care to frequent in the dirty sink, the sporting place of crows, and which is full of various beautiful, but defiled food.

[JĪVA GOŚVAMIN'S GLOSS—V. 10.]

1. This verse impresses that the discourse, in which there is no reference to the Supreme Lord's glorious acts, is blamable. It is not accepted either fully or partly.

That emission (exercise) of speech (*a*) destroyeth the sins of mortals (*b*), by which (such emission), each verse, though ill-worded (*c*), is stamped with the Eternal Being's (*d*) names, which (such names), righteous men hear (*e*), sing (*f*), and describe (*g*). 11.

(*a*) *Vāgvisargaḥ* [emission (exercise) of speech]—See *Ṛidhara*, 2.

(*b*) *Janatāghaviplavāḥ* [destroyeth the sins of mortals]—See *Ṛidhara*, 3.

(*c*) *Abaddharatī* [ill-worded]—full of corrupted words.

(*d*) *Anantasya* [the Eternal Being's]—Vishnu's.

(*e*) *Grīṇvanti* [hear]—to hear when the speaker who was narrating the glories, is present before the holy men.

(*f*) *Gāyanti* [sing]—to sing when they are alone.

(*g*) *Grīṇvanti* [describe]—to describe when there is audience before them.

[*ṚIDHARA'S GLOSS—V. 11.*]

1. This verse states that the speech which is full of the description of the Supreme Lord's glory, is holy, even in the absence of the literary skill in such speech.

2. *Vāgvisargaḥ* [emission (exercise) of speech]—Act or adding forth ; or application of words.

3. *Janatāghaviplavāḥ* [destroyeth the sins of mortals.]—The speech which is full of Supreme Lord's glory absolves men from sin.

[*JIVA GOVSAMIN'S GLOSS—V. 11.*]

1. After describing the glories of the Supreme Lord in the foregoing verse, by a negative reference, this verse is extolling on the same by positive inference.

Even (when) the unstained (*a*) (divine) knowledge, which is exempt from Acts or their consequences (*b*), if devoid of devotion (*c*) to the Imperishable (*d*), doth not look (very) brilliant, (then) how again (can appear bright) (*e*), if not devoted to the Supreme Lord, the perpetually (*f*) painful (*g*) Acts (*h*) (aiming at fruition) and verily, the Acts which have no such object ? (*i*). 12.

(*a*) *Niranjanam* [unstained]—It should be noticed that *Anjana* (literally means black pigment or collyrium applied to the eye-lashes or the inner coat of the eye-lids. The materials, used in preparing this pigment, are lamp-black, antimony, extract of ammonium, anthorrhiza, &c. With the prefix *Ni* (नि), it means without dyed with black pigment. For the meaning of the word in the text See *Ṛidhara*, 3.

(*b*) *Naishkarmyam* [exempt from Acts or their consequences]—See, *Ṛidhara*, 2.

- (c) *Bhāva* [devotion]—See *Grīdhara*, 5.
 (d) *Achyuta* [the Imperishable].—It is a name of Vishnu.—See *Grīdhara*, 4.
 (e) *Ġobhate* [appear bright]—have no purifying character.
 (f) *Ġaḡvat* [perpetually]—See *Grīdhara*, 6.
 (g) *Ġbhadram* [painful]—misery or pain.
 (h) *Karma* [Acts]—It signifies such acts as have reference to future fruition.
 (i) *Ġkaraṇam* [...which have no such object]—It has reference to such acts as have no reference to future fruition.

[GRĠDHARA'S GLOSS—V. 12.]

1. This verse shows that the acts (rites) without devotion are useless.
2. *Naishkarmyam* [exempt from acts or their consequences]—*Nishkarma* (निष्कर्म) implies *Brahma* (Supreme Lord). The knowledge being of the same nature as the Supreme Lord, is called *Naishkarmya*.
3. *Niranjanaḡ* [unstained].—That by which any thing can be painted is called *Anjana* (अञ्जना) or particular condition. That which puts an end to *Anjana* is called *Niranjana*.
4. *Achyuta* [the Imperishable].—The Supreme Lord (Vishnu).
5. *Bhāva* [devotion].—Knowledge, without devotion to Vishnu, is entirely useless or unproductive of any direct good effect.
6. *Ġaḡvat* [perpetually]—during the performance of acts and the time when its result is effected.

[JĠVA GOSVAMIN'S GLOSS—V. 12.]

1. When the spiritual knowledge is of less value, than the devotion full of the description of the Supreme Lord's glories, then what to say about the inferiority of acts which do and do not aim at the fruition?

For this reason, (O) Highly Fortunate (one), (as) thou art of unerring mind (a) pure (bright) renown (b), devoted to veracity and observer of vows (c) (so) do (thou) remember (and describe) (d), with composed mind (e), the various actions (f) of the Lord (who is) of high rank (g) for the release from the bondage of this world (h). 13.

- (a) *Amoghadrīk* [of unerring mind]—See *Grīdhara*, 2.
 (b) *Ġuchigraḡh* [pure (bright) renown]— „ „ 3.
 (c) *Dhritavratāḡ* [observer of vows]— „ „ 4.
 (d) *Anusmara* [do.....remember]— „ „ 7.
 (e) *Samādhina* [with composed mind]— „ „ 6.
 (f) *Vicseḡhītāḡ* [various actions]—*Līlās* (diversions), deeds.
 (g) *Urukramasya* [of the Lord (who is) of high rank]—It is a name of Vishnu. See p. 137 note (a), v. 13; c. III.

(*h*) *Akhila-bandha-muktaye* [for the release from the bondage of this world]—See *Çrīdhara*, 5.

[ÇRĪDHARA'S GLOSS—V. 13.]

1. As knowledge and skill in speech and action without devotion, are quite useless, so this verse enjoins that the Supreme Lord's deeds should be described (with devotion).

2. *Amoghadrik* [of unerring, mind]—of true intellect.

3. *Çuchīṣṛavāḥ* [pure (bright) renown]—He whose renown is pure.

4. *Dhṛitavratāḥ* [observer of vows]—He who practises or observes vows.

5. *Akhila-bandha-muktaye* [for the release from the bondage of this world]—with a view to put an end to the bondage of the secular matters.

6. *Samādhiṇā* [with composed mind]—with one undivided mind.

7. *Anusmara* [do.....remember]—it implies after remembering to describe.

The mind, unsteady (*a*) by forms (described) and names (*b*) (uttered) by the (desire to speak) (*c*) of the person, beholding object differently (*d*) from that (actions of the Supreme Lord) (*e*), and desiring to speak whatever in a different manner, doth not find place (of refuge) (*f*), at any time or at any place, like a ship tossed by the wind. 14.

(*a*) *Dusthītā* [unsteady]—See *Çrīdhara*, 6.

(*b*) *Rūpa-nāmaṇiḥ* [by formsand names...]—See *Çrīdhara*, 5.

(*c*) *Tat-kṛitā* [.... by the (desire to speak)]— " " 4.

(*d*) *Prithagdrīṣṭāḥ* [beholding object differently...]— " " 3.

(*e*) *Tataḥ* [from that....]— " " 2.

(*f*) *Āśpaḍam* [place (of refuge)]— " " 7.

[ÇRĪDHARA'S GLOSS—V. 14.]

1. This verse states against what of the person who describes various subjects in a different way, but devoid of the description of the Supreme Lord's glorious deeds.

2. *Tataḥ* [from that.....]—It refers to Urukrama's *Līlā* or deeds.

3. *Prithagdrīṣṭāḥ* [beholding object differently from that (actions of the Supreme Lord)]—(He) who looks upon an object which differs from the deeds of the Supreme Lord, must, therefore, be considered as desiring to say whatever on a subject in a different manner.

4. *Tat-kṛitā* [by the (desire to speak)]—It refers to the desire of the speaker.

5. *Rūpa-nāmaṇiḥ* [by forms.....and names...]—The forms and names which have been described, and uttered for the purpose of describing.

6. *Dusthītā* [unsteady]—It refers to the unsteady mind.

7. *Āśpaḍam* [place (of refuge)]—The (unsteady) mind cannot fix itself on any particular subject.

8. The *Bhagavat-Gītā* says : 'O Arjuna, son of Kuru, the settled intellect is one, but, the unsteady intellect has many branches (that is to say, has many forms, and is eternal). *

The teaching (*a*) of blamable (rites performed with a view to future fruition, &c.) (*b*), for religion (*c*) of (persons) naturally fond (of such rites) (*d*) is a great transgression (*e*) (on the part of thee) ; from which speech (discourse of thee) (*f*), the ordinary persons (*g*), having determined (*h*) the (rites) as religion (*i*) do not listen to its prohibition (*j*). 15.

(*a*) *Anuṣṭāh* [The teaching]—See *Grīdhara* 5 ; and *Jīva*, 4.

(*b*) *Jugupsitām* [blamable.....]— " " 4.

(*c*) *Dharma-kṛite* [for religion]— " " 3 ; and *Jīva*, 3.

(*d*) *Svabhāvaraktasya* [of (persons) naturally fond (of such rites)]—See *Grīdhara* 2 ; and *Jīva*, 2.

(*e*) *Vyatikramah* [transgression.....]—See *Grīdhara*, 6 ; and *Jīva*, 5.

(*f*) *Yadvākyatah* [from which speech (discourse...)]—See *Grīdhara*, 7 ; and *Jīva*, 6.

(*g*) *Itarā-janāh* [ordinary persons]—See, *Grīdhara*, 8 ; and *Jīva*, 7.

(*h*) *Stihāt* [having determined]—See *Jīva*, 8.

(*i*) *Dharmā-iti* [the (rites) as religion]—This refers to true devotional religion.

(*j*) *Tasya-Nivṛaṇam-na-manyate* [.....do not listen to its prohibition]—See *Grīdhara*, 9 ; and *Jīva*, 9.

[GRĪDHARA'S GLOSS—V. 15.]

1. This verse states that whatever is described in the *Mahābhārata*, &c., regarding religion, teaching about rites with a view to future fruition, &c., is worthless ; not only so, but Vyāsa's act of teaching of a transgression of duty on his part.

2. *Svabhāvaraktasya* [of (persons) naturally fond of (such rites)]—It refers to men who are devoted to religion which enjoins acts aiming at future fruition.

3. *Dharma-kṛite* [for religion]—For (pure) religion.

4. *Jugupsitām* [blamable...]—censurable acts which aim at some result, &c.

5. *Anuṣṭāh* [The teaching]—It has reference to Vyāsa who taught such censurable cause of religion.

6. *Vyatikramah* [transgression...]—It was improper on the part of Vyāsa.

7. *Yadvākyatah* [from which speech (discourse...)]—Why is it improper on his part ? Because it was according to Vyāsa's saying.

8. *Itarā-janāh* [ordinary persons]—which will be believed by ordinary men.

9. *Tasya-nidraṇaṇa-manyate* [.....do not listen to its prohibition]—They become so firm in their belief that they do not listen to the prohibition made by Vyāsa and others versed in truth against the *Kāmya-karma* (act performed for future fruition) and the like. They disregard the injunction of the *Śruti* which runs as follows :—

'Immortality can not be attained by acts, progeny, and wealth, but some person has gained immortality by renunciation'. *

The ordinary men assert that this prohibition is applicable only to the case of persons who are incapacitated in performing such acts by some physical or moral defects. The *Battas* also affirm that 'This rule is ordained for the blind or lame persons who are incapacitated to perform the duties of a householder, such persons should either adopt the condition of an unflinching religious student or become a mendicant.' †

[JIVA GOVAMIN'S GLOSS—V. 15.]

1. The *Mahābhārata*, which deals with the *Kāmya-karma* (acts aiming at future fruition) and other subjects, but does not treat about the glories of the Supreme Lord in sufficient degree, was accepted by all men as the code of religion. This verse points out that Vyāsa has done wrong to the world by propagating a course of religious conduct, devoid of the description regarding *Hari's* glorious acts.

2. *Svabhāvaraktasya* [of (persons) naturally fond (of such rites)]—the person whose minds are full of secular desires by reason of the unlimited wish for worldly things.

3. *Dharma-kṛite* [for religion].—It means the religion regarding the Supreme Lord; it is the religion which does not aim at any future fruition.

4. *Anuśāsitaḥ* [The teaching]—Vyāsa becoming the teacher of the rites aiming at future fruition which is always censurable, as it was not in reality for the propagation of the Vedic truth.

5. *Mahān-Pyatikramah* [a great transgression (on the part of thee)]—His action was held to be improper.

6. *Yad-vākyaṭaḥ* [from which speech (discourse)...].—It refers to the speech of Vyāsa which ascertained the difficult meaning of the Vedas.

7. *Itarā-janāḥ* [ordinary persons].—The ordinary men consider the teaching of Vyāsa as guide to the duties prescribed to mankind.

8. *Sthitāḥ* [having determined]—not moving, (fixed or ascertained).

9. *Nidraṇam* [prohibition]—act of thinking in a different light.

10. The substance of the whole verse is that all rules and practices of religion must be discarded, and the Supreme Lord's glorious deeds should be described. There is a passage in the *Bhagavat-Gītā* which may be construed

* न कार्यं वा न प्रजया न विन जायते नोदयत्यमरणम् ।

† यत्रैवं शक्यते तत्रं येन्यपह्नुदवो नराः । यद्वक्तव्यं न शक्यते कर्तुं तेनात्मकं विधिः ।

नैतिक-ब्रह्मचर्यं वा परित्राणकयादि वा । तैत्तिरीयं ब्रह्मचर्यं तेनादावित्युच्यते ।

as contradictory to the above statement. * But the passage aforesaid applies to the teachers of knowledge and not to the votaries of the devotional religion.

11. It must also be noted that the wise men who know about salvation, do not advise ignorant men to perform rites.

The discerning persons (*a*) are able to know about the Eternal and All-pervading (*b*) Lord's nature full of happiness (*c*) by abstaining from worldly acts or motives (*d*). Therefore (*O*) Great One, do thou point out the deeds (*e*) of the Great (Lord) unto the corporeal (*f*) persons engaged in (Acts aiming at fruition.) (*g*) by (the influence of the) qualities (*h*) (of Goodness, Passion and Darkness.)¹⁶.

(*a*) *Vichakṣaṇaḥ* [The discerning persons]—See *Īśāhara*, 2 ; and *Jīva*, 2.

(*b*) *Anantapārasya* [the Eternal and All-pervading Lord's]—See *Īśāhara*, 5.

(*c*) *Sukham* [nature (full) of happiness]—See *Īśāhara*, 4 ; and *Jīva*, 3.

(*d*) *Nivṛttilāḥ* [by abstaining from worldly acts and motives]—See *Īśāhara*, 3.

(*e*) *Chestitām* [the deeds]—See *Īśāhara*, 6 ; and *Jīva*, 7.

(*f*) *Andāma* [corporeal]—See *Īśāhara*, 7 ; and *Jīva*, 4.

(*g*) *Pravartamanasya* [persons engaged in (Acts aiming at fruition.)]—See *Īśāhara*, 9 ; and *Jīva*, 6.

(*h*) *Guṇai* [qualities]—See *Īśāhara*, 8 ; and *Jīva*, 5.

[*Īśāhara*'s GLOSS—V. 16.]

1. If the way to salvation be the observance of rites aiming at future fruition is blamable, then there is another and best means by abstraction from worldly acts and motives. Therefore, what is the necessity for describing the glories of the Supreme Lord ? (This verse clears the point).

2. *Vichakṣaṇaḥ* [The discerning persons]—very clever persons only.

3. *Nivṛttilāḥ* [by abstaining from worldly acts and motives]—by putting an end to all worldly acts.

4. *Sukham* [nature (full) of happiness]—the nature of the Supreme Lord, which is expressive of unchangeable happiness. The clever persons named above are able to know the nature of the Supreme Lord in the manner aforesaid, but persons who are not so skilful and prone to perform acts with a view to future fruition, cannot gain such knowledge of the Supreme Lord.

5. *Anantapārasya* [the Eternal and All-pervading Lord's]—The greatness of the Supreme Lord is expressed as regards time by the adjective eternal and as regards place by saying that he has no end.

6. *Chestitām* [the deeds]—*Līlā* (diversions).

7. *Andāma* [corporeal]—proud of corporeal body.

8. *Guṇai* [qualities]—by the qualities of Goodness, &c.

* न बुद्धिर्निवृत्तं जगत्सर्वकारं कर्तुमर्हति । जीवन्मुक्तं सर्वकर्माणि विहाय मुक्तः समाचरेत् ॥

9. *Pravartamanasya* [persons engaged in (Acts aiming at fruition)]—therefore roving about men.

[JĪVA GOŚVAMIN'S GLOSS—V. 16.]

1. It has clearly been enjoined by this verse that the glories of the Supreme Lord should be described.

2. *Vichakṣhaṇāḥ* [The discerning persons]—thyselves.

3. *Sukham* [nature (full) of happiness]—O great Vyāsa thou art clever, therefore, after abstaining from all worldly affairs, thou art fit to know about the happiness (devotion) regarding the Supreme Lord.

4. *Anātma* [corporeal]—devoid of spiritual intellect.

5. *Gūḍai* [qualities]—worldly matters.

6. *Pravartamanasya* [persons engaged in (Acts aiming at fruition)]—It refers to persons who are engaged in the enjoyment of worldly affairs.

7. *Cheṣṭitām* [the deeds]—describe the *Līlās* (diversions) or acts of the Supreme Lord for the good of such men.

If the person, who discarding his own religion (*a*) adoreth the lotus-like feet of *Hari*, afterwards falleth prematurely from such adoration, (then) doth any evil befall on him in whatever (place) or (*b*) in whichever (condition), he may be (placed)? What object also doth a person who adoreth not (the Supreme Lord) (*d*) gain from (by following) his own religion ? 17.

(*a*) *Svadharmam-Tyaktvā* [the person who discarding his own religion]—See *Crīdhara*, 2.

(*b*) *Va* [or]—This is expressive of censure on the opposite side.

(*c*) *Kva* [in whichever (condition)]—does any evil befall on the votary being of an inferior origin ? No ; because he has devotion to the Supreme Lord, his highest aim.

(*d*) *Abhajatām* [person, who adoreth not]—The persons, who do not adore the Supreme Lord but follow their own religious doctrines, derive no real benefit.

[CRĪDHARA'S GLOSS—V. 17.]

1. It has been pointed out in the previous verses that the performance of rites aiming at future fruition, is productive of great evil, and that the Supreme Lord's deeds should be described. This verse enjoins that a person's own religion which is regularly occurring occasional acts or ceremonies or any acts constantly performed to accomplish some object, should be discarded and devotion to Lord *Hari* inculcated.

2. *Sadharman-Tyaktva* [the person who discarding his own religion].—It may be said that if a person renounces his own religion and by perpetual adoration of the Supreme Lord become a successful votary, it is well and good ; but if he dies or ceases prematurely to follow the practice of devotion, then the evil of renouncing his own religion may come upon him. This verse removes the dilemma and states that there is no likelihood of any evil befalling upon the votary, although he may recede from his devotion or die prematurely.

The wise should try for that (very thing) which (even) the beings roving above and below cannot obtain (*a*). That, however, is happiness (for enjoyment of worldly object) (*b*) which is like misery (*c*), obtained every-where (*d*) from other source (acts of previous birth), by (the course of) time (*e*) whose speed is great. 18.

(*a*) *Uparygadha*.....*Prayata* [The wise.....obtain]—See *Çrīdhara*, 1.

(*b*) *Sukha* [happiness.....]—See *Çrīdhara*, 2.

(*c*) *Dukkhavat* [like misery]—See *Çrīdhara*, 4.

(*d*) *Sarvatra* [every-where]—See *Çrīdhara*, 3.

(*e*) *Kala* [time]—See *Jīva*. 2.

[ÇRĪDHARA'S GLOSS—V. 18.]

1. There is no doubt that a man following his own religion, can only attain the world of the *Pitris*. Therefore, this verse states that the wise men should try for that thing which is not obtainable by beings who travel above in the world of Brahma and in the material world below. It is, therefore, incumbent on sentient being to try to find out the path of devotion which is not easily obtainable.

2. *Sukha* [happiness.....]—The felicity out of the enjoyment of worldly things can be enjoyed by the acts of previous birth.

3. *Sarvatra* [every-where]—Such happiness is obtainable even in Hell and other places of torment.

4. *Dukkhavat* [like misery]—As the misery comes upon a being without any attempt on his part to get it, so, the happiness, out of the enjoyment of worldly things, can be obtained without any exertion on the part of the man who enjoys it. This subject has been treated in a subsequent part of the *Çrīmad-bhāgavata*.

[JĪVA GOŚVAMIN'S GLOSS—V. 18.]

1. Whatever object is obtained by acts (rites) is useless ; in fact, it appears like a real object, but in reality, it is not so ; therefore, it is undesirable to perform acts only for worldly benefit.

2. *Kala* [time].—It signifies the recess from the enjoyment of the acts done in previous birth.

Ah ! (*a*) the person (*b*) who serveth the Giver of Liberation (*c*), doth not, verily, like others (who perform rites) (*d*), enter into the world at any time, and in any manner. The person, appreciating the pleasure (of the Supreme Lord) (*e*), having (once) remembered (enjoyed) the embrace (touch) of Viṣṇu's feet, doth not, again, wish to forget (quit) the same. 19.

(*a*) *Anga* [Ah !]—expressive of astonishment.

(*b*) *Janah* [the person]—See *Āṇḍhara*, 2.

(*c*) *Mukunda* [the Giver of Liberation]—It means Kṛishṇa.

(*d*) *Anyavat* [like others...]—See *Āṇḍhara*, 3.

(*e*) *Rasagrahah* [appreciating the pleasure.....]—See *Āṇḍhara*, 4.

[*ĀṇḍHARA'S GLOSS*—V. 19.]

1. This verse is explaining the meaning of the phrase in whatever....., or in whichever..., mentioned in verse 17. (q. v.) of this chapter.

2. *Janah* [the person]—The servant of Kṛishṇa does not enter the world again, if at any time, or under any circumstance, he is begotten in the womb of the lower beings.

3. *Anyavat* [like others...]—like persons who only perform ceremonies. This is expressive of persons who follow religious doctrines different from the devotional religion of the *Āṇḍhara*.

4. *Rasagrahah* [appreciating the pleasure.....]—subjecting (oneself) to a thing (which means the Supreme Lord) full of flavour ; or showing eagerness for a thing full of flavour.

5. The Supreme Lord also said in the *Bhagavat-gītā*, that, again attempt is made for fully attaining perfection and that man is sent again for the adoration of the Supreme Lord, although stupefied with the remembrance of the previous birth. *

Verily (*a*), this Universe is the Supreme Lord Himself, but He is different (from it) (*b*). Thou (thyself) knowest verily, that (Supreme Lord), from whom the Universe hath been maintained, destroyed, and created (*c*), yet (I) have pointed out to thee only a span long (of this subject, that is to say, very small portion of it) (*d*) 20.

(*a*) *Hī* [verily]—See *Āṇḍhara*, 3.

(*b*) *Idam..... Itarah* [... this ...different...]—See [*Āṇḍhara*, 2.

* यदनेन तदानीं भूयः संविद्भी कुरुनन्दन । पूर्वोच्चारितं तेनैव श्रियते, कुरुनन्दनस्य च इति ।

(c) *Jagat-sthāna-nirodha-sambhavaḥ* [the Universe hath been maintained, destroyed, and created.]—See *Grīdhara*, 4; and *Jīva*, 2.

(d) *Prādeśa-mātram Pradarśitam* [(I).....span long...]—See *Jīva*, 3.

[GRĪDHARA'S GLOSS—V. 20.]

1. It has been previously stated that the Supreme Lord's deeds should be mainly described in a Scripture. This verse points out what that great Lord is and what are his deeds.

2. *Idam...Itarāḥ* [.....different...]—This world is nothing but the God Himself, but He is quite distinct from this universe, although, the latter is not separate from him ; the reason being that this universe, has been created, maintained and destroyed by the Supreme Lord ; or it can be explained in a different way. This universe is the Supreme Lord and the individual spirit, although seems separate from the Lord, is also the Supreme Lord, that is to say, there is nothing animate or inanimate, beyond the Supreme Lord who is the only real truth.

3. *Hi* [verily]—This particle is indicative of the text of the *Gruti*—' All universe is the Supreme Lord ' *

4. *Jagat-sthāna-nirodha-sambhavaḥ* [the Universe hath been maintained, destroyed, and created]—This is expressive of the Supreme Lord's deeds.

[JĪVA GOŚVAMIN'S GLOSS—V. 20.]

1. All the universe is *Brahmā*, who has no difference from *Bhagavāna*. Then how is it that His nature is such as described in this verse ? The reason is to be found in it. This universe appears like the Supreme Lord, but *Bhagavāna* cannot be in reality so on account of marked difference.

2. *Jagat-sthāna-nirodha-sambhavaḥ* [the Universe hath been maintained, destroyed and created]—Why this universe is like the Supreme Lord and why He is different from it ? Because the universe is His work, and therefore, there can be no similarity between the two, as he is the cause and his work is the effect. The *Gruti* also supports this view. 'No equality or similarity with Him is to be found.' †

The discontent of *Vyāsa*, who is all-knowing also supports the view expressed here.

3. *Prādeśa-mātram-pradarśitam* [(I).....span long.....]—*Nārada* said that he had advised only very briefly.

(O) Unerring-sighted (sage) (a) thou thyself knowest (that thy) Spirit is the part of the Supreme Spirit (b) who is the greatest of all beings, and (for this reason, although birthless (c) (thou hast been) begotten for the good of the Universe. Therefore, do thou enumerate highly the glories of the Most Exalted, (d). 21.

* सर्वं खण्डितं ब्रह्मेति ।

† न तत् समसावधिकं ब्रूयते ।

- (a) *Amogha-dṛiḥ* [(O) Unerring-sighted (sage)]—See *Çrīdhara*, 2.
 (b) *Paramātmānaḥ Kālāṁ* [part of the Supreme Spirit]—See *Çrīdhara*, 4.
 (c) *Ajaṁ* [birthless]—See *Çrīdhara*, 2.
 (d) *Mahānubhāvābhyaśayaḥ* [the glories of the Most Exalted]—See *Çrīdhara*, 5.

[ÇRĪDHARA'S GLOSS—V. 21.]

1. No preceptor is necessary to instruct Vyāsa on the subject of which this verse has reference, inasmuch as, he was an incarnation of the Supreme Lord Himself.

2. *Amogha-dṛiḥ* [(O) Unerring-sighted (sage)]—*Amogha* (अमोघ) successful; *Dṛiḥ* (दृष्टि) knowledge; hence, He who is full of unerring knowledge.

3. *Ajaṁ* [birthless]—Vyāsa knows himself that although free from birth, he was born on earth for the benefit of this universe.

4. *Paramātmānaḥ Kālāṁ* [part of the Supreme Spirit]—It refers to the fact that Vyāsa is the incarnation of the Supreme Lord who is the greatest of all beings. Vyāsa himself knows this fact.

5. *Mahānubhāvābhyaśayaḥ* [the glories of the Most Exalted]—Therefore, let Vyāsa ascertain (describe) the most powerful deeds of the Supreme Lord.

Verily, that act of describing fully the qualities of the Lord, whose glory dispeleth the ignorance of mind (a), hath been ascertained by the wise as the eternal object of the austerities, the hearing (of Scriptures), the best of sacrifices, the muttering well (of holy texts), knowledge, and charity, of the (sentient) being. 22.

(a) *Uttamah-Ġlōka* [Lord.....mind]—See *Çrīdhara*, 2. p. 39.

[ÇRĪDHARA'S GLOSS—V. 22.]

1. This verse states that good result of all the austerities, &c., shall be produced by describing the qualities of the Supreme Lord. This act of describing His qualities is the eternal result of all such acts.

(O) Sage, I in the former cycle of Ages (a), and on (my) past (previous) birth (b), I was begotten of a certain servant-maid of (some) Reciters of the *Vedas* (c), and engaged (myself) at (my) boyhood in serving the contemplative saints, desirous to live together (in one place) during the rainy season (d). 23.

(a) *Purā* [in the former cycle of Ages]—(*Kalpā* is a day of Brahman or 1,000 *Yugas*, a period of four hundred and thirty-two millions of years of mortals, measuring the duration of the world).—See *Çrīdhara*, 2.

(b) *Anta-bhava* [on...past...birth]—See *Çrīdhara*, 3.

(c) *Vedavādīnāṁ* [of...Reciters of the Vedas]—See *Çrīdhara*, 4.

(*d*) *Prāgishī Nirvikakṣaṇaṁ Yojinam* [the contemplative saints, desirous to live together (in one place) during the rainy season]—This has reference to one of the three sacrifices named *Chāturmāsya*, belonging to the sub-division called *Haviryajna*, and performed (every four months) at the beginning of the three seasons, namely,—*Vaiśāṣa devam* on the full-moon in Phālguna, *Varuṇ-praghadā* in Āshāḥṣha and *Sākameśhā* in Kārttika.

[ŚRĪDHARA'S GLOSS—V. 23.]

1. In this verse Nārada proved from the events of his own life that by the association of good men, a person can hear, &c., the narrative of *Hari*.

2. *Purā* [in the former cycle of Ages]—in the previous *Kalpa* (cycle).

3. *Atta-bhāre* [on...past...birth]—previous birth.

4. *Vedavadinam* [of...Reciter of the *Vedas*]—of Brāhmaṇas versed in the *Vedas*.

Those sages, although regarded (every thing) with equal (indifferent) eyes, were kind to a boy (like) me, (who) had subdued his passions (*a*) never held (played with) a toy (*b*) (who was) obliging (*c*), speaking little, serving (*d*), and by whom all fickleness was renounced (*e*). 24.

(*a*) *Dānte* [(who) had subdued his passions]—See *Śrīdhara*, 2.

(*b*) *Adhritakṛīḍanake* [never held (played with) a toy]—See *Śrīdhara*, 3.

(*c*) *Anuvartini* [..... obliging]—See *Śrīdhara*, 4.

(*d*) *Çuçrāṇḍaḥ* [serving]—There are five kinds of services, namely,—that of a pupil, a religious pupil, a hired servant, an officer and a slave.

(*e*) *Apātākhilachāpale* [by whom all fickleness was renounced]—See *Śrīdhara*, 1.

[ŚRĪDHARA'S GLOSS—V. 24.]

1. *Apātākhilachāpale* [by whom all fickleness was renounced]—because fickleness was renounced; therefore

2. *Dānte* [(who) had subdued his passions]—he who has restrained his organs of senses.

3. *Adhritakṛīḍanake* [never held (played with) a toy]—free from all kinds of sports, and

4. *Anuvartini* [..... obliging]—compliant.

With the assent of the *Brāhmaṇas* (*a*) I once ate the leavings of their food (*b*) by that act of eating (my) sins were thrown off (*c*). Having exerted (by me) thus in eating continually (the remains of food) and the heart becoming pure, the liking of mind for their religion (*d*) (of the Supreme Being) was produced. 25.

(a) *Anumoditāḥ* [With the assent of the *Brāhmaṇas*]—(literally) means pleased, applauded, acceptable and assented ; but *Çrīdhara* interprets it as ordered. See his gloss 2, of this verse.

(b) *Uchchhishṭalepān* [the leavings of food]—See *Çrīdhara*, 1.

(c) *Tadpāstacilbiṣṭāḥ* [by that.....(my) sins were thrown off]—See *Çrīdhara*, 3.

(d) *Ātma* [of mind]—See *Çrīdhara*, 5.

(e) *Taddharma* [their religion]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 25.]

1. *Uchchhishṭalepān* [the leavings of food]—It refers to the remains of food smeared in a mendicant's bowl or in a vessel for collecting alms.

2. *Anumoditāḥ* [With the assent of the *Brāhmaṇas*]—Being ordered by the *Brāhmaṇas* I used to eat them.

3. *Tadpāstacilbiṣṭāḥ* [by that.....(my) sins were thrown off]—I became sinless from eating the same.

4. *Taddharma* [their religion]—The adoration of the Supreme Lord.

5. *Ātma* [of mind]—liking of the mind is meant.

Ah ! there (I) used to listen every day the heart-stealing (delightful) narrative of (*Kṛiṣṇa*) (a) by the grace of those, who fully chanted (the same). That (narrative of *Hari*) generated love for the Loving-Glory (*Kṛiṣṇa*) (b) in me (*Nārada*) who fully heard it, word per word (c) with my (natural) reverence (d). 26.

(a) *Kṛiṣṇa-Kathā* [narrative of *Hari*]—See *Jīva*. 1.

(b) *Priya-grāvaṣi* [the Loving-Glory...]—, *Çrīdhara* 3 ; and *Jīva*, 2.

(c) *Anupadam* [word per word]— " " 2.

(d) *Me çradddhayaḥ* [with my...reverence]— " " 1.

[ÇRĪDHARA'S GLOSS—V. 26.]

1. *Me çradddhayaḥ* [with my.....reverence]—with my natural reverence and not a forced one. There is no tautology in using *Me* (मः) and *Āmam* a (अमः) in the verse.

2. *Anupadam* [word per word]—step by step.

3. *Priya-grāvaṣi* [the Loving-Glory.....]—he whose glory is loving. (It is a name of *Kṛiṣṇa*).

[JĪVA GOŚYAMIN'S GLOSS—V. 26.]

1. *Kṛiṣṇa-Kathā* [the narrative of *Kṛiṣṇa*]—The *Līlās* (diversions) of the son of *Nanda* (*Kṛiṣṇa*). Unhappiness and dejection, of persons who hear such narrative, are dispelled.

2. *Priya-grāvaṣi* [the Loving-Glory]—*Priya* (प्रियः) subject of every person's love ; *Çravaṣi* (श्रवः) glory ; hence he whose glory is the object of love of all persons.

{ O } Great-minded one, then arose the unshaken intelligence (*a*) in me (Nārada), who hath gained liking for Him, (who is) the Loving-Glory (Kṛishṇa); by which (intelligence) (*b*), I observed in me (Nārada), (*c*) who is in reality (the part of) the Supreme Lord that this (*d*) body, subtile and grosser (*e*) is a (mere) creation of my own illusion (regarding myself) (*f*). 27.

- (*a*) *Aśkalita-Matib* [unshaken intelligence]—See *Śrīdhara*, 1.
 (*b*) *Yayā* [by which.....]— " " 2
 (*c*) *Mayi* [in me]—See *Jīva*, 3.
 (*d*) *Ētat* [this.....]—See *Śrīdhara*, 4 ; and *Jīva*, 2.
 (*e*) *Sadasat* [subtile and grosser]—See *Śrīdhara*, 3 ; and *Jīva*, 1.
 (*f*) *Svāmāyayā* [my own illusion]— " " 5 ; and " 4 and 5.

[ŚRĪDHARA'S GLOSS—V. 27.]

1. *Aśkalita Matib* [unshaken intelligence]—Nārada said that the firm intelligence generated in him immediately after he had gained a liking for the Supreme Lord.

2. *Yayā* [by which.....]—by intelligence.

3. *Sadasat* [subtile and grosser]—Indicative of subtile and grosser (body).

4. *Ētat* [this.....]—This body.

5. *Svāmāyayā* [my own illusion]—Nārada's own ignorance regarding himself. His subtile and grosser body were not real, but a mere creation of his own illusion.

[JĪVA GOŚVAMIN'S GLOSS—V. 27.]

1. *Sadasat* [subtile and grosser]—(Jīva Gośvāmīn gives a different interpretation). *Sadasat* (सदसत्) means *Vyaskti* (व्यक्ति) and *Samaskti* (समष्टि). [The former signifies a distinctive aggregate or an aggregate or whole viewed as consisting of many separate bodies, *e. g.*, an object, such as man, viewed as a separate part of a whole or constituting a part of the universal soul composed of parts or individuals ; contra-distinguished from the latter, *Samaskti* which means a collective aggregate or one which is viewed as consisting of one thing or as consisted of parts of which each is consubstantially the same with the whole.]

2. *Ētat* [this]—It signifies this world or Universe.

3. *Mayi* [in me]—In the sentient being.

4. *Sva* [my own]—relating to me.

5. *Māyayā* [by illusion]—by the Supreme Lord's illusion. Nārada saw the *Vyaskti* (the aggregate as described above) of this Universe, which aggregate is a creation of God's illusion.

In this way fully hearing every, moment (*a*) the stainless glory of *Hari*, chanted by the high-souled sages, during the two seasons—rainy and autumn, the devotion, which dispeleth Passion and Darkness from my soul, began to generate (in me) (*b*). 28.

(*a*) *Anusavaṃ* [every moment]—See *Çrīdhara*, 2.

(*b*) *Prasūta* [began to generate...]—See *Īta*, 2.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. When the sentient being is acquainted with the true nature of himself, then the unflinching devotion which puts an end to the qualities of Passion and Darkness generates in him.

2. *Anusavaṃ* [every moment]—Three times a day—(Morning, Noon and Evening, when the daily prayers are made and thanksgivings offered).

[JĪVA GOŚVAMIN'S GLOSS—V. 28.]

1. This verse relates as to what happened next. The intelligence described in the previous verse is converted into firm devotion which destroys the qualities of Passion and Darkness.

2. *Prasūta* [began to generate.....]—(the devotion) began to flow like the ever-flowing river.

The Kind to the Poor (sages who were) about to depart (from the place), by their grace, taught (*a*) the most mystic (*b*) knowledge (*c*), spoken by the Supreme Lord Himself, unto me (*Nārada*), (*d*) (who was) infantile, and (who became), in the manner aforesaid, devoted, humble (*e*), bereft of sins, reverential, self-restraint and attending (*f*). 29—30.

(*a*) *Anurochan* [taught]—See *Çrīdhara*, 4.

(*b*) *Gūhyatamaṃ* [the most mystic]—See *Īta*, 3.

(*c*) *Jñānaṃ* [knowledge]—See *Çrīdhara*, 3.

(*d*) *Me* [unto me]— " " 1.

(*e*) *Prasūta* [humble]— " " 2.

(*f*) [29—30]—See *Īta*, 1.

[ÇRĪDHARA'S GLOSS—VV. 29 and 30.]

1. *Me* [unto me]—of myself who was acquainted with the quality of purity and was full of devotion.

2. *Prasūta* [humble]—mild-natured.

3. *Jñānam* [knowledge].—The knowledge regarding the practice of religion, that is to say, knowledge about the religious truth is mystic. The pure self-knowledge derived from the first is more mystic, but the knowledge regarding the Supreme Lord, derived from the self-knowledge is the most mystic, which knowledge is the Scripture, *Ātmanirvāṇa*.

4. *Anuśāsanam* [taught].—taught by the Supreme Lord Himself.

[JĪVA GOŚVAMIN'S GLOSS—VV. 29-30.]

1. The verses 29 and 30 are to be construed together.

2. *Jñānam* [knowledge].—It signifies the *Ātmanirvāṇa* as originally composed in four verses.

3. *Ātmanirvāṇam* [the most mystic].—It is more mystic than the knowledge regarding the Supreme Lord.

Verily, by which (knowledge), I became acquainted with (a) the Illusion of the Supreme Lord, Vāsudeva (who is) the arranger (of the Universe), and by which (acquaintance with the Illusion, the sentient being) attaineth His feet (b).³¹

(a) *Avidam* [became acquainted with].—See *Ātmanirvāṇa*, 2; and *Jīva*, 1.

(b) *Tatpadam* [His feet].—See *Jīva*, 2.

[ĀTMANIRVĀṆA'S GLOSS—V. 31.]

1. This verse points out the difference between the knowledge mentioned in the present verse and the knowledge regarding the *Tvaṁ* (त्वं) object previously referred to.

2. *Avidam* [became acquainted with].—I was able to know.

[JĪVA GOŚVAMIN'S GLOSS—V. 31.]

1. *Avidam* [became acquainted with].—became acquainted with in an inferior manner. (This is expressive of the inferiority of the knowledge spoken of in the present verse). According to Jīva Gośvāmī's own opinion it means 'in a Suitable way,' if the word 'Māyā' (मया) is expressive of *Chitṛakṛtī* (चित्रकृति).

2. *Tatpadam* [His feet].—His lotus-like feet is seen with great pleasure by by a devotee.

(O) *Brahmaṇa*, the Acts dedicated (a) to the all-regulating (b) and all-pervading (c) Supreme Lord, have been fully ascertained (d) to be the (greatest) remedy for the three kinds of pain (e).³²

(a) *Bhāvitam* [dedicated].—See *Ātmanirvāṇa*, 3.

(b) *Iṣṭvare* [to the all-regulating].—See *Ātmanirvāṇa*, 5; and *Jīva*, 2.

(c) *Brahmaṇi* [to the all-pervading]—See *Çrīdhara*, 6.

(d) *Saṃśuchitam* [fully ascertained]—See *Jīva*, 2.

(e) *Tapatrayachikitsitam* [remedy for the three kinds of pain]—See *Çrīdhara*, 2; and p. 23.

[ÇRĪDHARA'S GLOSS—V. 32.]

1. This verse refers to the practice of religion dedicated to the Supreme Lord.

2. *Tapatrayachikitsitam* [remedy for the three kinds of pain].—The three kinds of pain include *Ādhyātmika* (spiritual), &c. (See p. 23.). Its remedy or cure.

3. *Bhāvitaṃ* [dedicated].—What is that remedy ?—Acts dedicated to the Supreme Lord.

4. *Bhagavati* [to the Supreme Lord].—What is the nature of the Supreme Lord ?

5. *Īṣvare* [to the all-regulating].—This expresses the nature of the Supreme Lord.

6. *Brahmaṇi* [to the all-pervading]—unbroken, full.

[JĪVA GOŚVAMĪN'S GLOSS—V. 32.]

1. This verse states about the beneficial effect which can be derived from the acts dedicated to the Supreme Lord.

2. *Saṃśuchitam* [fully ascertained]—by persons versed in the Scripture.

3. *Īṣvare* [to the all-regulating]—in the Supreme Spirit, Bhagavān or Brahma.

(O) Observer of Religious Vows, the object which produceth the disease of beings doth not verily cure the disease by that object (a), (but if it is) purified (by other things it cureth the disease) (b). 33.

(a) *Yena...Punāti* [the object...object]—See *Çrīdhara*, 2.

(b) *Chikitsitam* [but.....purified (by other things...)]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 33.]

1. How can acts alley the pain of mankind ? This as well as the subsequent verse shows by example that they can do so by the different application of things.

2. *Yena.....Punāti* [the object...object].—The disease arising from taking a great quantity of clarified butter is not cured by administering it as an antidote.

3. *Chikitsitam* [but...purified (by other things...)]—but when that clarified butter is purified by other object, it will have a specific influence on the said disease.

Similarly (*a*), the performance of Acts (duties of every day life or active devotion) (*b*), is the cause of getting the course of mundane existence. Being dedicated (*c*) to the Supreme Lord (*d*), these (very Acts again) are capable of effecting their own destruction (*e*) ²⁴.

(*a*) *Evam* [Similarly]—See *Çrīdhara*, 1.

(*b*) *Kriyāyogāḥ* [Acts.....]—(Literally) the practical form of the *Yoga* system of philosophy. But *Çrīdhara*'s interpretation has been adopted in the text.

(*c*) *Kalpitaḥ* [dedicated]—See *Çrīdhara*, 4.

(*d*) *Para* [to the Supreme Lord]—See *Çrīdhara*, 3.

(*e*) *Ātma-vināśāya kalpante* [are capable of effecting their own destruction]—See *Çrīdhara*, 2.

[*ÇRĪDHARA'S GLOSS—V. 24.*]

1. *Evam* [Similarly]—In the same way as the disease is cured.

2. *Ātma-vināśāya kalpante* [are capable of effecting their own destruction]—are capable of putting an end to the effects of Acts.

3. *Para* [to the Supreme Lord]—to God.

4. *Kalpitaḥ* [dedicated]—(when) dedicated to the Supreme Lord.

It should be noticed that following is the order by which the highest order of righteousness is attained: Service to great men, act of gaining their favor, reverence for their religion, hearing of the narrative of *Hari*, liking for the narrative of the Supreme Lord, attainment of self-knowledge, unflinching devotion, and knowledge of truth regarding the Supreme Lord. After this the devotee becomes omniscient and attains other attributes of God by the Supreme Lord's grace.

The knowledge (*a*) which is associated with faithful devotion (*b*) is verily subordinate to the Act performed in this (world) for the gratification of the Supreme Lord. ²⁵.

(*a*) *Jñānam* [knowledge]—See *Jīva*, 3.

(*b*) *Bhakti-Yoga* [faithful devotion]—See *Jīva*, 2.

[*ÇRĪDHARA'S GLOSS—V. 25.*]

1. The effects of Acts, which are derived out of ignorance, are destroyed by knowledge, and the latter is derived from faithful devotion. How is it possible that Acts should destroy Acts ? This verse removes the dilemma.

[*JĪVA GOŚVAMIN'S GLOSS—V. 25.*]

1. This verse describes the superiority of Acts which are gratifying to the Lord, *Hari*.

2. *Bhakti-Yoga* [faithful devotion]—It includes the chanting and remembering of *Hari's* deeds.

3. *Jñānam* [knowledge]—knowledge full of devotion regarding the Supreme Lord is subordinate to Acts, that is to say, such knowledge is the natural result of Acts (as described in the verse).

When persons, desirous to learn about the Supreme Lord, become performers of such Acts, then (they) repeatedly utter *Kṛishṇa's* names expressive of His qualities and (subsequently) remember Him.³⁶

[ŚAIDHARA'S GLOSS—V. 36.]

1. The Acts dedicated to the Supreme Lord generate the faithful devotion. This verse enjoins that the good practices and conduct of the virtuous men should be observed. When the sentiment being knowing about the Supreme Lord, begin to perform Acts, then they utter and remember the names and attributes of *Kṛishṇa*. The following reference has been made in the *Bhagavat Gītā* as regards the act of learning about the Supreme Lord :

'(O) Son of Kunti (*Arjuna*) do thou fully dedicate unto me (*Kṛishṇa*) whatever act do thou perform, whatever do thou eat, whatever burnt-offerings do thou offer, whatever do thou make, and whatever austerities do thou perform. *

[JIVA GOŚVAMIN'S GLOSS—V. 36]

1. How are Acts destroyed by Acts ? This verse clears this point.

2. Although for the pleasure and satisfaction of the Supreme Lord, acts are performed, yet on account of the votary's natural liking for the Supreme Lord, he repeatedly utters His names like the sages *Çaunaka* and others.

Om, I meditate upon and repeatedly bend down (*a*) unto thee, *Vāsudeva* (*b*), *Pradyumna* (*c*), *Aniruddha* (*d*) and *Sankarshana* (*e*), (thou art) the Supreme Lord. 37.

(*a*) *Namah Dītmahi* [I meditate upon and.....bend down]—See *Çaith-dhara*, 2.

(*b*) *Vāsudeva* [वासुदेव]—See p 5 ; and *Kṛishṇa* pp. 41-44.

(*c*) *Pradyumna* [प्रद्युम्न].—He was the first born of the 108,000 sons of *Kṛishṇa*, by *Rukmini*. He is considered as the incarnation of the Indian Cupid, and differently named *Manmatha* and *Kāma*. He was originally the mind-born son of *Vishṇu*, who is said to have become incarnate in *Pradyumna*. A detailed description will be found in the *Vishṇu Purāṇa*. See *Jiva*, 2.

* नत् करोषि अद्वाशि ननुकीषि दद्वाशि यत् । नत् तपससि श्रीनैव नत् कुर्वन् नदपेक्षसि ।

(d) *Aniruddha* [अनिरुद्ध]—son of Pradyumna and grandson of Kṛishṇa. Ushā, the daughter of Bāna was extremely enamoured with him. Chitrakṣhā, her companion, who was skilled in magical art, brought Aniruddha from Dvārakā. The king Bāna getting information through the sentinels that Aniruddha was in the palace, sent a body of men for his arrest, but they could not withstand his prowess and were slain. There upon Bāna by his magical art succeeded in capturing Aniruddha and had him bound in serpent bands. Receiving information from Nārada that Aniruddha had been imprisoned, Kṛishṇa, accompanied with Balarāma and Pradyumna, mounting on Garuḍa set off for the capital of Bāna. A great battle ensued, in which the king Bāna was defeated, but his life had been spared as Īśa interposed in his favor. The bands of snakes on Aniruddha's person were blasted by the breath of Garuḍa. Aniruddha was set free and returned to Dvārakā with Ushā.

(e) *Sankarshana* [सङ्कर्षण]—See Balarāma p. 39, note (a).

[GRIDHARA'S GLOSS—V. 37.]

1. The acts of chanting and remembering the Supreme Lord's glories, are causes of devotion to Him.

2. *Namah Dhīmahi* [I meditate upon and.....bend down]—I bow down in mind.

[JIVA GOŚVAMIN'S GLOSS—V. 37.]

1. This verse teaches about the holy text, from Ānandāśāya the author of the *Pancharātra* including the Praṇava (Om).

2. *Bhagavān* [the Supreme Lord]—is the deity of the holy text which comprises all the four personages mentioned in the verse. The order in which they should be mentioned is this: Vāsudeva and Sankarshana are in the midst of the right and left sides; Pradyumna on the right of Sankarshana; Aniruddha on the left of Vāsudeva. But the order is reversed in this verse as it here indicates Vāsudeva's four-foldedness, and the construction would be 'to His son and grandson, Pradyumna and Aniruddha.'

That person becometh full of accurate perception (a), (regarding the Supreme Lord), who, by thus reciting the text expressive of forms, adoreth the Sacrificial Being (b), (whose) body consisteth of forms (mentioned in the sacred text) (c), yet without any form (d). 38.

(a) *Samyag-darśanaḥ* [becometh full of accurate perception...]—See Ānandāśāya, 2; and Jīva, 4.

(b) *Yajña-Puruṣaḥ* [Sacrificial Being]—It is a name of Viṣṇu. See Jīva, 3.

(c) *Mantra-mūrtiḥ* [(whose) body consisteth of forms (mentioned in the sacred text)]—See Jīva, 1.

(d) *Amūrtikam* [without any form]—See Ānandāśāya, 1; and Jīva, 2.

[ĀRIDHARA'S GLOSS—V. 38.]

1. *Amṛtīkaṃ* [without any form]—devoid of any form ; beyond the holy text.
2. *Samyag-darśana* [becometh full of accurate perception.....]—That Being who is endued with perfect knowledge.

[JĪVA GOŚVAMIN'S GLOSS—V. 38.]

1. *Mantra-mūrtiṃ* [{ whose } body consisteth of { forms mentioned in } the sacred text...]—endued with forms mentioned in the said holy text.
2. *Amṛtīkaṃ* [without any form]—devoid of natural forms.
3. *Pajna-Puruṣaḥ* [Sacrificial Being]—The form which is adored in meditation.
4. *Samyag-darśana* [becometh full of accurate perception...]—becomes full of perception by reason of Supreme Lord's appearance on earth, but not like the *Brahma Darśana* (knowledge regarding the actual sight of the Supreme Lord).

(O) *Brāhmaṇa*, knowing that the sacred precept (regarding) Him (*a*) hath been practised by me, Keçava (*b*) had bestowed on me knowledge (*c*), glory (*d*) and devotion towards Him (*e*). 39.

(*a*) *Svanigamaṃ* [the sacred precept (regarding) Him]—See *Āridhara*, 2 ; and *Niṣa*, 1.

(*b*) *Keçava* [कृष्ण]—See p. 40, note (*b*), omitting in (3), the word 'corpse' before 'in water' and add '*Çava* (कृ) corpse' after 'in water'.

(*c*) *Jñānaṃ* [knowledge]—See *Niṣa*, 2.

(*d*) *Aiçvaryyaṃ* [glory]—See *Niṣa*, 2.

(*e*) *Saasmin Bhāvaṃ* [devotion towards Him]—See *Āridhara* 3 ; and *Niṣa*, 4.

[ĀRIDHARA'S GLOSS—V. 39.]

1. This verse states that the Supreme Lord imparted knowledge, &c., to Nārada.
2. *Svanigamaṃ* [the sacred precept (regarding) Him].—His own precept. Keçava knew that his own precept had been practised by Nārada.
3. *Bhāvaṃ* [devotion]—love.

[JĪVA GOŚVAMIN'S GLOSS—V. 39.]

1. *Svanigamaṃ* [the sacred precept (regarding) Him]—His essential part or proximate to the great deity.
2. *Jñānaṃ* [knowledge]—first perception about Himself.
3. *Aiçvaryyaṃ* [glory]—the superhuman power of becoming small as an atom, &c.
4. *Saasmin Bhāvaṃ* [devotion towards Him]—Moral apathy for glory generates with the love towards the Supreme Lord.

(O Sage) whose knowledge of the *Vedas* is not scanty (*a*), do thou also fully describe the renowned deeds of the Lord, by which (description of the Lord) (*b*), the desire for knowledge (*c*) of the learned is appeased ; and (the wise men) do not consider that all the sufferings of the soul afflicted, again and again by miseries, can be extinguished by any other (means). 40'

(*a*) *Adabhra* [(O sage) whose knowledge of the *Vedas* is not scanty]—*See Çrīdhara*, 2.

(*b*) *Yena* [by which]—*See Çrīdhara*, 3.

(*c*) *Bubhutsitaṃ* [the desire for knowledge]—*See Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 40.]

1. In this verse Nārada is advising Vyāsa to describe fully the glories of the Lord.

2. *Adabhra* [(O sage) whose knowledge of the *Vedas* is not scanty]—He who has got a thorough insight into the *Vedas*.

3. *Yena* [by which]—by the intellectual object.

4. *Bubhutsitaṃ* [the desire for knowledge]—desire for understanding.

FINIS OF THE FIFTH CHAPTER, REGARDING THE

PRELIMINARY CONVERSATION OF VYĀSA

AND NĀRADA, IN THIS STORY OF NAIMIṢA,

IN THE FIRST BOOK, IN THE

ŚRĪMADBHĀGAVATA, THE

GREAT PURĀṆA, AND

THE VYĀSA'S TREAS-

URE OF THE SELF-

DENYING DE-

VOTES.

CHAPTER VI.

(THE CONVERSATION OF VYĀSA AND NĀRADA.)

Sūta said: (O) *Brāhmaṇa*, having heard this way (about) the birth and deeds of the divine sage, the son of Satyavatī, the glorious Vyāsa, asked him again. ¹

[ÇRĪDHARA'S GLOSS V. 1.]

1. After hearing about the birth and deeds of Nārada, Vyāsa asked him again.

[JIVA GOŚVAMIN'S GLOSS.]

Vyāsa asked Nārada again with a view to know further particulars in detail.

Vyāsa said: After the mendicants (*a*), who were thy preceptors of true knowledge (*b*), had entirely gone to live abroad (*c*), then, what didst thou do on attaining the first period of thy life ? ²

(*a*) *Bhikṣuṃ* [mendicants]—Religious mendicants, especially *Brāhmaṇa* of the fourth or mendicant order, that is to say, persons in the fourth *Ācrama* (*चरण*) or at the last stage of their life, when they abandon their house and family and subsist entirely on alms.

(*b*) *Vijnānadeshrīṇi* [preceptors of true knowledge]—See *Çrīdhara*, 3.

(*c*) *Vipravasiṭa* [had entirely gone to live abroad]—See *Çrīdhara*, 2 ; and

[ÇRĪDHARA'S GLOSS V. 2.]

1. In this and the two subsequent verses, Vyāsa was asking about the career of Nārada, after the latter was instructed in truth, with the object that Vyāsa may follow Nārada's career.

Vipravasiṭa [had entirely gone to live abroad]—After they had gone to the distant country.

2. *Vijnānadeshrīṇi* [preceptors of true knowledge]—It means the teachers of Nārada (already mentioned.)

[JIVA GOŚVAMIN'S GLOSS V. 2.]

1. *Vipravasiṭa* [had entirely gone to live abroad]—The mendicants after entirely gone to the foreign parts.

(O) Son of the Self-existent (a), by what sort of living didst (thou) pass the subsequent period of thy life? How didst thou also give up (b) this frame (c), on the approach of proper time? 3.

(a) *Svayambhūva* [Son of the Self-existent]—Nārada. See p. 127, para 3.

(b) *Udarakṣitā* [didst...give up]—See *Ārdhara*, 3.

(c) *Idam Kālevaram* [this frame]—,, ,, 2 ; and *Jiva*, 1.

[ĀRDHARA'S GLOSS V. 3.]

1. O son of Brahmā, how didst thou pass the latter part of thy life?

2. *Idam Kālevaram* [this frame].—This frame procreated from the servant-maid.

3. *Udarakṣitā* [didst...give up]—didst thou quit.

[JIVA GOVAMIN'S GLOSS V. 3.]

1. *Idam* [this]—described at present.

(O) Best of Sages, verily, (as) the time separateth (obliterateth) all things (a), how is it this time hath not interrupted thy memory of the matters (happened) in the previous cycle (b)? 4.

(a) *Sarvasāṅkṛitā* [the time separateth...all things]—See *Ārdhara*, 2.

(b) *Kāpa* [cycle]—Mundane age. See p. 196, note (a).

[ĀRDHARA'S GLOSS V. 4.]

1. Why has this mundane age not prevailed on to destroy thy memory of the past?

2. *Sarvasāṅkṛitā* [the time separateth...all things]—that which destroyeth every thing.

Nārada said: Afterwards, when the mendicants, my preceptors of true knowledge, had entirely gone to live abroad, I, in the first part of (my) age (life) did the following: 5.

My mother (who was) servant-maid, ignorant and woman (a), having only one issue (b), had fully bound me, her son (who had) no other resort (on earth), by (her) affection. 6.

(a) *Māṇā Yashit* [ignorant and woman]—being of the weaker sex. See *Ārdhara*, 2.

(b) *Āhātmaja* [having only one issue]—See *Ārdhara*, 2.

[CRIDHARA'S GLOSS V. 6.]

1. This verse states that not being able to cut off the affection of his mother, Nārada had to stay for some time, in the place where his preceptors had left him.

2. *Ētāmaṣa* [having only one issue]—she had no other child but Nārada.

3. *Māḍha* *Yoskī* [ignorant and woman]—These two adjectives are expressive of the reason for too much affection towards Nārada by his mother.

Being dependent (therefore), though desirous, she was unable to secure my welfare (for making fresh gains as well as keeping what hath been acquired); (moreover) the secular persons are, verily, dependent on God like a woman (puppet) made of wood (*α*). 7.

(*α*) *Dārumaṣṭ* *Yoskī* [a woman...made of wood].—This is expressive of entire dependence of Nārada's mother. (*Crīdhara*)

Being a boy of five years of age (*α*), and unacquainted with quarters, country and time, I lived in the family of the Brāhmanas waiting for that (*β*) (event which caused cessation of my mother's affection). 8.

(*α*) *Panchahāyanaḥ* [five years of age]—See *Crīdhara*, 3.

(*β*) *Tudapekshaya* [waiting for that...]—" " 2.

[CRIDHARA'S GLOSS V. 8.]

1. Thus my mother loved me and being quite ignorant of the secular matters, I lived in the same place where I was.

2. *Tudapekshaya* [waiting for that.....]—I lived in the family of the Brāhmanas awaiting the cessation of my mother's affection towards me.

3. *Panchahāyanaḥ* [five years of age]—(Nārada was then) of five years old.

One day at night (when my) innocent (mother) went out of the house for milking a cow, a serpent bit her on the way, being sent by Death (itself), and (when it was) slightly touched by her feet (*α*). 9.

(*α*) *Āpṛikṣat* [slightly touched]—See *Crīdhara*, 2.

[CRIDHARA'S GLOSS—V. 9.]

1. The mother of Nārada who went out for milking a cow was bitten by a serpent.

2. *Āpṛikṣat* [slightly touched]—being trod by the feet slightly.

Then, considering that (a) (death of my mother) to be the grace of the Providence, (who is) desirous of the well-being (b) of the devotees, I set out for the Northern quarters. 10

(a) *Tat* [that]—See *Çrīdhara*, 1.

(b) *Çam Abhīpsatah* [...desirous of the well-being]—See *Çrīdhara*, 2.

[*ÇRĪDHARA'S GLOSS* V. 10.]

1. *Tat* [that]—mother's death.

2. *Çam-Abhīpsatah* [...desirous of the well-being]—solicitous for the good. I went away considering that event of my mother's death as a dispensation of God.

In that direction (a) having alone passed by prosperous (b) countries (c), cities (d), villages (e) and pastures (f); mines (g), hamlets of cultivators (h), villages adjacent to mountains (i) and parks (j); forests (k) and gardens (l); 11.

Mountains fully adorned with various metals (m), and full of trees with branches broken by elephants (n); water-courses filled with pure water (o), and lakes full of lotus (p) (which is) enjoyed by the gods, and adorned with roving black-bees, roused by the wonderful notes (q) of those using wings as a vehicle (r); 12

I saw a great forest, dismal (s) and most dreadful (in sight) (t); and impassable by the thicket of rushes, (solid) bamboos, and reeds, (sonant) bamboos, and *Kusha* grass; 13

and (which is) the sporting-place (u) of serpents, owls, and jackals. 14

(a) *Tatra* [in that direction]—See *Çrīdhara*, 4. (V. 11.).

(b) *Spātīnā* [prosperous]—See *Çrīdhara*, 2.

(c) *Janapadān* [countries]—See *Çrīdhara*, 3. (V. 11.).

(d) *Pura* [cities]—See *Çrīdhara*, 5. (V. 11.).

(e) *Grāma* [villages]—See *Çrīdhara*, 6. (V. 11.).

(f) *Brājā* [pastures]— " " 7. " 11.

(g) *Ākāśa* [mines]— " " 8. " 12.

(h) *Khata* [hamlets of cultivators]—See *Çrīdhara*, 9. (V. 11.).

(i) *Āharopa* [villages adjacent to mountains]—See *Çrīdhara*, 10. (V. 11.).

- (j) *Vāṇā* [parks]—See *Ṛigdhara*, 11 (V. 11).
 (k) *Vandāni* [forests]—, " 12 " 11.
 (l) *Upavandāni* [gardens]—See *Ṛigdhara*, 13. (V. 11.).
 (m) *Chitra-dhātu-vichitradrta* [Mountains.....metals]—See *Ṛigdhara*, 1. (V. 12.)
 (n) *Ibha-bhagna-bhaja-drumān* [trees...elephants]—See *Ṛigdhara*, 2. (V. 12)
 (o) *Qiva-jalan* [with pure water]—, " " 3 " 12
 (p) *Nalinā* [lakes full of lotus]—, " " 4 " 12
 (q) *Okitra-svanatā* [wonderful notes]—See *Ṛigdhara*, 1. (VV. 13. and 14.)
 (r) *Patra-rathatā* [those using wings as a vehicle]—birds. See *Ṛigdhara*, 2. (VV. 13. and 14.)
 (s) *Ghoram* [dismal]—See *Ṛigdhara*, 4. (VV. 13. and 14.)
 (t) *Pratibhaya-dharam* [most dreadful]—See *Ṛigdhara*, 5. (VV. 13. and 14.)
 (u) *Ajiram* [the sporting place]—, " " 6. (VV. 13. and 14.)
 [ṚIGDHARA'S GLOSS V. 11.]

1. The verses 11, 12, 13, and 14 should be construed together. The object of these verses is to state that Nārada passed through the different places, full of various good and bad qualities, he being unaffected by any of them.

2. *Spṛṣṭam* [prosperous]—swelled. (increased)

3. *Janapadān* [countries]—places.

4. *Tatra* [In that direction]—towards that quarters.

5. *Pura* [cities]—Capitals.

6. *Gramā* [villages]—*Bhṛigu* said 'The place where the Brāhmaṇas and their servants live and the place where the *Qadras* have their dwelling are called 'Grāma'. *

7. *Brāja* [pastures].—Cow-station.

8. *Ākārān* [mines]—mines for precious stones, &c.

9. *Khetā* [hamlets of cultivators]—villages where cultivators live.

10. *Kharvata* [villages adjacent to mountains]—*Bhṛigu* said 'That place is called—*Kharvata*, where situate villages on one part and cities on another and traversed by rivers and mountains.' †

11. *Vāṇā* [parks]—flower garden.

12. *Vandāni* [forests].—It implies trees in natural state.

13. *Upavandāni* [gardens]—planted trees.

[ṚIGDHARA'S GLOSS—V. 12.]

1. *Chitra-Dhātu-vichitradrta* [Mountains.....metals]—Mountains adorned with various metals such as gold, silver, &c.

2. *Ibha-bhagna-bhaja-drumān* [trees.....elephants.]—The trees whose branches were broken by the elephants.

3. *Qiva-jalan* [with pure water]—that which is full of good (pure) water.

4. *Nalinā* [lakes full of lotus].—Lakes in general.

* विनाश विनश्वरात् वनं क्षेत्रं वनानि ते । स तु वायु इति कीलः शूद्राणां प्राय एव च ॥

† वनानी वनं तु वाणी नगराश्चैव : शिवम् । शिवम् शरीरं नानावर्गीकृतमननम् ।

[CRIDEARA 'S GLOW—VV. 13 and 14.]

1. *Chitra-sanskā* [wonderful notes]—wonderful (charming) sounds.
2. *Patra-rathakā* [those using wings as a vehicle]—birds. Nārada saw the great forest after having passed by lakes adorned with black-bees flying here and there awakened by the charming notes of the birds.
3. What sort of forest? It was impassable on account of thickets of *Nāla*, bamboo, *ḡara*, *Kuḡa* grass and *Kicakata*, the latter is of bamboo species and full of large holes.
4. *Ghoras* [dignal]—unbearable.
5. *Pranibhayaśāras* [most dreadful]—of very dreadful form or sight.
6. *Ajiras* [sporting place]—play-ground.

I, whose organs of senses and (material) body were wearied (a) feeling thirsty, (b) and hungry, became relieved of toil by bathing in the lake (within the bed) of a river, drinking water and performing ablutions. (c) ¹⁵.

- (a) *Parīḥ antardriḡḡmā* [whose organs of senses and (material) body were wearied]—See *Ṛiddhara*, 1.
 (b) *Tṛipṛistāḥ* [feeling thirsty]—See *Ṛiddhara*, 2.
 (c) *Upasṛistāḥ* [performing ablutions]—“ 3.

[CRIDHARA'S GLOSS—V. 15.]

1. *Parīṣṛāntendriyātma* [whose organs of senses and body were wearied]
—It refers to him (Nārada) whose organs and body became very fatigued.
2. *Tṛṣṭiparīṣṭaḥ* [feeling thirsty]—(He who was thirsty.)
3. *Upasprīṣṭaḥ* [performing ablutions]—washing faces, &c.

Having taken shelter (*a*) near (at the foot of) a *Pip-pala* tree (*b*) in that forest devoid of any human being, I began by (my) intellect (*c*) to meditate upon the Supreme Spirit (*d*) present in (my) mind (*e*) as I had heard about it. 16

- (a) *Āśrita* [Having taken shelter]—See *Āśita*, 2.
 (b) *Pippalapastha* [near.....a *Pippala*-tree]—*Pippala* signifies the well known *Aśvattha* tree (*Ficus religiosa*) *Upastha*, (Literally) the lap ; middle part in general ; a source place ; the organ of generation, specially of a male ; the anus ; the haunch ; heap. near or approximate. *Āśita* interprets it as 'at the root of *Aśvattha*. See *Āśita*, 1.
 (c) *Ātmanā* [by [my] intellect]—See *Āśita*, 3.
 (d) *Ātmanā* [the Supreme Spirit]— " 5.
 (e) *Ātmanā* [in (my) mind] " " 4.

[CRIDHARA'S GLOSS—V. 16.]

1. *Pippalapastha* [near.....a *Pippala-tree*]—at the foot (root) of the *Ficus Religiosa*.

2. *Acīṭa* [Having taken shelter]—Having seated.

3. *Amānā* [by (my) intellect]—by intellectual power.

4. *Amāśāṃ* [in (my) mind]—in the heart.

5. *Amānān* [the Supreme Spirit]—Supreme Soul.

Hari appeared slowly (*a*) in my heart , (when I) was meditating upon (His) lotus-like feet by the mind subdued with devotion (*a*), and eyes filled with the particles of tears (by reason of) longing (for seeing the Supreme Lord) (*b*). 17.

(*a*) *Ḣanāi* [slowly]—by degrees such as feeling small, &c., the Supreme Lord appeared Himself in the heart.

(*b*) *Bhāva-nirjīta-ahataś* [by the mind subdued with devotion]—See *Ḣridhara*, 1.

(*c*) *Autāntāgāru-kalākaśaya* [eyes were filled with the particles of tearslonging for seeing the Supreme Lord]—See *Ḣridhara*, 2.

[CRIDHARA'S GLOSS.—V. 17.]

1. *Bhāva-nirjīta-ahataś* [by the mind subdued with devotion]—*Bhāva* means devotion ; *Nirjīta* subdued, hence with mind composed by devotion.

2. *Autāntāgāru-kalākaśaya* [eyes filled with the particles of tears..... longing (for seeing the Supreme Lord)]—The eyes were full of tears on account of longing for seeing a beloved person or a desirable thing.

(*O*) Sage, being plunged into the flood of happiness (*a*), I who was greatly elated with joy and whose body was full of emotion by reason of the extreme weight of love (for the Supreme Lord (*b*), and in consequence) saw no difference between both (*c*) (the Individual Spirit and the Supreme Spirit). 18.

(*a*) *Ānanda-samplava* [into the flood of happiness]—See *Ḣridhar* c, 2.

(*b*) *Premaṭibhāra-nirbhīna-pulakāṅga* [whose...love ...]—See *Ḣridhara*, 1.

(*c*) *Ubhaya* [both]—See *Ḣridhara*, 2.

[CRIDHARA'S GLOSS—V. 18.]

1. *Premaṭibhāra-nirbhīna-pulakāṅga*. [whose.....love...]—It refers to Nārada whose love for the Supreme Lord was so extreme that the hairs of his body stood erect with joy.

2. *Ānanda-samplava* [into the flood of happiness]—in the great stream of happiness.

3. *Ubhaya* [both]—the Individual Spirit and the Supreme Spirit.

Suddenly not seeing the form of the Supreme Lord, which is pleasing to the mind (*a*), and (which) removeth sorrow (*b*), I rose (*c*) like a person with distressed mind by reason of bewilderment. ¹⁹.

(*a*) *Manah-kāntam* [pleasing to the mind]—See *Çrīdhara*, 1.

(*b*) *Çuchāpakaṁ* [removeth sorrow]—See *Çrīdhara*, 2.

(*c*) *Uttasīhe* [rose]—See *Çrīdhara*, 3.

[*ÇRĪDHARA'S GLOSS*—V. 19.]

1. *Manah-kāntam* [pleasing to the mind]—desirable or agreeable to the mind.

2. *Çuchāpakaṁ* [removeth sorrow]—that which destroys sorrow.

3. *Uttasīhe* [rose]—got up.

Being desirous of seeing Him (the Supreme Lord) again, I could not see (Him) even after meditation by concentrating (my) mind within (my) heart (*a*) (then), being unsatisfied, I became like one diseased in mind (*b*). ²⁰.

(*a*) *Hṛdi-manah-prasīdhaya* [by concentrating (my) mind within (my) heart]—fixing the mind in the heart. (*Çrīdhara*.)

(*b*) *Avīṛiptaḥ-Ituraḥ-iva* [being unsatisfied, I became like one diseased in mind.]—I, whose satisfaction was not full, became like a mad man. (*Ibid*)

The God, who is beyond the cognisance of speech (*a*), said, as if to alleviate (my) sorrow by solemn and sweet words, unto me (who was) thus striving (to see the Supreme Lord again) in the solitary place. ²¹.

1. *Gīṛṇaḥ Agocharaḥ* [beyond the cognisance of speech]—The God who is beyond the reach of knowledge. (*Çrīdhara*.)

Ah ! (*a*) thou art unfit to see me in this birth (life) in this (Nether world); because it is difficult that I am to be seen by the inferior contemplative meditators (*b*) whose taints (of secular desires, &c) have not been destroyed (*c*). ²².

(*a*) *Hanta* [Ah !]—See *Çrīdhara*, 1.

(*b*) *Kṣuyagīṇaḥ* [the inferior contemplative meditators]—Viṣṇuṭha Chakravartī interprets the sentence, inclusive of the word *Durdarṣaḥ* as 'I am unobservable even with the great trouble', See *Çrīdhara*, 2.

(c) *Avipakva-kashāyāṇāṃ* [whose taints.....have not been destroyed]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 22.]

1. *Hanta* [Ah !]—This is expressive of great kindness.

2. *Avipakva-kashāyāṇāṃ* [whose taints.....have not been destroyed]—thou art not fit to see me, because the votaries whose taints of *kāma*, &c., have not been extinguished cannot expect to see me.

3. *Kṣuyogināṃ* [the inferior contemplative meditators]—The persons whose *yoga* (meditation) has not attained its perfection.

(O) Sinless one, (I have) once shown (unto thee) the form (of mine) this (act of once showing it) is on account of thy devotion towards me. The virtuous men who pant after me, gradually quit all (desires) which are in the heart. 23.

ÇRĪDHARA'S GLOSS—V. 23.]

1. Why did God appear before Nārada ? The Lord said, I appeared before thee, only to increase thy love unto me.

2. What is the benefit to be derived by love to God ? The answer is that he who loves the Lord becomes free from all other desires which are in his heart.

Thy firm devotion (a) hath generated in me, by serving the virtuous, even for a time not (very) long (b). Casting off this blamable (inferior) (c) frame (d) (of a servant-maid), thou shalt go (to heaven for becoming) my personal attendant (e). 24.

(a) *Matih* [devotion]—See *Jīva*, 1.

(b) *Adīrghaya* [not (very) long]—See *Çrīdhara*, 1.

(c) *Avadyaṃ* [blamable...]— " " 2.

(d) *Lokaṃ* [frame]— " " 3.

(e) *Majjanatāṃ* [shalt go...my personal attendant]—See *Çrīdhara*, 4.

ÇRĪDHARA'S GLOSS. V. 24.

1. *Adīrghaya* [not (very) long]—even serving for a short time.

2. *Avadyaṃ* [blamable.....]—fit for blame.

3. *Lokaṃ* [frame]—body.

4. *Majjanatāṃ* [shalt go.....my personal attendant]—get the side of me.

[JĪVA GOŚVAMĪN'S GLOSS—V. 24.]

1. *Matih* [devotion]—it means the unswerving devotion mentioned in the former verse.

2. This verse states about the good result derived from firm devotion.

This devotion (*a*) (firmly) bound in me, shall never be (placed) in difficulty, nor shall thy memory (of this life be so), by my grace, even at the destruction and (subsequent) creation of beings (Universe) (*b*). 25.

(*a*) *Matih* [devotion]—See *Jiva*, 2.

(*b*) *Prajā-sarga-nirodhe* [at the destruction and...creation of beings.....]—See *Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 25.]

1. *Prajā-sarga-nirodhe* [at the destruction and...creation of beings..]—on account of the creation of beings, the destruction follows as a matter of course, or it may be explained as ' at the destruction of the creation of beings.'

[JĪVA GOSVAMIN'S GLOSS—V. 25.]

1. If devotion is annihilated at an intermediate time, what a devotee should do ! The present verse throws light on this point.

2. *Matih* [devotion]—What to say about devotion ? Even the memory dies out by reason of re-birth.

Saying so far, that Great Being (*a*) the Ruler of all (*b*), (who is of) ethereal (*c*) and unseen forms (*d*), stopped (from speaking). I, who is (thus) graced by Him, saluted (*e*) the Greatest of the greatest Beings by bending down my head. 26.

(*a*) *Mahad-bhūtam* [Great Being]—See *Çrīdhara*, 1.

(*b*) *Iṣvara* [the Ruler of all]— " " 2.

(*c*) *Nabhoṅgam* [ethereal.....form]— " " 3.

(*d*) *Alīngam* [unseen forms]— " " 4.

(*e*) *Avandaman* [saluted]— " " 5.

[ÇRĪDHARA'S GLOSS—V. 26.]

1. *Mahad-bhūtam* [Great Being]—The *Çruti* has described the Supreme Lord as the Great Being. *

2. *Iṣvara* [the Ruler of all]—What is the nature of this Great Being ? He is the Regulator (Ruler) of all.

3. *Nabhoṅgam* [ethereal.....form]—(He) whose form is on the firmament.

4. *Alīngam* [unseen form]—although present near, yet cannot be seen.

5. *Avandaman* [saluted]—bowed down.

Being bereft of bashfulness (*a*), reciting the names of the Eternal (*Hari*) (*b*) and remembering (*c*) His mystic (*d*) and beneficial (*e*) deeds (*f*), being of satisfied mind (*g*) and travelling (all over) the world, (my secular) desires being ceased, becoming prideless (*h*) and unenvious (*i*), I was waiting for the time (*j*). . 27.

- (*a*) *Hata-trapaḥ* [Being bereft of bashfulness]—See *Çrīdhara*, 1.
 (*b*) *Ananta* [the Eternal.....]— " " 2.
 (*c*) *Smaran* [remembering]—See *Jīva*, 4.
 (*d*) *Guhya* [mystic]— " " 1.
 (*e*) *Bhadrāṇi* [beneficial]— " " 2.
 (*f*) *Kṛitāni* [deeds]— " " 3.
 (*g*) *Tuṣṭa-manāḥ* [satisfied mind]—See *Jīva*, 5.
 (*h*) *Vimadaḥ* [prideless]— " " 6.
 (*i*) *Vimatsaraḥ* [unenvious]— " " 7.
 (*j*) *Kālaṁ Pratikṣaṇ* [.....waiting for the time]—See *Jīva*, 8.

[ÇRĪDHARA'S GLOSS—V. 27.]

1. *Hatatrapaḥ* [Being bereft of bashfulness]—Having left bashfulness.
2. *Ananta* [the Eternal...]—It is a name of Viṣṇu.

[JĪVA GOŚVAMIN'S GLOSS—V. 27.]

1. *Guhya* [mystic]—very private or mysterious.
2. *Bhadrāṇi* [beneficial]—best of all.
3. *Kṛitāni* [deeds]—It refers to the diversions of Kṛiṣṇa with several of his beloved ones.
4. *Smaran* [remembering]—only remembering as much as is possible to remember, but not expressing anything beyond that.
5. *Tuṣṭa-manāḥ* [satisfied mind]—being free from all other desires.
6. *Vimadaḥ* [prideless]—free from inebriety from the beginning.
7. *Vimatsara* [unenvious]—devoid of envy.
8. *Kālaṁ-Pratikṣaṇ* [...waiting for the time]—I was waiting for the grace of the Supreme Lord.

(*O*) *Brāhmaṇa*, in this way, being devoted to *Kṛiṣṇa*, strongly attached (to Him) and of stainless soul, Death appeared (unto me), in (proper) time (*a*), like lightning (*b*) from the hills (*c*). 28.

- (*a*) *Kāle* [in.....time]—See *Çrīdhara*, 1.
 (*b*) *Tuḍū* [lightning]— " " 2 and 4.
 (*c*) *Saudāmanī* [from the hills]—a particular kind of lightning ; or part of the Sudāma mountain. See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. *Kāl* [in.....time]—Death during his leisure appeared (unto Nārada).
2. *Tadit* [lightning].—It is expressive of Death's sudden appearance.
3. *Saudāman* [from the hills].—This adjective qualifies *Tadit* (lightning) and expresses clearly its nature. *Sudāmā* means garland; that which has been produced from garland, is called *Saudāman*; in short, that which is like garland. The word *Saudāman* is explained in another way. *Sudāmā* signifies a mountain; that which is produced from any part of such mountain is called *Saudāman*. (This meaning has been adopted in rendering the text). It is evident that lightning glitters more brightly in the mountains full of various stones (than in an ordinary place).
4. *Tadit* [lightning].—It means near, according to the text of *nirukta*. *

(When) I was led (by the Supreme Lord) to the divine (*a*) and pure (*b*) body (*c*), the acts, by the fruition of which the mortal frame (*d*) is produced, became annihilated (*e*), and the body (composed) of five elements (*f*) fell off (*g*). 29.

- (*a*) *Bhagavatīm* [divine]—See Çrīdhara, 2; and *Jīva*, 1.
 (*b*) *Çuddhām* [pure]— " " 3; and *Jīva*, 2.
 (*c*) *Tanum* [body]— " " 4.
 (*d*) *Āravdha-karma* [acts by the fruition of which this mortal frame is produced]—See Çrīdhara, 5.
 (*e*) *Nirvāṇaḥ* [annihilated]—See Çrīdhara, 6.
 (*f*) *Pāṇcha-bhautikāḥ* [...of five elements]—See Çrīdhara, 7.
 (*g*) *Nyapatat* [fell off]— " " 8.

[ÇRĪDHARA'S GLOSS—V. 29.]

1. In the previous verse it has been said that the Supreme Lord told Nārada that he shall have to quit the blamable form of servant-maid's son and go to heaven to become an attendant of the Supreme Lord.
2. *Bhagavatīm* [divine]—that which stops by the side of the Supreme Lord.
3. *Çuddhām* [pure]—full of the quality of Goodness.
4. *Tanum* [body]—body promised to be given to Nārada by God Himself.
5. *Āravdha-karma* [Acts by the fruition of which this mortal frame is produced].—The acts by which the present body is acquired.
6. *Nirvāṇaḥ* [annihilated]—extinguished.
7. *Pāṇcha-bhautikāḥ* [...of five elements]—made up of five elements.
8. *Nyapatat* [fell off]—(destroyed).
9. The body of person who stops near the Supreme Lord is pure, eternal and is not the production of Acts.

[JIVA GOVAMIN'S GLOSS—V. 29.]

1. *Bhagavān* [divine]—having been included in the parts of the light of the Supreme Lord's body.

2. *Çuddhaṁ* [pure]—that in which there is no touch of *Prakṛiti* (Producer of illusion).

3. *Nyapatat* [fell off]—this indicates that the *Liṅga Çaritra* (material body) is annihilated; because the material body of the true votaries of the Supreme Lord exist as long as the *prāraṇḍha-karma* continues. Çrīdhara also supports this view.

Through (his) breath (*a*), I entered within (*b*) (the body of) the Lord (*Brahmā*), desirous of lying down into (the body of *Nārāyaṇa*) (*c*), who lay on the water of the Ocean of Deluge (*d*), after concentrating (in Himself) this (*e*) (Universe), at the end of the mundane cycle. ³⁰.

(*a*) *Anuprāṇam* [Through.....breath]—See Çrīdhara, 5.

(*b*) *Antah* [within]— " " 4.

(*c*) *Çiçayishoh-Brahmanah* [.....(*Brahmā*)—desirous of lying down into the (body of) *Nārāyaṇa*]—Çrīdhara, 3 and 8.

(*d*) *Udanvatah* [the Ocean of Deluge]—See Çrīdhara, 2.

(*e*) *Idam* [this (Universe)]— " " 1.

[ÇRĪDHARA'S GLOSS—V. 30.]

1. *Idam* [this (Universe)]—It includes the three worlds—Heaven, Earth and the Lower Region, on the destruction of these.

2. *Udanvatah* [the Ocean of deluge]—It means the great ocean at the time of the destruction of these.

3. *Çiçayishoh* [desirous of lying down]—It refers to Lord *Brahmā*, who wished to lie down into the body of *Nārāyaṇa*, who stretched Himself on the water of the Universal deluge.

4. *Antah* [within]—inside (the body).

5. *Anuprāṇam* [Through...breath]—I stole into *Brahmā*'s body through his breath.

6. The *Kārmā Purāṇa* says, 'Afterwards *Brahmā*, the soul of the Universe, descending, entering into the body of *Vishṇu*, and becoming united with the latter, slept the sleep of *Vishṇu*.' *

7. *Çayāne Ambhasi* [सयाने अम्बसि]—Where these words occur, it can be explained in this way. 'In his own refuge—water.'

8. *Çiçayishoh-Brahmanah* [...(*Brahmā*)—desirous of lying down into the (body of) *Nārāyaṇa*.]—This is indicative of non-distinction between *Brahmā* and *Nārāyaṇa*.

* ततोऽवतीर्थे विनाश्या ईदमाविश अजिह्वः । अवाप ईश्वरीं निद्रादीनीमुवाच विष्णुर्नितः ।

I, with *Marichi* (*a*) and other Sages (*b*), was born out of the (different) organs (*c*) of *Brahmā*, who at the end of the four thousand revolutions of Ages (*d*), rising (from his sleep), was desirous of creating this (Universe). 31.

(*a*) *Marichi* [मरिचि] —A *Prajapati*, one of the Brahmarshis or mind-born sons of *Brahmā*. He was married to *Sambhuti* (fitness) one of the daughters of *Dakṣha*. Their son, *Kaṣyapa*, had an extensive prosperity. He is also described as the chief of the *Maruts*, personified as winds. See *Jīva*, 2.

(*b*) *Rishayah* [Sages].—Besides *Marichi*, and *Nārada*, the following are mentioned by *Manu*:—*Atri*, *Angiras*, *Pulastya*, *Pulaha*, *Kratu*, *Prachetas*, or *Dakṣha*, *Vasishtha* and *Bṛighu*. See *Manu* c. I. v. 35.

(*c*) *Prāṇebhyah* [organs]—See *Ṛīdhara*, 1.

(*d*) *Sahasrayuga* [four thousand.....Ages]—See *Jīva*, 1.

[*ṚīDHARA'S GLOSS*—V. 31.]

1. *Prāṇebhyah* [organs]—*Nārada*, *Marichi* and other sages sprang forth from the different organs of *Brahmā*.

[*JIVA GOŚVAMIN'S GLOSS*—V. 31.]

1. *Sahasrayuga* [four thousand...Ages]—The word *Yuga* (Ages) includes four *Yugas*, each of which revolves for a period of a thousand years, hence, four thousand years for the four ages collectively).

2. *Marichi-miśrāḥ* [*Marichi* and other...]—The birth of *Marichi*, &c., should be understood in a peculiar sense. These sages are not subject to birth like ordinary mortals. It is true, they are said to have sprung forth from *Brahmā* after the destruction of the Universe. They do not actually be born, but awake themselves like *Brahmā* from sleep after deluge. It must also be noticed that *Nārada* is considered eternal in every place and in every age ; so it is impossible that he will be subject to ordinary birth, but when such eternal Being is incarnate as a particular fortunate being, then such birth is possible for him.

Being true to vows (*a*), by the grace of the great Vishṇu, (*I*) rove within and without the Three Worlds (*b*), (my) course being uninterrupted every-where (*c*), 32.

(*a*) *Aśandita-vrataḥ* [true to vows]—See *Jīva*, 1.

(*b*) *Tṛin-Lok ān* [Three-Worlds]—Heaven, Earth, and the Nether region.

(*c*) See *Ṛīdhara*, 1.

[*ṚīDHARA'S GLOSS*—V. 32.]

1. The performers of acts (rites) and observers of austerities do not go out, but remain stationary in a particular place. But although observing the vows of *Brahmacharyya*, I, says *Nārada*, travelled inside, as well as outside of the Universe, and my course was interrupted nowhere.

[*JIVA GOŚVAMIN'S GLOSS*—V. 32.]

1. *Aśandita-vrataḥ* [true to vows]—firm in observing the rules of devotion towards the Supreme Lord,

I wander about (every-where), singing the narrative of *Harī*, by playing on (*a*) this lyre decorated with (*b*) (full of) divine tunes (*c*), (which) has been given (to me) by God (*d*). 33

(*a*) *Mārccchayitā* [by playing on]—See *Çrīdhara*, 6.

(*b*) *Vibhāṣhitam* [decorated]—See *Çrīdhara*, 6.

(*c*) *Svara-Brahma* [divine tune]—*Svara* has different significations :— sound ; noise ; voice ; tone ; tune ; music ; a primary musical sound ; note of the musical scale or gamut, of which there are seven, commonly thus arranged, (1) *nishāda*, (2) *riṣabha*, (3) *gāndhāra*, (4) *śaḍja*, (5) *madhyama*, (6) *dhaivata*, (7) *pañchama*. These notes are described as resembling respectively the notes of an elephant, bull, goat, peacock, curlew, or heron, horse, and Koil. They are designated by their initial letters or syllables thus, *nī*, *rī*, *ga*, *śa*, *ma*, *dha*, *pa*, and the order is sometimes changed, *śaḍja* being placed first, *pañchama* fifth, *nishāda* last. See *Çrīdhara*, 3 and 4 : and *Jīva*, 2.

(*d*) *Deva-Dattam* [given.....by God]—See *Çrīdhara*, 2 ; and *Jīva* 1 and 3.

[ÇRĪDHARA'S GLOSS—V. 33.]

1. Why Nārada wanders about ? It appears from this and the three subsequent verses that he does so for the good of mankind by the command of God.

2. *Deva-dattam* [given...by God]—the lyre is said to have been given by God.

3. *Svara* [tune]—These are of seven kinds—*nishāda*, *riṣabha*, *gāndhāra*, *śaḍja*, *madhyama*, *dhaivata* and *pañchama*.

4. *Brahma* [divine]—these seven tunes are called *Brahma*, that is to say, they being expressive of God's glory are called divine.

5. *Vibhāṣhitam* [decorated with]—naturally full of these seven tunes.

6. *Mārccchayitā* [by playing on]—having tuned (for playing the lyre).

[JĪVA GAṆVAMIN'S GLOSS—V. 33.]

1. *Deva* [God].—It implies Kṛishṇa ; because it is stated in the *Linga-Purāṇa* that Kṛishṇa Himself caused Nārada to take lyre in his hand.

2. *Svara-Brahma* [divine tune]—The tune is called *Brahma* (God), because the tune in Nārada's lyre has the sudden power of expressing Kṛishṇa's glories, hence divinity is attributed to the tune.

3. *Deva-dattam* [given...by God]—The object calling the lyre as the gift of God is that its divine tune reminds men the benefits conferred on them by the Supreme Being which in turn induces them to enquire about Him.

His mighty deeds having been chanted fully (by me), *Harī*, whose feet are (sacred, like places of) pilgrimage, and (who is of) loving-glory, appeareth immediately, in my heart, as if a (person) invited (in hospitality). 34

[ĆRIDHARA'S GLOSS—V. 34.]

1. Nārada is stating his own necessities by this verse.

[JIṢA GOŚVAMIN'S GLOSS—V. 34.]

2. What is the loving-glory of the Supreme Lord ? It should be understood by this compound adjective that the benevolence of the Supreme Lord to this effect, that every one should enjoy happiness and suffer no trouble from him. It must be inferred from the wording of this verse that the Supreme Lord by his kindness caused Nārada to take lyra, so also He appeared in the latter's heart.

Verily, the act of describing the deeds of *Hari* is seen (proved to be like) a raft (cane) in the Ocean of the World (a) for (persons whose) minds (are) distressed (b) by the incessant desire (c) for the enjoyment (d) of pleasures produced from the concurrence of material elements. (e). 35.

(a) *Bhava-Sindhu-plavaḥ* [a raft (cane) in the Ocean of the World]—the human existence or life is likened to a raft.—See *Ćridhara*, 6.

(b) *Ātura-chittānām* [...minds...distressed]—,, ; 5.

(c) *Ichchhayaḥ* [by.....desire]—,, " 4.

(d) *Sparṣa* [for enjoyment]—,, " 3.

(e) *Mātrā* [pleasure.....elements]—,, " 2.

[ĆRIDHARA'S GLOSS—V. 35.]

1. This verse states about the necessity of other persons of the world.

2. *Mātrā* [pleasures.....elements]—secular matters.

3. *Sparṣa* [for enjoyment]—by their enjoyment.

4. *Ichchhayaḥ* [by.....desire]—desire of such enjoyment.

5. *Ātura-chittānām* [...minds.....distressed].—It refers to persons whose minds are so distressed by the desire for the enjoyment of secular things.

6. *Bhava-sindhu-plavaḥ* [a raft (cane) in the Ocean of the World]—for such persons the act of describing incessantly the career of *Hari* is like a raft or small ship to cross over the Ocean of Life. This is not only heard but has been clearly proved (by evidence and argument).

The soul, incessantly blasted by lust and avarice, doth not become so much (fully) pacified by self-restraint, &c., the means of contemplative meditation, as by serving the Giver of Liberation (*Kṛiṣṇa*). 36.

[ĆRIDHARA'S GLOSS—V. 36.]

1. The soul become pacified by serving *Kṛiṣṇa*. The acts of self-control, self-restraint, &c., the means by which contemplative meditation is practised, do not appease the soul so much as by means of serving *Kṛiṣṇa*. When by

serving Him a little, the soul is pacified then, what to say about the effect of describing his glories ?

(O) Sinless, I have described all these, whatever thou hast asked me (as regards) the mysteries of my birth and deeds, and the means for satisfying thy mind. 37.

[*ĀRIDHARA'S GLOSS*—V. 37.]

1. Nārada said that the means for the satisfaction of Vyāsa's mind, is also described.

The glorious sage, without having any personal motive or necessity (a), thus addressing the son of Vāsavi (b) and bidding (him) farewell (c), went away playing on his lute. 38.

(a) *Yadrīchchhikāḥ* [without having any personal motive or necessity]—See *Āridhara*, 2.

(b) *Vāsavi-sutaḥ* [son of Vāsavi].—It means Vyāsa. Vāsavi is another name of Satyawati, mother of Vyāsa.

(c) *Āmantrya* [bidding farewell]—See *Āridhara*, 1.

[*ĀRIDHARA'S GLOSS*—V. 38.]

1. *Āmantrya* [bidding farewell]—(taking leave.)

2. *Yadrīchchhikāḥ* [without having any personal motive or necessity]—Nārada had no necessity or intention of his own.

Ah! blest is this Divine Sage, because by singing with the string (of his lute), the glories (of the Lord who), holdeth bow of horn, (Nārada himself) becoming inebriated, (with joy), gladdeneth this distressed Universe. 39.

[*ĀRIDHARA'S GLOSS*—V. 39.]

1. This verse states about the praise due to the fortunate person who chants the glories of the Supreme Lord.

FINIS OF THE SIXTH CHAPTER, NAMED THE
CONVERSATION OF VYĀSA AND NĀRADA,

IN THIS STORY OF NAIMIṢA, IN THE
FIRST BOOK, IN THE *ĀRIMAD-*

BHĀGAVATA, THE GREAT

PURĀṆA, AND THE VYĀSA'S

TREATISE OF THE

SELF-DENYING

DEVOTEES.

CHAPTER VII.

(THE PUNISHMENT OF AÇVATTHĀMĀ).

¶ Sūta, said Çaunaka, on the departure of Nārada, what did (that) great and glorious *Bādarāyaṇa* (*a*) do next, having thus heard (about) his (Nārada's) views (*b*). ? 1.

(*a*) *Bādarāyaṇaḥ* [बादरायणः]—Vyāsa. See p. 32. note (*a*).

(*b*) *Tadabhipretam Ārutavān* [having.....views]—after hearing about the suggestions of Nārada.

Sūta said : there is a hermitage called the *Çamyā-prāsah* (most conducive of) increasing the rites (*a*) of sages, on the west bank of the *Sarasvatī*, the presiding deity of which is *Brahman* (*b*). 2.

(*a*) *Satra-wardhkanah* [most.....rites]—See *Çrīdhara*, 2.

(*b*) *Brahmanadyām* [the presiding deity of which is Brahman]—See *Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 2.]

1. *Brahmanadyām* [the presiding deity of which is Brahman]—The river of which Brahman is the presiding deity ; or the river full of Brāhmaṇas.

2. *Satra-wardhkanah* [most.....rites]—that which increases acts (rites),

Sitting in that hermitage of his, adorned with clusters of plum-trees (*a*), Vyāsa, sipping water (from the palm of his hand) (*b*), concentrated (*c*) his mind. 3.

(*a*) *Badari* [plum-tree]—See *Çrīdhara*, 1.

(*b*) *Apah upaspiṇya* [sipping water (from the palm of his hand)]—It refers to the process of *Achamana* (आचमन) sipping water before the performance of any religious ceremonies, before taking meals, &c., from the palm of the hand. It is usual to spit out the water again. The ceremony also includes touching the body in various parts. It also means rinsing the mouth;

(*c*) *Prasīdadhyaṃ* [concentrated]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 3.]

1. *Badaṣṭ* [plum-trees]—covered with plum-trees.

2. *Pravṛtadhyau* [concentrated].—Vyāsa in a condition of *Samādhi* meditated upon as taught by Nārada.

The stainless mind having been fully concentrated (*a*) by means of devotion (*b*), (Vyāsa) perceived the Primeval (Supreme) Being (*c*) and Illusion (*d*), whose refuge is His feet (*e*). 4.

(*a*) *Pravṛtite* [having been fully concentrated]—See *Çrīdhara*, 1 ; and *Jīva*, 2.

(*b*) *Bhakti-yogena* [by means of devotion]—See *Jīva*, 1.

(*c*) *Pārvaṇ-Puruṣaṇ* [Primeval.....Being]—See *Çrīdhara*, 2 ; and *Jīva*, 3.

(*d*) *Māyāṇ* [Illusion].—Extraordinary or supernatural power ; wonderful power ; for the meaning of the word in the text, See *Jīva* 4.

(*e*) *Tadapāḍṛṇayāṇ* [whose refuge is His feet]—See *Çrīdhara* 3 ; and *Jīva*, 4.

[ÇRĪDHARA'S GLOSS—V. 4.]

1. *Pravṛtite* [having been fully concentrated]—motionless (fixed). In what way concentrated ? By means of devotion, the mind becoming pure.

2. *Pārvaṇ-Puruṣaṇ* [Primeval.....Being].—The first Being, the God (who was seen by Vyāsa). In some books the word *Pārva* (पर्व) instead of *Pārvaṇ* (पर्वण) is found.

3. *Tadapāḍṛṇayāṇ* [whose refuge is His feet]—dependent on God. *Māyā* (Illusion) who is dependent on God.

[JĪVA GOŚVAMIN'S GLOSS—V. 4.]

1. *Bhakti-yogena* [by means of devotion]—by devotion. The superiority of devotion is shown in many places. It is said, Kṛiṣṇa gives salvation but under no circumstance bestows devotion. In another it is said that 'the devotion is generated out of devotion.' In all such places the superiority of devotion is maintained.

2. *Pravṛtite* [having been fully concentrated]—having been in a state of *Samādhi* (complete abstraction). Nārada also instructed Vyāsa to be in such a state of meditation.

3. *Pārvaṇ-Puruṣaṇ* [Primeval.....Being]—it should be understood that Vyāsa saw Kṛiṣṇa in His real form. For instance when it is said 'I have seen the full moon', it means nothing but the moon full of brightness. In the subsequent part of the *Çrīmadbhāgavata*, Kṛiṣṇa has been described as the Primeval Being, who is beyond the reach of *Prakṛiti* and who Himself dispels illusion and dwells in pure soul like Himself.

4. *Māyāṇcha-Tadapāḍṛṇayāṇ* [Illusion, whose refuge is His feet]—by this it signifies that which has an inferior refuge in Him. It appears that

He (also observed) the means of unflinching (*a*) devotion (*b*) which pacifieth all evils (*c*), in Him who hath subdued the knowledge derived from the senses (*d*). (There-upon) the learned Vyāsa composed the Scripture of the worshippers of Kṛishṇa for ignorant persons (*e*). ⁶

(*a*) *Sakṣat* [unflinching]—See *Jīva*, 5.

(*b*) *Bhakti-yogaṃ* [the means of.....devotion]—See *Jīva*, 2.

(*c*) *Anarthopaśamaṃ* [which pacifieth all evils]—,, „ 3.

(*d*) *Adhokṣaḥ* [in Him.....senses]—See p. 52. (note) (*b*).

(*e*) *Sātvata-saṃhitāṃ* [the Scripture.....persons]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS.—V. 6.]

1. Vyāsa also observed the means of devotion in Kṛishṇa. This devotion dispels all undesirable things (evils). He perceived all these himself.

2. *Sātvata-saṃhitāṃ* [the Scripture.....persons]—and for persons who are ignorant, he composed the *Çrīmadbhāgavata*. The present and the subsequent two verses express in brief the meaning of the *Çrīmadbhāgavata*. Thus, it has been stated, that, God is all-powerful, omniscient, full of the greatest happiness, eternal and controller of illusion by His power of knowledge. The sentient being (*Jīva*) is full of quite opposite nature from God. He is under the influence of illusion, therefore, bereft of his real nature, that is to say, his real nature being unexpressive. The final beatitude is attained by the knowledge gained by devotion to the Supreme Lord.

3. Viṣṇu Svāmī said : ' God is full of the power of complaisant knowledge, existent, and full of sensation and happiness, and *Jīva* (sentient being) is covered with ignorance and the resting place of all miseries. *

4. Again : ' He is the Supreme Being to whom Illusion is subordinate, and he is sentient being who is distressed by that illusion. In God prevails the greatest happiness and in sentient being the misery is patent. Let us bend down upon that *Nara-Hari*. †

[JĪVA GOŚVAMĪ'S GLOSS.—V. 6.]

1. This verse states about the object of publishing the *Sātvata* Scripture, *Çrīmadbhāgavata*.

2. *Bhakti-yogaṃ* [the means of.....devotion].—This implies the practice of devotion by hearing, chanting, &c., but not the actual devotional love for the Supreme Being. The practice of devotion is dependent on instruction from others ; whereas the love for the Supreme Lord can be obtained only by the grace of Him.

* आदिना संविदादिः सविदानन्दरूपः । आविद्यासंबुद्धी जीवः संज्ञेयनिकराकारः ।

† स ईशो ब्रह्म ज्ञाता स जीवो ब्रह्मार्हिणः । आविर्भूतपरमानन्दः आविर्भूतसुखः ॥

आद्यसुखविषयसंलग्न मेह क्लीबद्वयः । ब्रह्मकाया सुवक्त्रो लज्जितं वृद्धिः ॥

3. *Anarthopagaṃam* [which pacifieth all evils]—but the devotion is a direct eradication of evil, because, it is associated with love on account of the Supreme Lord's grace. It is true, evils are also eradicated by knowledge, but it is dependent on devotion.

4. The words can be explained in another way. *Anartha* secular power ; *Upagaṃam* that which puts an end.

5. *Sakṣat* [unflinching]—without any interruption.

Which (*a*) (Scripture) being heard, verily, it generateth (*b*) the devotion (*c*) of beings, (which) abandoneth (dispeleth) grief, delusion and fear (*d*), in the Great Being (*e*) Kṛishṇa. 7.

(*a*) *Yasyām* [which]—See *Ādihara*, 2.

(*b*) *Utpadyate* [generateth]—See *Jīva*, 3.

(*c*) *Bhaktiḥ* [devotion]—See *Jīva*, 2.

(*d*) *Ḍoka-moha-bhayaṃpāḥ* ((which).....fear]—See *Jīva*, 4.

(*e*) *Parama Puruṣe* [in the Great Being]— " " 5.

[ĀDIHARA'S GLOSS—V. 7.]

1. This verse states about the evil-destroying power of the *Ātmadhāgavata*.

2. *Yasyām* [which]—the Scripture (*Ātmadhāgavata*). When devotion to Kṛishṇa generates at the time of hearing the recitation of the *Ātmadhāgavata*, then what to say when the hearing of such recitation is complete ?

[JĪVA GOŚVAMIN'S GLOSS—V. 7.]

1. With a view to explain the necessity of a Scripture like *Ātmadhāgavata* and also to bringing into prominence the formerly mentioned Eternal Being Kṛishṇa and the benefit to be derived from *Ātmadhāgavata* is pointed out together with an insight into other matters in connection with the Supreme Lord.

2. *Bhaktiḥ* [devotion]—it implies love because it is by devotion, the practice of hearing the recitation is effected.

3. *Utpadyate* [generateth]—appears or is produced.

4. *Ḍoka-moha-bhayaṃpāḥ* [(which)...fear]—These are the accompanying good result of hearing the recitation of the *Ātmadhāgavata* by reason of devotion which is produced by hearing such recitation. The reminiscence of grief, &c., is eradicated. Rishabadeva said, 'As long as love is not generated in me (to Vāmadeva) the corporeal connection is not released.

5. *Parama Puruṣe* [in the Great Being]—The Eternal Being previously mentioned.

That sage, having composed the Scripture relating to the Supreme Lord and correcting (or arranging the same) (*a*) caused it to be read by his son Ḍuka, who was engaged in the practice of abstraction from worldly matters (*b*). 8.

- (a) *Anuśramya* [correcting]—making corrections.
 (b) *Nivṛttinirataṃ* [engaged.....matters]— See *Jīva*, 2.

[JĪVA GOŚVAMIN'S GLOSS—V. 3.]

1. With a view that Çuka may enjoy the greatest happiness, Vyāsa caused the *Çrīmadbhāgavata* to be read by his son.

2. *Nivṛttinirataṃ* [engaged.....matters]—Çuka, having been deeply engaged in the divine happiness, completely abstracted his mind from secular matters.

Çaunaka said: For what reason that sage, engaged in practising abstraction from the worldly matters; indifferent in everything and delighted in his soul, had learnt the vast (Scripture) ? 9.

Sūta said: The sages, delighted in their soul, though free from pride (a), evince unflinching (b) devotion to the Lord of High Rank (Kṛishṇa), because *Hari* hath the quality of being thus (drawing such men towards Him) (c). 10.

(a) *Nirgranthāḥ* [free from pride]—See *Çṛīdhara*, 1 and 2. ; and *Jīva*, 1

(b) *Ahātukīm* [unflinching]—free from the desire of fruition.

(c) *Itthambhātāguṇaḥ* [the quality of being thus.....]—See *Çṛīdhara*, 3 ; and *Jīva*, 2.

[ÇRĪDHARA'S GLOSS—V. 10.]

1. *Nirgranthāḥ* [free from pride]—persons, who have passed the reach of books, that is to say, who do not feel the necessity of studying books. It is stated in the *Bhagavat-Gītā*. 'O Arjuna, when thy intellect shall be completely free from delusion then thou shalt attain the renunciation of whatever thou hast heard and whatever thou shalt hear' *

2. The word can be explained in another way : 'persons whose knot of heart has been annihilated'.

3. *Itthambhātāguṇaḥ* [the quality of being thus.....]—This accounts for the necessity of devotion for persons who have already attained the final beatitude.

[JĪVA GOŚVAMIN'S GLOSS—V. 10.]

1. *Nirgranthāḥ* [free from pride].—He, who is beyond the rules and prohibition. He, who is free from pride likened to knot.

2. *Itthambhātāguṇaḥ* [the quality of being thus.....]—Hari has the power of drawing towards him persons who are delighted in their soul.

* यदा ते नीलकण्ठं बुद्धिर्भविष्यति । तदा कणाक्षि निर्वोदं वीतमलं मुमुक्षुर्भवति ॥

Being attracted by the attributes of Hari (*a*), the glorious son of Bādarāyaṇa (*b*), studied (*c*) the great (*d*) narrative ; for that reason he always became favourite of the votaries of Viṣṇu (*e*). 11.

(*a*) *Gurākṣiptamatik* [Being attracted by the attributes of Hari]—See *Jīva*, 1.

(*b*) *Bādarāyaṇik* [son of Bādarāyaṇa]—Son of Vyāsa, Çuka, See pp. 27, note (*c*) ; 32 note (*a*).

(*c*) *Adhyagāt* [studied]—See *Çrīdhara*, 2 ; and *Jīva*, 2.

(*d*) *Mahat* [great]—See *Jīva*, 3.

(*e*) *Viṣṇu-jana-priyāḥ* [favourite of the votaries of Viṣṇu]—See *Çrīdhara*, 3 ; and *Jīva*, 4.

[ÇRĪDHARA'S GLOSS—V. 11.]

1. Let Çuka evince his devotion towards the Supreme Lord, if he likes, but what was the necessity of his learning this Scripture ? This verse explains the reason.

2. *Adhyagāt* [studied]—read.

3. *Viṣṇu-jana-priyāḥ* [favourite of the votaries of Viṣṇu]—He whose favourites were the votaries of Viṣṇu or who became desirous to receive the visits of the votaries by reason of religious discussion.

[JĪVA GOŚVAMIN'S GLOSS—V. 11.]

1. *Gurākṣiptamatik* [Being attracted by the attributes of Hari]—by little study of the *Çrīmadbhāgavata* from Vyāsa, the mind of Çuka felt the divine felicity.

2. *Adhyagāt* [studied]—Studied subsequently.

3. *Mahat* [great]—Although the Scripture is very big.

4. *Viṣṇu-jana-priyāḥ* [favourite of the votaries of Viṣṇu]—Afterwards Çuka became favourite of the votaries, or the votaries became favourite of Çuka, by reason of their love for the narrative of Viṣṇu. It appears from the *Brahma-vaivarta Purāṇa* that Çuka knew beforehand the superhuman power of Kṛiṣṇa in dispelling the illusion, also, subsequently he knew this fact by the assistance of Vyāsa. It is said, that the latter caused his son to hear the recitation of a particular verse. Çuka seemed to have lamented over his acquired piety though very great considering it to be very interesting and his father took this opportunity to induce Çuka to study the whole of the *Çrīmadbhāgavata*. This circumstance clearly shows the superiority of the *Çrīmadbhāgavata* as a Scripture of great renown.

I shall now describe (unto thee about) the birth, deeds and death (*a*) of the Royal sage *Parikṣit*, and the act of setting out on the great journey (renouncing worldly affairs) (*b*) by the sons of Pāṇdu, in such a manner as would arise the narrative of Kṛiṣṇa (*c*). 12.

- (a) *Vilāpanam* [death]—See *Çrīdhara*, 2.
 (b) *Sametham* [the act.....affairs]—See *Çrīdhara*, 2.
 (c) *Kṛishṇakathodayam* [in.....Kṛishṇa]—See *Çrīdhara*, 4 ; and *Jiva*, 1.

[ÇRĪDHARA'S GLOSS—V. 12.]

1. This verse replies to the question put previously (Bk. I. c. IV. v. 7.).
2. *Vilāpanam* [death]—final benitude or departing this life.
3. *Sametham* [the act.....affairs]—It is called *Mahā-prasthan* 'great departure', (departing this life from which there is no return).
4. *Kṛishṇakathodayam* [in.....Kṛishṇa]—in such a way as would arise the narrative of Kṛishṇa.

[JIVA GOBVAMIN'S GLOSS V. 12.]

1. *Kṛishṇakathodayam* [in.....Kṛishṇa]—from which arose the narrative of Kṛishṇa. This indicates the beginning of the narrative of Kṛishṇa.

When, the warriors of the *Kauravas* and *Pāṇdavas* (a), had received, in battle (b), the warrior's fate (c), and afterwards (d), when the thigh of the son of Dhṛitarāshtra (e) was broken by the blow of the mace (f) hurled by *Vṛikodura* (g); ¹³.

When, considering (h) the censurable (i) act fully blamed by all to be pleasing to his supporter (j), although (in reality) it was distasteful to him (k), the son of *Droṇa* (l) presented (to his supporter) the heads of the sleeping sons of *Kṛishṇā* (m); ¹⁴.

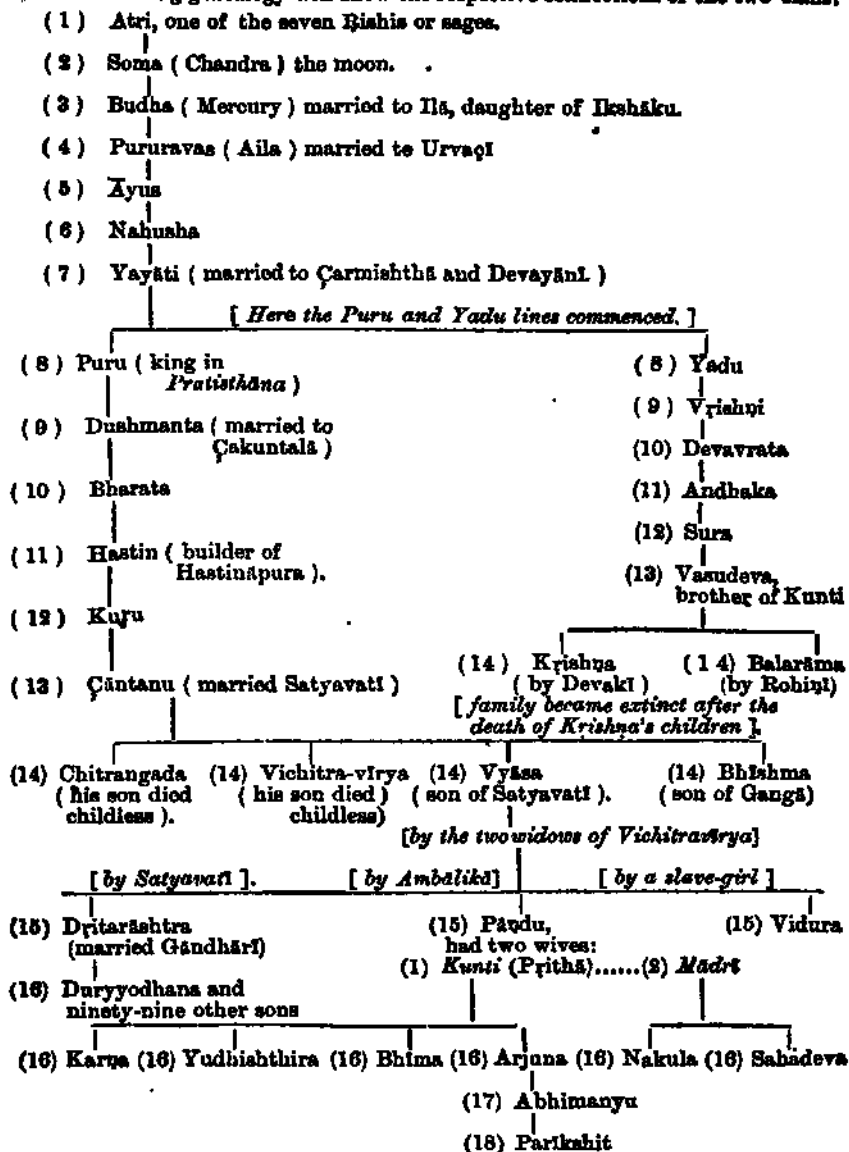
Then, hearing about the slaughter of her infant sons, the mother being burdened with unbearable (n) grief, and with eyes full of particles of tears (o), began to wail. On this, the (Hero) decorated with a diadem (p) said: ¹⁵.

(a) *Kauravarajayānam* [of the Kauravas and Pāṇdavas]—See *Çrīdhara*, § (V. 13.); and pp. 175-176 note (c).

1. The *Kauravas* are the sons of Dhṛitarāshtra, and his wife Gandhārī. At an early period they became jealous of their cousins, the Pāṇdavas, who were brought up with them in their father's palace. Duryyodhana was the eldest of the *Kauravas*.

2. The Pāṇdava is the patronymic from Pāṇdu, applied first to his five sons,—Yudhishtira, Bhīma, Arjuna, Nakula, Sahadeva, and then generally to their party or army, and also to Arjuna in particular.

The following genealogy will show the respective connections of the two clans:



Thus it will be seen that Parikshit is the eighteenth in order of descent from the original ancestor.

(b) *Mṛidhe* [in battle]—See *Çrīdhara*, 2. (V. 13).

(c) *Viragatīṣe* [the warrior's fate]—See *Çrīdhara*, 4. (V. 13).

(d) *Atho* [afterwards]—See *Çrīdhara*, 5. (V. 13).

- (e) *Dhṛitarāṣṭra-putra* [son of Dhṛitarāṣṭra]—Duryyodhana is meant.
 (f) *Gadābhimarṣa* [by the blow of the mace]—See *Śrīdhara*, 7. (V. 12).
 (g) *Vṛikodara* [वृकोदर]—‘wolf-bellied.’ It is the name of Bhīma, the second son of Pāṇdu, so called from his great appetite.
 (h) *Sma* [considering]—See *Śrīdhara*, 2. (V. 14).
 (i) *Jugupsitam* [censurable]—See *Śrīdhara*, 4. (V. 14).
 (j) *Vipriyam-eva* [although...him]—See *Śrīdhara*, 3. (V. 14).
 (k) *Bhartuh* [supporter]—“ ” 1. (V. 14).
 (l) *Draupid* [son of Droṇa]—Aśvatthāmā is meant.
 (m) *Kṛishṇā* [कृष्ण]—An epithet of Draupadī.
 (n) *Ghoram* [unbearable]—See *Śrīdhara*, 1. (V. 15).
 (o) *Bāṣṭrakalākulākṣi* [with...tears]—See *Śrīdhara*, 2. (V. 15).
 (p) *Kīrtimāli* [(hero) decorated with a diadem]—It is a name of Arjuna. See *Śrīdhara*, 3. (V. 15).

[ŚRĪDHARA'S GLOSS—V. 13.]

1. This verse is an introductory to the description of Parikṣit's birth. It is to be construed with the verse, 15.
2. *Mṛidhe* [in battle]—during the fighting.
3. *Kauravaśṛījayānam* [of the Kauravas and the Pāṇḍavas]—The *Pāṇḍavas* are included in the *Kaurava* clan. As *Dhṛiṣṭadyumna*, who descended from the family of Śrīrajaya, was the commander-in-chief of the Pāṇḍavas, hence were called *Śrījayānam*.
4. *Vṛagatiṃ* [the warrior's fate]—reached heaven.
5. *Ati* [afterwards]—subsequently.
6. *Vṛikodarāviddha* [hurled by Vṛikodara]—flung by him.
7. *Gadābhimarṣa* [by the blow of the mace]—by the stroke of the mace, the thigh (of Duryyodhana) was smashed.

[ŚRĪDHARA'S GLOSS—V. 14.]

1. *Bhartuh* [supporter]—Duryyodhana is meant.
2. *Sma* [considering]—supposing, probably; considering this act is to be liked by Duryyodhana.
3. *Vipriyam-eva* [although...him]—The act was also distasteful to Duryyodhana.
4. *Jugupsitam* [censurable]—because the act was blamable.

[ŚRĪDHARA'S GLOSS—V. 15.]

1. *Ghoram* [unbearable]—that which can be borne with difficulty.
2. *Bāṣṭrakalākulākṣi* [with...tears]—It refers to Draupadī, whose eyes were filled with the particles of tears.
3. *Kīrtimāli* [(hero) decorated with a diadem]—Although diadem is a single object, yet its crests are many, hence the word is termed *Kīrtimāli*.

(O). Beloved one (a), (I) shall, then, wipe away (b) thy (tears of) sorrow (c) when (d) (I) shall present (thee), by the bow, released from (my) bow (e), the head of the

meanest of Brāhmaṇas (*f*), whose bow was stretched to take another's life (*g*); and having ascended (*h*) on which (head) (*i*) thou shalt bathe, (after) cremating (the corpse of) thy sons. 16.

(*a*) *Bhādre* [(*O*) Beloved one]—This is often used as a vocative singular in feminine gender, and a familiar mode of address in the sense of 'my good lady, or 'my dear madam.'

(*b*) *Pramṛjāmi* [wipe away]—fully rub out.

(*c*) *Çukah* [sorrow]—tears of sorrow.

(*d*) *Yat* [when]—at which time.

(*e*) *Gāḍhivamuktaiḥ* [by the arrow released from...bow]—See *Çrīdhara*, 3.

(*f*) *Brahmabandhoh* [the meanest of Brāhmaṇas]— " " 1.

(*g*) *Ātatāyinaḥ* [whose bow was stretched to take another's life]—See *Çrīdhara*, 2.

(*h*) *Ākrāmya* [having ascended]—See *Çrīdhara*, 4.

(*i*) *Yat* [which]—the head.

[ÇRĪDHARA'S GLOSS—V. 16.]

1. *Brahmabandhoh* [the meanest of Brāhmaṇas]—Brāhmaṇa of the lowest order.

2. *Ātatāyinaḥ* [whose bow was stretched to take another's life]—The following six persons are denominated *Ātatāyina* (felon) :—the person who sets a house on fire with a view to take away human life ; administers poison to other men ; who is armed with a deadly weapon ; stealer of another's wealth ; usurper of another's land ; and the cuticer of another's wife. But here it means 'the holder of the weapon' and the term is here properly applied to Açvatthāmā on account of his making away with the sleeping sons of Arjuna.

3. *Gāḍhivamuktaiḥ* [by the arrow released from.....bow]—by launching the javelin from the bow I am determined to bring the head of Açvatthāmā.

4. *Ākrāmya* [having ascended]—having made the head a seat for bathing.

Having thus consoled his darling with pleasing (*a*) and varied words (*b*), that (*c*) stern-bowed (Arjuna) (*d*), having an ensign of a monkey (*e*), and whose friend and charioteer was the Imperishable (*f*) (Kṛishṇa), mailing himself with armour (*g*), chased after (*h*) (his) preceptor's son (*i*) by (riding on) his chariot. 17.

(*a*) *Valgu* [pleasing]—nice.

(*b*) *Jalpaiḥ* [words]—expressions.

(*c*) *Saḥ* [that]—It refers to Arjuna.

(*d*) *Ugradhanvā* [stern-bowed]—See *Çrīdhara*, 4.

(*e*) *Kapidhvajah* [having.....ensign]— " 2.

(f) *Achyuta-mitra-sūtaḥ* [whose...Imperishable]—See *Ārīdhara*, 1.

(g) *Damṣṭitaḥ* [mailing.....]— " " 3.

(h) *Anvādravat* [chased after]— " " 5.

(i) *Guru-putraṃ* [preceptor's son]—Açvatthāmā, son of Droṇa who was the preceptor of the Pāṇḍavas and the Kauravas.

[ĀRĪDHARA'S GLOSS—V. 17.]

1. *Achyuta-mitra-sūtaḥ* [whose.....Imperishable]—Kṛishṇa was Arjuna's friend and charioteer.

2. *Kapīdhvajah* [having.....ensign]—in whose flag Hanumāna (the monkey) appears as symbol.

3. *Damṣṭitaḥ* [mailing (himself with armour)]—having armed himself with armour.

4. *Ugrādhanā* [stern-bowed]—whose bow is terrible.

5. *Anvādravat* [chased after]—drove fast after his preceptor's son in a chariot.

From a distance observing him (Arjuna), in his chariot, approaching (Açvatthāmā) (a), that (b) killer of boys (c), being of depressed mind (d), with a desire to save his life (e), began to run away (f) like Brahmā (or Sol) afraid of Rudra (h), as long as he could (go) (g), over the wide world. 18.

(a) *Āpatantaṃ* [approaching]—See *Ārīdhara*, 1.

(b) *Saḥ* [that]— " " 2.

(c) *Kumārāḥ* [killer of boys]— " " 3.

(d) *Udignamandā* [being of depressed mind]—See *Ārīdhara*, 4.

(e) *Prāyaparīpsuḥ* [with a desire to save his life]— " " 5.

(f) *Parādravat* [.....run away]— " " 7.

(g) *Yāvadyamāṃ* [as long as he could (go)]— " " 8.

(h) *Rudra-bhayaḥ-kak-yatha* [like Brahmā (or Sol) afraid of Rudra]—See *Ārīdhara*, 8.

[ĀRĪDHARA'S GLOSS—V. 18.]

1. *Āpatantaṃ* [approaching.....]—running at a full speed towards Açvatthāmā.

2. *Saḥ* [that]—son of Droṇa, Açvatthāmā.

3. *Kumārāḥ* [killer of boys]—killer of Arjuna's sons.

4. *Udignamandā* [being of depressed mind]—with a trembling heart.

5. *Prāyaparīpsuḥ* [with a view to save his life]—with a desire to save his life only, but not his glory.

6. *Yāvadyamāṃ* [as long as he could (go)]—as long as Açvatthāmā could go.

7. *Parādravat* [.....run away]—(Açvatthāmā) fled from Arjuna, and ran over the world.



[From the sketch of M. N. Chatterjee.

NO. 4. S. M. Datta's *Śrīmadbhāgavata*]

ĀQVATTHĀMĀ—BRAHMĀSTRA—KRISHṆA—ARJUNA.

From a distance observing him (Arjuna), in his chariot, approaching (Āqvathmā), that killer of boys, being of depressed mind, with a desire to save his life, began to run away like Brahmā (or Sol) afraid of Rudra, as long as he could (go), over the wide world. 18. (c. VII. Bk. I. p. 236; see also vv. 19, 20 and 30, c. VII Bk. I. pp. 237 and 241.)

8. *Rudra-bhagat-kā-gathā* [like Brahṃā (or 'Ho!) afraid of Rudra].—It is said, that, Brahṃā in the guise of an antelope wanted to have a carnal intercourse with his daughter, but he had to flee himself from the wrath of Śiva for this ignoble attempt.

9. In some of the manuscripts the word *Arka* (ॠ) is to be found instead of *kā* (क); there the allusion is to the circumstance related in the *Vāmana Purāṇa*, where it is said, that, Śiva was once pleased with a man-eater named Vidyunmālī for his unflinching devotion to him, and rewarded the votary with a baloon made of gold. The man-eater chased the sun all over the firmament and by the bright ray of his baloon dispelled darkness, the effect of such act being that there was no night-fall in the Universe, the sun, seeing that his power is thus weakened, caused the golden baloon of the man-eater to be melted down on earth by the heat of his ray. On hearing this Śiva was incensed. Being unequal to withstand the effect of such ire, he fell down on earth in Benares, being known by *Lolarka* (alaken sun).

Seeing himself (quite) destitute of refuge (a), the son of Brahṃaṇa (b), whose horse was tired (c), considered the weapon* (named) the *Brahma-śiraś* (d) (the Head of Brahṃā) as the only means of saving himself. 19.

(a) *Aśaraṇam* [...destitute of refuge]—See *Śrīdhara*, 1.

(b) *Grānta-vājinam* [whose horse was tired]—See *Śrīdhara*, 2.

(c) *Astram-Brahma-śiraś* [the weapon.....*Brahma-śiraś*.....].—It is the name of the mystical weapon named *Brahma-śira*.

[ŚRĪDHARA'S GLOSS—V. 19.]

1. *Aśaraṇam* [.....destitute of refuge]—being without a defender. Is it not the act of running away (from Arjuna) the means of his self-defence?—No; even having recourse to that he felt weary.

2. *Grānta-vājinam* [whose horse was tired].—Aṣvathāmā's horse was fatigued (hence unable to run fast).

Thereupon, on the approach of danger to life (a), although unaware of accomplishing thoroughly (b), he aimed at (Arjuna) (c) that (d) (weapon), after sipping water and concentrating (his mind) (e). 20.

(a) *Prāṇa-śichchhā* [danger to life].—This is the cause of Aṣvathāmā's directing a weapon towards his adversary, although he was incapable to use it properly.

(b) *Samharaṇa-ajāṇan-āpi* [although unaware of accomplishing thoroughly]—although ignorant of using that weapon.

(c) *Sandadāte* [aimed at]—put the weapon (arrow) on the bow.

(d) *Tat* [that].—It means *Brahmastra*.

(e) *Samahitā* [concentrating]—abstraction of mind; meditating upon.

Then, seeing the terrible ray (from that weapon) visible on all directions and (viewing) the danger to life (therefrom), the conquering (Ārjuna), verily, said unto Kṛishṇa : 21.

(O) Kṛishṇa, (O) Kṛishṇa, (O) Great-armed, (O) Dispeller of Votaries' fear, thou art the (source of) emancipation of the soul (causing exemption from further transmigration) (*a*) of those (persons who) are being burnt by secular matters. 22.

(*a*) *Apavargah* [the emancipation] —the destroyer of that secular matter.

(*b*) *Saṃarīṭah-dakhyamānānām* [.....are being burnt by secular matters] — See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 22.]

1. This and the subsequent three verses contain eulogy to Kṛishṇa, before stating the proposed subject.

2. *Saṃarīṭah-dakhyamānānām* [.....are being burnt by the secular matters] — persons who are distressed by the troubles of repeated births and deaths.

Thou art the primitive (*a*) Supreme Being (*b*), beyond Nature (*c*), and visibly manifested God (*d*), (who) existeth in thyself (full of) eternal happiness (*e*), having thrown off Illusion (*f*), by (thy) intellectual power (*g*). 23.

(*a*) *Ādyaḥ* [primitive] — See *Çrīdhara*, 2.

(*b*) *Puruṣaḥ* [Supreme Being] — It means the Supreme Spirit, or soul of the Universe ; God, identified variously with Brahmā, Viṣṇu, Śiva and Durgā. It also means soul, which according to the *Sāṃkhya* philosophy is neither a production nor productive. See *Śiva*, 7.

(*c*) *Prakṛiti* [Nature] — the original or natural form of anything, natural state, or primary substance (opposed to *vikṛiti*, change) ; cause, origin, or original source. In *Sāṃkhya* philosophy it corresponds with *Pradhāna*, the evolver of all material appearances. See *Çrīdhara*, 1 ; and *Śiva*, 6, and also pp. 130-134 note (*d*).

(*d*) *Sakṣāt-Īśvaraḥ* [visibly manifested God] — See *Śiva*, 2.

(*e*) *Kaivalya* [eternal happiness] — perfect insulation ; abstraction ; detachment from all other connections ; detachment of soul from further transmigrations ; becoming one with the Supreme Lord ; emancipation ; or beatitude.

(*f*) *Māyā-vyudasya-ātmāni-sthitaḥ* [...existeth...Illusion] — See *Çrīdhara*, 3 ; and *Śiva*, 4.

(*g*) *Chicchakṛtya* [by...intellectual power] — See *Śiva*, 8.

[ÇRĪDHARA'S GLOSS—V. 23.]

1. *Prakṛiteḥ paraḥ* [beyond Nature].—Kṛishṇa is the god manifested ; because he is beyond the reach of Nature.
2. *Ādyaḥ* [primitive]—because He is the cause of every thing.
3. *Māyā-vyudasya ātmani-sthitaḥ* [...existeth...Illusion].—This is expressive of the Supreme Lord's power, although He is the cause of every thing. He, subduing the effects of Illusion, lives in his own form which is full of eternal happiness. (He keeps Himself aloof from all other connections.).

[JĪVA GOŚVAMIN'S GLOSS—V. 23.]

1. It has been shown in previous verse that the world (secular matter) which is the mere creation of Illusion is destroyed by the Supreme Lord. This verse points out a greater power than Illusion.
2. *Sakṣat-Īśvaraḥ* [visibly manifested God].—Thou art the manifest *Bhagavāna* (Supreme Lord) as well as the Eternal Being.
3. *Prakṛiteḥ-Paraḥ* [beyond Nature]—hence there is no connection with Nature.
4. *Māyā-vyudasya* [having thrown off Illusion].—The temporary power (by reason of Illusion) is thrown off by the eternal power of the Supreme Lord.
5. *Kaivalya* [eternal happiness].—Lord's real self is full of perceptible happiness ; hence it means the happiness which can be directly felt.
6. *Prakṛitī* [Nature].—The three qualities of *Māyā* (Illusion).
7. *Puruṣaḥ* [Supreme Being].—Being the Creator of Illusion, God has been described as having intimate connection with Illusion ; but in reality, He is above its influence. Kapila said : ' The Supreme Being is without beginning, spirit, and beyond Nature, all-pervading, full of great light, and the Universe is pervaded by Him. *
8. *Chicchakṣakṛtyā* [by...intellectual power].—The Illusion, which is naturally at a distance from the Supreme Lord, is thrown at a greater distance by His intellectual power, Çuka said : ' The place where the qualities of Passion, and Darkness, and the mixture of both the qualities—Goodness, and the Supremacy of death cannot go. Even Illusion cannot enter there, what to say of others ? and the place where the votaries of *Hari* adored by gods and demons live.' †

Thou art the very Being (*a*), by thy power dost thou ordain the good furnished with the characteristics of Religion, Wealth and Enjoyment (of secular things) of the sentient beings, whose minds are deluded by Illusion. 24.

(*a*) *Sah-eva-īśam* [Thou art the very Being].—It refers to Kṛishṇa. See Çrīdhara, 1.

* अथाविद्यायां पुत्रपौत्रिदुःखः प्रकृतेः परः । प्रत्यक्षाणां सर्वस्वीतिविभं येन समन्वितम् ।

† प्रवर्तते कुत्र एवकामकामोः समन्वितं च च आचरिष्यतः ।

च यत्र तादा विदुषां परं परं यत्र यत्र सुखसुखं विद्या इति ।

[ÇRĪDHARA'S GLOSS—V. 24.]

1. This verse states that Kṛishṇa is also the giver of three things—Religion, Wealth and Enjoyment of worldly things.

This incarnation of thine, like others, is for the purpose of lessening the weight (of misery) of this earth, for fully meditating upon thee, again and again, by (thy) relations and persons, who have no other feeling (than devotion) towards thee. 25.

(O) the God of gods, I do not understand this that wherefore, what can it be, or whence, is coming this all-pervading and very strong ray. 26.

The glorious Supreme Lord said : This Brahmā's missile (*a*), shown (hurled) only, by the son of Droṇa, on the approach of the annihilation of his life, because he doth not know to bring (it back) together (after being flung, but this thou) knowest. 27.

(*a*) *Brahmamastram* [Brahmā's missile]—It is a fabled weapon supposed to be the gift of Brahmā, which causes infallible destruction.

[ÇRĪDHARA'S GLOSS—V. 27.]

1. (Kṛishṇa said :) This is the weapon hurled by the son of Droṇa who has hurled it, only seeing the approach of death. He does not know how to use it, inasmuch as, he has not the skill of drawing it back, after the weapon was hurled by him against his adversary.

Verily, no other weapon is capable of weakening (its force) (*a*) ; thou art the knower of (the science of) weapon (*b*) ; therefore do thou counteract (*c*) this extreme (*d*) ray of the weapon by the weapon's ray (only) (*e*). 28.

(*a*) *Pratyavakarṣanam* [capable of weakening]—See Çrīdhara, 1.

(*b*) *Astrjñah* [knower of.....weapon]—because Arjuna had acquired the science of wielding weapon.

(*c*) *Jahi* [counteract]—See Çrīdhara, 2.

(*d*) *Unnaddham* [extreme]—very great.

(*e*) *Astra-tejast* [by the weapon's ray (only)]—by Brahmā's missile.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. *Pratyavakarṣanam* [capable of weakening]—That which weakens ; that which puts an end to,

2. *Jaśi* [counteract]—destroy. The weapon hurled by Arjuna will destroy the effect of the weapon from Açvatthāmā, then, the weapon of Açvatthāmā will become appeased.

Having heard what is said by the Supreme Lord, sipping water (a), and walking round (b) Him (Kṛishṇa) (c), (the hero) born under the star *Falguni* (d), the slayer of enemy's warriors (e), aimed the weapon of Brahmā (at the similar) weapon (hurled by Açvatthāmā, with a view to neutralise its effect.) (f). 29.

(a) *Spṛiśtvāpaḥ* [sipping water]—See *Çrīdhara*, 3.

(b) *Parikramya* [walking round]—going about.

(c) *Tam* [Him].—Kṛishṇa.

(d) *Falgunah* [(the hero) born under the star *Falguni*]—See *Çrīdhara*, 2.

(e) *Paravīrahā* [the slayer of enemy's warriors]— " " 1.

(f) *Brahmāya* [(at the similar) weapon.....effect]— " " 4.

[ÇRĪDHARA'S GLOSS—V. 29.]

1. *Paravīrahā* [the slayer of enemy's warriors]—He who kills the warriors on the side of an enemy.

2. *Falgunah* [(the hero) born under the star *Falguni*]—It refers to Arjuna (who was born at the night when the auspicious star *Falguni* appeared in the sky.).

3. *Spṛiśtvāpaḥ* [sipping water]—touching water with a view to sipping.

4. *Brahmāya* [(at the similar) weapon.....effect]—with a view to stop the effect of the weapon of Brahmā.

Fully covered with arrows (a) the flames of both the (weapons) (b), coming in contact with each other and spreading over the Heaven, Earth (c), and Firmament (d), increased like the fire and sun (at the time of the destruction of the Universe) (e). 30.

(a) *Çura-samvṛite* [Fully covered with arrows.]—See *Çrīdhara*, 2.

(b) *Ubhayaḥ* [both]— " " 1.

(c) *Rodast* [.....the Heaven, Earth]— " " 3.

(d) *Kāśaḥ* [firmament]—the sky.

(e) *Arkabāhni-vat* [like the fire and sun.....]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 30.]

1. *Ubhayaḥ* [both]—It means the weapons hurled by Açvatthāmā as well as Arjuna.

2. *Garasamgrīṭa* [Fully covered with arrows]—completely surrounded the arrows.

3. *Rodasi* [.....the Heaven, Earth]—How increased ?—by spreading over the Heaven and Earth, and

4. *Arkaśāni-sat* [like the fire and sun,.....]—like the union of fire on earth from the mouth of Saṃkarashapa and the ray of the sun above.

(Afterwards), being burnt (*a*) all the created beings, (and) seeing that the great flames of their (*b*) weapons are also completely burning (*c*) the Three-worlds (*d*), considered (such flames) to be the fire at the dissolution of the Universe (*e*). 31.

(*a*) *Dahyamāṇā* [being burnt]—See *Grādākara*, 1 ; and *Jyoti*, 2.

(*b*) *Tayoḥ* [their]—Aśvatthāmā's and Arjuna's.

(*c*) *Pradahat* [completely burning]—See *Jyoti*, 1.

(*d*) *Tris-Lokān* [Three-worlds]—1. It includes Heaven, Earth and the Nether region.

[THE FOURTEEN WORLDS.]

2. But, the fuller classification enumerates fourteen, seven descending one below the other and constituting together the lower worlds, called collectively the *Pātala*, which is the abode of the *Nāgas* or serpents and demons. These are enumerated as follow :—(1) *Atala*, *Vi-tala*, *Su-tala*, *Rusa-tala*, *Tala-tala*, *Mahātala* and *Pātala*. According to *Mahābhārata*, *Pātala* is also a town in the world of serpent race. And seven higher regions rising one above the other as follow :—(1) *Bhār-loka*, the earth ; (2) *Bhavar-loka*, the space between the earth and the sun, the region of the *Munis*, *Siddhas*, &c. ; (3) *Scar-loka*, the heaven, of Indra above the sun, or between the sun and the polar star ; (4) *Mahar-loka*, said to be one *Crore* of *Yojanas* above the polar star and to be the abode of *Bhṛigu* and other saints who survive the destruction of the three worlds situated below ; during the conflagration of these lower worlds the saints ascend to (5) *Janar-loka*, which is described as the abode of Brahmā's sons, *Sanatkumāra*, &c. ; (6) *Tapar-loka*, where the deified *Vairāgins* reside ; (7) *Śaśya* or *Brahma-loka* or the abode of Brahmā, translation to which world exempts beings from further births ; the first three worlds are destroyed at the end of each *Kalpa* or day of Brahmā, the last three at the end of his life or of 100 of his years ; the fourth *loka* is equally permanent, but uninhabitable from heat at the time that the first three are burning.

[THE DIFFERENT ENUMERATION.]

3. Another enumeration calls these seven worlds :—earth, sky, heaven, middle region, place of births, mansion of the blessed and the abode of truth, placing the sons of Brahmā in the sixth division and affirming the fifth or *Janar-loka* to be that where animals are destroyed in the general conflagration and born again.

CHAP

e) *Sāṃsarttakam* [the fire at the destruction of the Universe]—See *Śādhara*, 2.

[CHIDHARA'S GLOSS—V. 31.]

1. *Dakṣamānāḥ* [being burnt]—being burnt by Aṣvatthāmā and Arjuna.

2. *Sāṃsarttakam* [the fire at the destruction of the Universe]—the fire at the time of the final dissolution of this world.

[JIVA GOŚVAMIN'S GLOSS—V. 31.]

1. *Pradaḥat* [completely burning]—engaged in burning.

2. *Dakṣamānāḥ* [being burnt]—having commenced to burn, expressing nearness and presence of the flame. This is according to *Pāṇini*.

Beholding that calamity of the created beings, the destruction of the worlds (being imminent) (a) and (understanding) the pleasure of Vāsudeva (b), Arjuna withdrew (c) both (the weapons) (d). 32.

(a) *Loka-vyatikaram* [destruction of the worlds]—See *Chidhara*, 1.

(b) *Vāsudevasya-matam* [the pleasure of Vāsudeva]—“ ” 2.

(c) *Samjakhāra* [withdrew]—“ ” 4.

(d) *Dvayam* [both]—“ ” 3.

[CHIDHARA'S GLOSS.—V. 32.]

1. *Loka-vyatikaram* [destruction of the worlds]—the change or final dissolution of the Universe.

2. *Vāsudevasya-matam* [the pleasure of Vāsudeva]—Understanding what Kṛishṇa desired Arjuna to accomplish.

3. *Dvayam* [both]—both the weapons of Aṣvatthāmā and Arjuna.

4. *Samjakhāra* [withdrew]—put an end to.

[JIVA GOŚVAMIN'S GLOSS—V. 32.]

1. Arjuna was first directed by Kṛishṇa to repel the weapon of Aṣvatthāmā by his own, but he was not ordered to withdraw it. Then how was it possible for him to withdraw the weapon of the opposite party when the final dissolution was at hand? He adopted the means of destroying it by putting together both the weapons; but their union became productive of misfortune to the created beings. The Lord advised Arjuna who was in dilemma as how to withdraw both of them.

Thereupon, Arjuna, (whose) eyes (became) of copper-red colour by (reason of) indignation (a), having reached immediately the cruel son of Gantamī (b), bound him with rope like a beast (c). 33.

(a) *Amarakatāmṛkakaḥ* [...eyes...indignation]—See *Chidhara*, 2.

(b) *Gantamī-Sutam* [son of Gautamī]—It refers to Aṣvatthāmā whose mother's name was Gautamī. See *Chidhara*, 1.

(c) *Paṣupa-yutāḥ* [like a beast]—See *Chidhara*, 3.

[CRIDHARA'S GLOSS—V. 33.]

1. *Gautamī-sutam* [son of Gautamī].—Kṛpī is called Gautamī, because she was born of the Gautama race. Her son is meant here.

2. *Amaraṣaṭāmraśaśāḥ* [.....eyes.....indignation].—He whose eyes were copper coloured in rage.

3. *Paçuṃ-yathā* [like a beast].—This is expressive of unkindness shown by Arjuna (towards Aṣvatthāmā). As the person, engaged in *Yajna*, ties a sacrificial animal so Arjuna tied Aṣvatthāmā with a piece of rope.

(Then), the lotus-eyed Supreme Lord said, (as if) being extremely enraged (a) unto Arjuna who was desirous of removing (b) by force, towards the camp (c), the enemy (d), having tied with a rope : 34.

(a) *Prakupitah-iva* [(as if) being enraged]—See *Crīdhara*, 4.

(b) *Niśāhantam* [.....desirous of removing]—, , 3.

(c) *Ībīrāya* [towards the camp].—(literally) a camp, a royal camp, an entrenchment for the protection of an army; (here) Royal residence. See *Crīdhara*, 2.

Ripuṃ [enemy].—Aṣvatthāmā.

[CRIDHARA'S GLOSS—V. 34.]

1. This and the subsequent five verses state about Arjuna's righteousness, even when he was sorrowful (for the death of his sons) and enraged (at the conduct of Aṣvatthāmā).

2. *Ībīrāya* [towards the camp]—towards the place of Royal residence.

3. *Niśāhantam* [.....desirous of removing]—desirous of taking (Aṣvatthāmā) to that place.

4. *Prakupitah-iva* [(as if) being enraged]—like an enraged person.

(O) Son of Prithā (a), (thou art) not fit to save the (person) who hath slaughtered the innocent (b) boys sleeping at night. Kill this meanest of Brāhmanas. 35.

(a) *Partha* [son of Prithā].—It is a metonymic of Yudhishtira, Bhīma-sena and Arjuna. Here it refers to Arjuna.

(b) *Andhaśāḥ* [innocent]—faultless, stainless and the like : *Crīdhara*.

(The persons) acquainted with religion, do not kill (even) an enemy (who is) intoxicated (a), heedless (b), insane (c), sleeping, child, female, inactive (d), refugee (e), frightened and (whose) chariot is broken (f). 36.

- (a) *Matta* [intoxicated]—See *Ṛiddhara*, 2.
 (b) *Pramatta* [heedless]— " " 3.
 (c) *Unmatta* [insane]— " " 4.
 (d) *Jada* [inactive]—without any energy.
 (e) *Prapanna* [refugee]—one who flies to a shelter or place of safety.
 (f) *Vīratha* [.....chariot is broken]—person having broken chariot.

[CRIDHARA'S GLOSS—V. 36.]

1. This verse clearly points out that it is an impious act to kill even an enemy who is sleeping or a child, (&c.,).
2. *Matta* [intoxicated]—is drunk by taking an intoxicating things.
3. *Pramatta* [heedless]—careless. (Unprepared is the more appropriate word).
4. *Unmatta* [insane]—mad ; affected by strong vital airs.

Killing of that (a) wicked person, destitute of compassion, who fully maintaineth his life by the life of others, is verily for his benefit (b), because a being goeth to the Lower region on account of the fault (arising from non-expiation of crimes by suffering punishment). (c). 37.

- (a) *Tadvadhah* [Killing of that.....]—See *Ṛiddhara*, 1.
 (b) *Ṛeyaḥ* [benefit]— " " 2.
 (c) *Doshāt-Puṁsān-adhah-yāti* [a being.....punishment]—See *Ṛiddhara*, 3.

[CRIDHARA'S GLOSS—V. 37.]

1. *Tadvadhah* [Killing of that.....]—It means the act of inflicting punishment is for his
2. *Ṛeyaḥ* [benefit]—*Parushārtha* (good).
3. *Doshāt-Puṁsān-adhah-yāti* [a being.....punishment]—because a person goes to the region of torment for want of punishment and consequent atonement for his crime. The text of Smṛiti Scripture says :—'Man after being punished by the king for the sins committed and becoming sinless attaineth Heaven (as) a well-doing person does. '

I have also heard thee to promise unto *Pāṇchālī* (a) to this effect 'O esteemed (lady), I will bring unto thee the head of him who is the killer of thy sons.' 38.

- (a) *Pāṇchālī* [पाञ्चाली]—Draupadi the wife of the five *Pandava* princes.

(O) Brave, do thou, therefore, kill this sinful (person who is an) enemy and (who) hath killed (thy) own relations. (This) defiler of his race hath also committed (acts) disagreeable to his supporter. 39.

Although thus urged (*a*) by Kṛishṇa the Tester of piety, yet the son of Pṛithā (*b*) did not wish to kill the son of (his) preceptor (*c*), though the latter was killer of his (Arjuna's) boys (*d*), because he was magnanimous (*e*). 40.

(*a*) *Choditāḥ* [urged]—See *Ārtdhara*, 1.

(*b*) *Pārthak* [son of Pṛithā]—Arjuna.

(*c*) *Guru-sutaṃ* [son of (his) preceptor]—Droṇa was the preceptor of the Pāṇḍavas and Kauravas. His son Āṇatthāmā is meant in the text.

(*d*) *Ātmahantaḥ* [killer of.....boys]—See *Ārtdhara*, 2.

(*e*) *Mahān* [magnanimous]—(because Arjuna was) great.

[ĀRTHARA'S GLOSS—V. 40.]

1. *Choditāḥ* [urged]—Although directed by Kṛishṇa, yet Arjuna did not (obey His command).

2. *Ātmahantaḥ* [killer of.....boys]—slaughterer of sons.

Thereafter, reaching his camp, (Arjuna) whose favourite and charioteer was Govinda (*a*), presented that (Āṇatthāmā) to his darling (*b*) (who was) weeping (*c*) at the demise of her sons. 41.

(*a*) *Govinda-priya-sārathik* [whose...Govinda]—Being sinder and protector of cows, Kṛishṇa is called Govinda. See *Ārtdhara*, 1. (The word is fully explained hereafter under v. 21, c. VIII. Post.)

(*b*) *Priyā* [darling]—Draupadī.

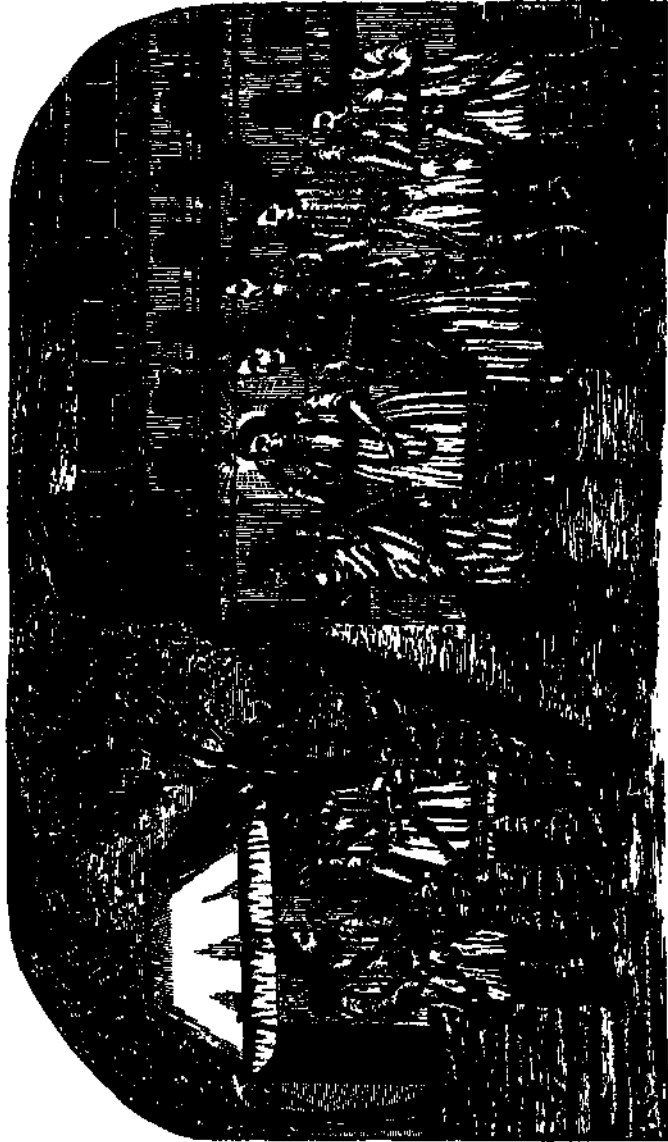
(*c*) *Ṣoḥantiyā* [weeping]—See *Ārtdhara*, 2.

[ĀRTHARA'S GLOSS—V. 41.]

1. *Govinda-Priya-Sārathik* [whose.....Govinda]—(It means Arjuna) whose favourite and charioteer was Kṛishṇa.

2. *Ṣoḥantiyā* [weeping]—weeping in remembrance (of the death of her sons).

Seeing the son of the preceptor (*a*) thus brought bound in rope like a beast, with speechless face (*b*) by (reason of committing the) ignoble act (*c*), the amiable-natured (*d*) Kṛishṇa (*e*) kindly saluted (him), though (*f*) (he was) an injurer (*g*). 42.



NO. 7. S. M. Datta's *Crinacabharata*.]

[From the sketch of M. N. Chatterjee.

AÇVATHĀMĀ — (as prisoner bound in rope)

ARJUNA—DRAUPADĪ—KĪSHNĀ—YUDHISHTHĪRA, &c.

Thereafter, reaching his camp, (Arjuna) whose favourite and charioteer was Govinda, presented that (Akrathama) to his darling (who was) weeping at the demise of her sons. (c. VII. v. 41, p. 246 and see also pp. 246 to 252.)

- (a) *Guroh-sutaṃ* [the son of the preceptor].—Aṣvatthāmā.
 (b) *Avānmuḥhaṃ* [with speechless face]—See *Śrīdhara*, 2.
 (c) *Karma-jugupsitena* [by.....ignoble act]—See *Śrīdhara*, 1.
 (d) *Vama-Svabhāva* [amiable-natured]—whose nature was amiable.
 (e) *Kṛishāḍ* [कृषाड]—Draupadī.
 (f) *Chā* [though]—See *Śrīdhara*, 3.
 (g) *Apakṛitaṃ* [.....injurer]—to the injurer.

[ŚRĪDHARA'S GLOSS—V. 42.]

1. *Karma-jugupsitena* [by...blamable act]—on account of the fault for committing blamable act.
2. *Avānmuḥhaṃ* [with speechless face]—with lowly face.
3. *Chā* [though]—The particle *Chā* (च) in this and in the next verse is expressive of respect towards Aṣvatthāmā (who was not only Brāhmaṇa but also the preceptor's son).

Being unable to bear (the sight of) being this (Aṣvatthāmā) in (a state of) captivity, the chaste (lady) also said 'Release him, release (him) ; Brāhmaṇa is always (venerable as a) preceptor. 43.

That glorious Droṇa (α), by whose kindness thou hast learnt the Science of Archery (b) with (its) mysteries (c), and the weapons with (their ways of) sending forth (d) and withdrawal (e), existeth in this (f) form of a progeny (g) ; half of his body Kṛipā (h) (his) wife (i) also existeth. She [] brought forth heroes (and for this reason) did not follow (her husband on the funeral pyre (j). 44-45.

- (a) *Droṇa* [द्रोण]—Father of Aṣvatthāmā and preceptor of the Kauravas and the Pāṇḍavas.
 (b) *Dhanurvedaḥ* [Science of Archery]—Name of a treatise on Archery, regarded as an *Upa-veda* connected with the *Yajur-veda* and ascribed to Viśvāmitra, or according to others to Bhṛigu.
 (c) *Sarvāśyaḥ* [with its mysteries]—See *Śrīdhara*, 1. (v. 44).
 (d) *Viśarya* [.....sending forth]— " " 2. "
 (e) *Upasamyamaḥ* [withdrawal]— " " 3. "
 (f) *Ēśāḥ* [this]—In some of the manuscripts the word 'veś' (like), instead of 'ēśa' (this) is found.
 (g) *Prajārāpeṇa* [in.....form of a progeny]—This refers to Aṣvatthāmā.
 (h) *Kṛipā* [कृपि].—She was the wife of Droṇa, mother of Aṣvatthāmā, daughter of Satyadṛiti, who was proficient in military science. Being enamoured of the nymph Urvāṣī, he became the father of two children, a boy and a girl.

Āntanu went in a hunting excursion and found these children exposed in clump of *sars* grass. He took them to his care and brought them up. As they were nurtured through *kṛpā* (pity), the boy was called Kṛpā and the girl Kṛpī, the latter was married to Droṇa, the preceptor of the Pāṇḍavas and Kauravas.

(i) *Tasya-ātmanah-urddham* [half.....wife]—See *Ārṣṭhara*, I. (v. 45).

(j) *Anvagāt* [.....follow]—

" " 2. "

[ĀRṢṬHARA'S GLOSS—V. 44.]

1. *Sarāhasyāḥ* [with its mysteries]—with the holy text by which the weapons could be hidden.

2. *Visarga* [.....sending forth]—act of applying.

3. *Upasamyanak* [.....withdrawal]—act of withdrawing.

[ĀRṢṬHARA'S GLOSS—V. 45.]

1. *Tasya-ātmanah-urddham* [half...wife]—half of the body of that Droṇa was Kṛpī; because she is half of his body, therefore, she is his wife. The *Ārṣṭi* says 'That which is wife is half of the body' * (that is to say wife is half of the husband's body). Again, 'the husband and wife together shall hold the fire.' † This and other verses of the *Ārṣṭi* prove the equality of authority of husband and wife.

2. *Anvagāt* [...follow]—How does a wife exist on the departure of her Lord from earth? Being mother of warrior, Kṛpī did not ascend the funeral pyre of her husband (hence she was alive).

(O) Virtuous, (O) Fortunate (one), therefore, the race of the preceptor (α), (which is) repeatedly adorable, and worthy of praise, is unfit to receive affliction (b) from thee. 46.

(a) *Gauravaṃ Kulam* [the race of the preceptor...]—family of the preceptor (*Ārṣṭhara*).

(b) *Vṛjīnām* [affliction]—(such family) is unfit to be distressed by Arjuna, &c., on the other hand they should be adored and praised (*Ārṣṭhara*).

As I, whose sons have died, being aggrieved, am weeping incessantly, having tears on the face, so (let) his (Aṣvatthāmā's (mother, Gautamī, to whom husband was her God, may not weep. 47.

The Brāhmaṇa race which is incensed by the Royal tribe (α), having unformed minds (b), soon fully consumeth (c), that tribe (d) with all kinsmen (e), (after) having placed it in sorrow (f). 48.

* चहों ना पय बाणकी बन पड़ी रति ।

† जादापदी चविजादवीजादा ।

(a) *Rajanyaśā* [by...tribe]—by persons belonging to the military class; the Kshatriyas.

(b) *Akrīdātmabhī* [having...mind]—Philosophically this word signifies the mind not yet identified with the Supreme Lord; (here it means) the unsubdued mind.

(c) *Pradaśati* [fully consumeth]—See *Grīdhara*, 5.

(d) *Tat-kulam* [that tribe]— " " 2.

(e) *Sānubandham* [with all kinsmen]—See *Grīdhara*, 3.

(f) *Çuchārpitam* [having placed it in sorrow]— " 4.

[GRĪDHARA'S GLOSS—V. 48.]

1. This verse states about the bad effect of offending the Brāhmaṇas.

2. *Tat-kulam* [that tribe]—race of the royal tribe.

3. *Sānubandham* [with all kinsmen]—with all the members of a family.

4. *Çuchārpitam* [having placed it in sorrow]—being pervaded by grief; or being full of sorrow.

5. *Pradaśati* [fully consumeth]—the nominative of this verb is *Brahma-kula* (ब्रह्मकुल) the race of Brāhmaṇas.

Sūta said: (O) Twice-borns (a), the king (who is) the Son of Dharma (b), and also Nakula (c), Sahadeva (d), Satyaki (e), Dhananjaya (f), the glorious Son of Devaki (g), and other men and women all approved (gladly) (h) the pious (i), reasonable (j), full of kindness (k), guileless (l), equable (m) and the great (n) words of the Queen (o). 49-50.

(a) *Dvijāśā* [Twice-borns]—Çaunaka and others. See note *Vārṇa*, p. 68, para. 5.

(b) *Dharmasutah* [the Son of Dharma]—Yudhishtira, the eldest of the Pāṇḍava princes. See p. 165 note (c). (g) notes *Prīthā* under verses 3-4 c. VIII. Post.

(c) *Nakulāśā* [बुधबुधः]—one of the sons of Pāṇḍu by his wife Mādrī, though in fact begotten by Nāsatiya, the elder of the two Aqvinis. He is half-brother to Sahadeva, son of Dāsra, by the same mother, and nominal brother to the three other Pāṇḍavas. He is always referred to as one of the wisest of mortals.

(d) *Sahadevaśā* [सहदेवः]—He is the fifth and youngest son of Pāṇḍu by his wife Mādrī, but in reality he was mystically begotten by Dāsra, the younger of the two Aqvinis. He was renowned for his masculine beauty. Droṇa taught him Astronomy and the use of the sword. When the Pāṇḍavas applied for services to king Virāṭa, Sahadeva was the master of the cattle-caster of nativities and teller of fortune.

(e) *Yayudhānakaśā* [ययुधनः]—It is another name of Satyaki, the grandson of Bīṣi (*Grīdhara*, v. 50.).

(f) *Dhananjaya* [दधानजयः].—The word means 'the Conqueror of Wealth'. It is a name of Arjuna, the third of the Pāṇḍava princes.

(g) *Devakīputra* [son of Devakī].—It refers to Kṛishṇa. (q. v. pp. 41-44).

(h) *Pratyānandat* [approved].—See *Śrīdhara*, 8.

(i) *Dharmya* [pious].— " " 2.

(j) *Nyāyā* [reasonable].— " " 3.

(k) *Sukarūṇa* [full of kindness].— " " 4.

(l) *Nirvyaṭika* [guileless].— " " 5.

(m) *Samā* [equable].— " " 6.

(n) *Mahat* [great].— " " 7.

(o) *Rājyā* [of the Queen].—the queen here referred to is Draupadī.

[ŚRĪDHARA'S GLOSS—V. 49.]

1. The six qualities of Draupadī's speech unobservable in the previous six verses in which are embodied her statements.

2. *Dharmya* [pious].—That which is not against religion or virtue (v. 43. ante. q. v.).

3. *Nyāyā* [reasonable].—that which is not against equity. (v. 44. ante. q. v.).

4. *Sukarūṇa* [full of kindness].—full of humanity. (v. 45. ante. q. v.).

5. *Nirvyaṭika* [guileless].—(v. 46. ante. q. v.).

6. *Samā* [equable].—(v. 47. ante. q. v.).

7. *Mahat* [great].—(v. 48. ante. q. v.).

8. *Pratyānandat* [...approved].—The words which have such six qualities had been approved of (by those present in the place).

Then, the enraged Bhīma (α) said : it is enjoined that killing of him, who unnecessarily slaughtereth (β) the sleeping boys, neither for his supporter nor for himself, is better. 51.

(a) *Bhīma* [भीमः].—The second of the five sons of Pāṇḍu, but mystically begotten by Vāyu, the god of wind or air through his mother Kuntī. 'The terrible' is considered the principal general of the Pāṇḍava army. The chief events of his career are given below :—The preceptor Droṇa instructed him, in early age, the use of the club. Duryyodhana, his cousin, wanted to poison him but he was saved by the *Nāgas* (serpents). He fought Duryyodhana with his club at the exhibition of arms at Hastināpura. He is said to have married Hīḥimvi, the sister of the Asura Hīḥimva whom he slew in the forest. He slaughtered Vaka, the Asura, subdued Jarāsandha, the king of Magadha ; attempted to interfere in behalf of Draupadī in the gambling pavilion ; uttered fearful vow against Duryyodhana and Duhśāsana ; interview with Hanumāna, supposed to be his mystical brother ; appeared before king Virāta ; engaged as a cook, consumed daily enormous quantity of provision himself ; killed Jīmūta and Kichaka ; rescued king Virāta from Sugarmān who was carrying him as a captive ; fought with Bhīma on the first day of the great battle at Kuru-

kahetra; subsequently also fought with his preceptor Droṇa, Duḥśāsana, and with Duryyodhana. After some minor events, he repaired to the Himālayās with his other brothers and died.

(b) *Ahaṇ* [slaughtereth]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 51.]

1. This verse states that the killing of Açvatthāmā under the circumstance, in which he was placed, is preferable otherwise he was liable to go to the Region of Torment.

2. *Ahaṇ* [slaughtereth]—killeth.

Having heard the speeches of Bhīma and Draupadī, (transforming Himself as) four-armed (a) and looking at the face of his friend, as if in a smile, (Kṛishṇa) said the following: 52.

1. *Chaturbhujah* [.....four-armed].—Kṛishṇa spread his four arms with the object of desisting Bhīma from killing Açvatthāmā and also Draupadī who suddenly and persistently prevented Bhīma from doing the act. (*Çrīdhara*).

The Supreme Lord said: The meanest of Brāhmaṇas is not (fit) to be killed, but an enemy is (liable) to be killed (a); do thou follow both the ordinances enjoined by me. 53.

(a) *Vadhārhaṇah* [...is (liable) to be killed].—The following is enjoined:—'Enemy who is actually present with a view to take away the life of his adversary, must be killed, even if he is versed in the Scripture of *Vedānta*; by such killing the slayer is not reckoned as killer of Brāhmaṇa.' * In this verse it is also enjoined that 'the meanest of Brāhmaṇas, is unworthy to be killed' Both these rules have been ordained by Kṛishṇa who directed Arjuna to follow them. (*Çrīdhara*).

Make that (promise) true, whatever thou hast promised (in) consoling (thy) darling (a), and also (do thou) perform (whatever is) pleasing to Bhīma-sena, Panchālī and myself (b). 54.

(a) *Priyām* [darling]—See *Çrīdhara*, 2.

(b) *Mahyam* [to myself]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 54.]

1. This verse states that Kṛishṇa told Arjuna to fulfill his promise which the latter made to Draupadī.

* आद्यवर्गिणोऽपि विद्वानप्येव । शिष्यस्य शिष्यादीनां तेन ब्रह्मण्येव ।

2. *Priyam* [darling]—Draupadī. Arjuna was told by Kṛishṇa to fulfill the promise of killing (the slaughterer of the sleeping sons).

3. *Mahyam* [to...myself]—also do what is pleasing to me. The killing of Aṣvatthāmā would be agreeable to Bhīma but not so to Draupadī, Arjuna should and must obey both these injunctions of Kṛishṇa at the same time.

Sūta said: Subsequently, Arjuna, suddenly knowing fully (what is) in the mind (a) of *Hari*, took away, by (his) sword, the jewel (which was) in the head (b) of the Brāhmaṇa, together with those that grew on the head (hair) (c). 55.

(a) *Harḍdam* [(what is) in the mind]—See *Śrīdhara*, 1.

(b) *Mārddhanyam* [in the head]—See *Śrīdhara*, 2.

(c) *Sahamārddhajaṃ* [together.....head]—with the hair.

[ŚRĪDHARA'S GLOSS—V. 55.]

1. *Harḍdam* [(what is) in the mind]—Intention. The acts of killing and saving the Brāhmaṇa one and the same time are quite impossible. Therefore understanding the true intention of Kṛishṇa, Arjuna took away the jewel from Aṣvatthāmā's head by his sword.

2. *Mārddhanyam* [in the head]—grown on the head.

[JĪVA GOŚVAMIN'S GLOSS—V. 55.]

1. The purport of the present verse is this. The text of the *Śruti*—'Brāhmaṇa is not fit to be killed' * has clearly explained by a similar text mentioned in a verse 52. (q. v.). As Aṣvatthāmā was an enemy, therefore he is considered a mean Brāhmaṇa. He was fit to be killed for the general reason, because he was an enemy. But it is impossible to kill him in compliance with Bhīma's desire and not to kill him as Draupadī wished. It is much more difficult to obey the order of Kṛishṇa in doing both the acts clearly contradictory to each other; hence the means adopted to please all was by taking the jewel with hair, from Aṣvatthāmā's head.

Having released (him), Arjuna drove out of the camp (Aṣvatthāmā who was) bound in rope, devoid of (his) charms by the slaughter of the boys, (destitute of) power, and (deprived of) the jewel. 56.

1. This verse states about the driving away of Aṣvatthāmā who was devoid of jewel of his head. (*Śrīdhara*).

Verily, the shaving of head, confiscation of property, and similarly, banishment from the place (of residence) (are ordained as) death to the meanest of Brāhmaṇas, and there is no other corporal (death or punishment for them). 57.

1. This verse states that everything that was directed by Kṛishṇa was performed (by Arjuna) (*Çṛīdhara*).

Thereafter all the *Pāṇḍavas*, distressed with sorrow for the death of their sons (*a*) accompanied by Kṛishṇa, performed the act of carrying out dead bodies to be burnt (*b*) and whatever (other) duties (necessary) for the deceased relations. 58.

(*a*) *Putraḡokṣturāḡ* [distressed.....their sons].—The sons referred to in this and the other verses of the present Chapter, were born of Draupadi. The five Pāṇḍavas were their respective fathers ; they are :—(1) Prativindhya by Yudhishtira ; (2) Sutasoma by Bhīma ; (3) Çrutakīrti by Arjuna : (4) Çatānīka by Nakula ; and (5) Çrutakarmā by Sahadeva. It should be noticed that there were other sons of the Pāṇḍavas by their different wives, but they are beyond the scope of the present *note* to be designated.

(*b*) *Nirharaṇa* [the act.....burnt]—carrying the dead for the purpose of burning.

FINIS OF THE SEVENTH CHAPTER, NAMED
THE PUNISHMENT OF THE SON OF DRONA,
IN THIS STORY OF NAIMIÇĀ, IN THE
FIRST BOOK, IN THE ÇRIMAD-
BHĀGAVATA, THE GREAT
PURĀNĀ, AND THE VYĀSA'S
TREATISE OF THE
SELF-DENYING
DEVOTEES.

CHAPTER VIII.

(KUNTI'S EULOGY TO KṚISHṆA AND YUDHISHTHIRA'S REPENTANCE.)

Sūta said: Taking the women on the front (*a*), they (*b*) went to the Gangā (*c*) with Kṛishṇa, for (the purpose of) offering (libation in memory of) (*d*) the relations (who had) gone to the other world (*e*), and were desirous to have libation ; 1.

(*a*) *Striyah-puraskṛitya* [taking the women on the front]—See *Çṛidhara*, 4.

(*b*) *To* [they]—See *Çṛidhara*, 1.

(*c*) *Gangāyām* [to the Ganges]—It means to the river Gangā.

(*d*) *Dātum* [for.....offering.....]—See *Çṛidhara*, 3.

(*e*) *Samparetānām* [.....gone to the other world]—See *Çṛidhara*, 2.

[ÇṚIDHARA'S GLOSS—V. 1.]

1. *To* [they]—The Pāṇḍavas.

2. *Samparetānām* [.....gone to the other world]—in memory of the dead.

3. *Dātum* [for.....offering]—with a view of offering libation in the Ganges.

4. *Striyah-puraskṛitya* [taking the women on the front]—because the performance of such duties by women previous to men is prescribed in the *Çāstras*.

Taking (offering libation of) water (*a*), and lamenting exceedingly, they all again (*b*) bathed in the water of the river sanctified by the dust of the lotus-like feet of *Hari* (*c*). 2

(*a*) *Udakaṁ-nīntya* [Taking.....water]—See *Çṛidhara*, 1.

(*b*) *Punah* [again]— " " 3.

(*c*) *Haripādābharajah-pāta-sarijjale* [in.....*Hari*]—See *Çṛidhara*, 2.

[ÇṚIDHARA'S GLOSS—V. 2.]

1. *Udakaṁ-nīntya* [Taking.....water]—offering libation of water.

2. *Haripādābharajah-pāta-sarijjale* [in.....*Hari*]—in the water of the river Gangā sanctified by the dust of *Hari*'s feet which have been compared to lotus.

3. *Punah* [again].—It appears from the application of this word that Pāṇḍavas had previously bathed.

Showing that the action of Death on (the mortal frame of) beings is not to be counteracted (by any possible means), *Madhava* (a) (with) sages (b), consoled the Lord of the *Kurus* (c) with the younger brothers (d); *Dṛitarāshtra* (e); and *Gāndhārī* (f), *Prithā* (g) and *Kṛishṇā* (h), afflicted with sorrow for (the demise of their) sons (i), were (all) seated there, destitute of relations (and therefore) placed in (pervaded by) grief. 3-4

(a) *Madhava* [मधव].—It is an epithet of Kṛishṇa. See *povi*.

(b) *Munibhīh* [sages].—with sages (*Ṛṣidhara*, v. 4.); by sages (*Śiva*, v. 4.)

(c) *Kurupati* [Lord of the *Kurus*].—See *Ṛṣidhara*, 1.

(d) *Sahānujām* [...brothers].—Bhīma, Arjuna, and half-brothers, Nakula and Sahadeva. See *Ṛṣidhara*, 2.

(e) *Dhṛitarāshtra* [धृतराष्ट्र from *Dhṛita* (धृति) held firm, and *Rāshtra* (राष्ट्र) a kingdom, hence 'he who tenaciously maintains the sovereignty'].—He was the eldest son of Vyāsa, begotten on Satyawatī, one of the widows of Vichitravīrya, and the ruler of Hastināpura. Being blind from his infancy, he abdicated the throne in favour of his eldest son Duryyodhana. The five Pāṇḍavas with their family, were banished from his kingdom, at the instigation of Duryyodhana. He had one hundred sons of which the principals were Duryyodhana, Duhśāsana, Vikarna and Chitra-sena. Duryyodhana was killed by Bhīma during the great war.

(f) *Gāndhārī* [गान्धारी].—was the daughter of the king of Gandhāra and mother of *Kauravas*. She was married to Dṛitarāshtra. It is said that she blindfolded herself on hearing that her husband was blind. During the great war, she was summoned to the council, with a view to persuade her eldest son Duryyodhana, in desisting from further quarrel, but to no effect. Her superior character and ability can be well gleaned from her career.

(g) *Prithā* [प्रिया].—another name of Kunti and mother of Yudhishtira, Bhīma, Arjuna and Karṇa. She was the eldest of the five daughters of Sura, a Yadava prince, by his wife Mārishā. In her infancy, she was presented by her father to Kuntibhoja who was a childless cousin of Sura. She was brought up like his own child by the latter. Being pleased with her for the respect and attention shown by her, while a guest under her father's roof, sage Duvāsa gave her a charm and taught her an incantation, by which she was privileged to have a child by any god she liked. Before her marriage she invoked the sun by whom she got a child named Karṇa. To avoid censure, she deserted the child in the Yamunā. She was subsequently married to Pāṇḍu, to whom she bore three sons Yudhishtira, Bhīma, and Arjuna. Pāṇḍu was incapable

of producing child by reason of a curse of a sage in the shape of an antelope, whom he killed. The sons were, therefore, begotten by the three gods, Dharma, Vāyu and Indra.

(A) *Kṛishṇa* [कृष्ण]—It is a name of Draupadī. She was the daughter of the king Drupada of Panchala, and wife of the five Pāṇḍavas. The episode in connection with her marriage is very interesting. The report of her exquisite beauty attracted many princes to the assembly where the marriage took place. The young princess was led to the arena, decked with the richest dress and ornaments, with garland in her hand, which she was to put about the neck of the hero, who would win her by the prowess of arms. The essential condition of the marriage, announced by prince Dhṛishtadyumna, brother of the bride, was that he who shot the arrow at the revolving discus on the first attempt and struck the eye of the golden fish, should marry the princess. Many kings and chieftains attempted to achieve the exploit, but failed. Arjuna, however, won the bride by his skill in archery and she became the wife of the five brothers by the command of their mother Kuntī, the polyandry being customary in those days.

(i) *Putra-śokārtitaṁ* [afflicted...sons]—See *Ārṇava*, 3.

[ĀRṆAVA'S GLOSS—V. 3.]

1. *Kurupati* [Lord of the Kurus]—Yudhishtira.

2. *Sahānujam* [..... brothers]—Bhīma, &c.

3. *Putra-śokārtitaṁ* [afflicted.....sons]—This adjective qualifies Gandhārī, Prithā (Kuntī) and Kṛishṇa (Draupadī).

Causing to kill the wicked princes, whose lives were weakened by touching the hair (of Draupadī) (*a*), having accomplished (the recovery) of the enemy-less (Yudhishtira's) own kingdom, usurped by the fraudulent (*b*) (princes Duryyodhana, &c.) ; 5.

And, inducing him (Yudhishtira) to perform (*c*) the three Horse-sacrifices (*d*), the object (of which) is excellent, Kṛishṇa caused his (Yudhishtira's) holy fame to be spread on all directions like (that of) the One who hath performed a hundred (such) sacrifices (*e*). 6.

(*a*) *Kacha-sparṣa-kṣatāyushaḥ* [causing.....hair.....].—This refers to the following incident :—A *Rajasūya* sacrifice was performed by Yudhishtira at Indraprastha on his return from exile, when the Pāṇḍavas were restored to power by Bhīshma and Yudhishtira was made king. His cousin Duryyodhana being incensed at this, arranged, for Yudhishtira's visit to a gambling match at Hastinapura, the latter reluctantly accepted the proposal. Through the fraudulent contrivance of Duryyodhana, Yudhishtira lost his

kingdom ; staked his brothers and his own person on condition to be reduced to slavery and lost ; Draupadī was also staked and lost. Duhṣaṣana, a brother of Duryyodhana dragged Draupadī into the gambling pavilion having caught her by the hair and grossly insulted her before the assembly. Bhīma vowed to drink his blood and which he fulfilled by having slain his adversary on the sixteenth day of the great war at *Kurukṣetra*. See *Çrīdhara*, 2. (v. 5).

(b) *Kūṣavāh* [by the fraudulent] — See *Çrīdhara*, 1. (v. 5).

(c) *Yajayitvā* [inducing him ... to perform] — See *Çrīdhara*, 1. (v. 6).

(d) *Aśvamedhaiḥ* [Horse sacrifices] — In old times, any one claiming to be the supreme ruler of a country used to announce his intention of celebrating horse-sacrifice, by selecting a horse and then letting it loose to go whither it liked, but was followed by armed men. Any sovereign wanted to contest the claim of the prince from performing the sacrifice must endeavour to seize the horse. In case the men who watched over the course of the horse returned unconquered, the sacrifice was performed with great pomp and alacrity. It has a political as well as a religious character. The flesh of the horse intended for sacrifice was eaten, but according to a most approved authority it was the prevailing custom to burn the animal. This was one of the most celebrated of the ceremonies, antiquity of which may be traced as far back as the Vedic period. Hymns 162 and 163 in the first Mandala of the *Rig-veda* were recited at this sacrifice. It is said that the performance of a hundred such sacrifices would entitle the sacrificer to displace Indra from Heaven, his dominion. Enormous gifts were made in this sacrifice. The sacrificial horse was sometimes not immolated but kept bound during the ceremony.

(e) *atamanyoh* [the One...sacrifices] — Indra. See *Çrīdhara*, 2. (v. 6.) ; and note c) ante.

[ÇRĪDHARA'S GLOSS—V. 5.]

1. *Īṭavāh* [by the fraudulent] — the cunning princes like Duryyodhana, &c.

2. *Kachaparakṣahatāyushaḥ* [causing...hair...] — This refers to the incident of drawing Draupadī by the hair, &c. The lives of such persons were shortened by the performance of such heinous acts.

[ÇRĪDHARA'S GLOSS—V. 6.]

1. *Yajayitvā* [inducing him...to perform] — by the application of this word future (further) story (of the Pāṇavas) is cut short.

(2) *atamanyoh* [the One...sacrifices] — (like) Indra.

(Afterwards), accompanied by the grandson of Çini (a) and Uddhava (b), (Krishṇa desirous to go to Dvārakā), bidding farewell to the sons of Pāṇdu and paying (his) respects to (c) Dvaipayana and other (sages) was paid respects by the Brāhmaṇas in return. 7.

(a) *Çaineyah* [the grandson of Çini] — Satyaki. Krishṇa being united with him and Uddhava (*Çrīdhara*)

(b) *Uddhava* [उद्दव]—He was a sage versed in the Contemplative Philosophy. He foresaw the destruction of the Yādavas. On applying for advice to Kṛishṇa, he was sent to Badarikāgrama to practise penance and prepare for Heaven.

(c) *Pājitāiḥ* [paying respects]—(literally) adoring or worshipping.

Subsequently, (O) Brāhmaṇa, making up his mind to go to Dvārakā (a) (when) staying on the chariot, He perceived (b) Uttarā (c), overcome with fear, running towards Him. 8.

(a) *Dvārakā* [द्वारका]—It was a city founded by Kṛishṇa in the peninsula of Guzerat. After surmounting many difficulties of his position, he asked the ocean to give a piece of land measuring twelve furlong whereupon to build the city. It was protected by high ramparts. The city was full of gardens and reservoirs of pure and transparent water, numberless splendid houses and buildings of picturesque beauty equal to Amarāvati of Indra. After Kṛishṇa had given up his mortal frame, Arjuna protected, with care and tenderness, his friend's many wives and all people of Dvārakā. The city was then submerged with the exception of Kṛishṇa's residence where He was supposed to reside, even after the cession of his earthly career. This accords with the description given in the *Viṣṇu-purāṇa*, whereas from the *Mahābhārata*, it appears that the sea did not spare any part of the city. The present shrine of Kṛishṇa held in great repute, in former centuries, is still a place of pilgrimage.

(b) *Upalabhe* [perceived]—observed. (*Çrīdhara*).

(c) *Uttarā* [उत्तरा]—mother of Parikshit. (*Çrīdhara*).

(O) Great saint, God of gods, the Lord of the Universe, save me, save me, (in this world) wherein (a) all persons are mutually (the cause of) death, I do not see any other (b) unfearful (Being) than thyself. 9.

(a) *Yatra* [wherein]—See *Çrīdhara*, 3.

(b) *Anyam* [any other] | „ „ 2.

[ÇRĪDHARA'S GLOSS—V. 9.]

1. Uttarā is making her prayer to Kṛishṇa in this and the next verse.

2. *Anyam* [any other].—There is no other desirable Being, hence it is stated here that beyond Kṛishṇa there is no other being, devoid of fear..

3. *Yatra* [wherein]—in this world.

(O) Powerful (One), Manifest (Lord), a javelin of burning iron (a) is coming towards (b) me. (O) Lord, let (it) entirely (c) burn me; (but) let the foetus (in my womb) may not be miscarried. 10.



NO. 6. S. M. Datta's *Chandabharata*]

AÇVATTHAMĀ'S BRAHMĀSTRA—UTTARĀ (flying from it)

KRISHNĀ (with discus protecting)—THE FIVE PĀNDĀVAS.

(O) Powerful (One), Manifest (Lord), a javelin of burning iron is coming towards me. (O) Lord, let (it) entirely

[From the sketch of M. N. Chatterjee.

- (a) *Taptāyasaḥ* [a javelin of burning iron]—See *Śrīdhara*, 3.
 (b) *Abhidravati* [are coming towards]—only the person at whom an arrow is aimed, can see the same. (*Jīva*, v. 10) See *Śrīdhara*, 2.
 (c) *Kāmaṇ* [entirely]—fully.

[ŚRĪDHARA'S GLOSS—V. 10.]

1. This verse states about the imminent danger that might have befallen on *Uttarā*.
2. *Abhidravati* [are coming towards]—coming towards *Uttarā*.
3. *Taptāyasaḥ* [a javelin of burning iron]—made of iron which is hot.

Sūta said : After hearing (a) her words, the Supreme Lord (who is) kind to the votaries, understood (it) to be the weapon of *Aśvatthāmā* (who engaged himself) in making this (world) devoid of the *Pāṇdavas* (*Pāṇdu* race). 11.

- (a) *Upadhāryya* [after hearing]—See *Jīva*, 1.

[ŚRĪDHARA'S GLOSS—V. 11.]

1. The Supreme Lord understood the weapon to be the *Brahmastra*, hurled against the *Pāṇdava* race by *Aśvatthāmā*, for extirpating it from this earth, the reason for such act of *Aśvatthāmā* being that he was vanquished (by *Arjuna*) and ignominiously driven from the camp of the *Pāṇdavas*.

[JĪVA GOŚVAMIN'S GLOSS—V. 11.]

1. *Upadhāryya* [after hearing]—hearing carefully because *Krishṇa* was kind to the votaries.

Moreover, (O) the Greatest of sages (a), observing, those five dazzling arrows coming towards them, *Pāṇdavas* immediately took up their arms. 12.

- (a) *Muni-creshta* [the Greatest of sages].—*Caunaka* is meant.

(b) *Pāṇḍavaḥ* [*Pāṇdavas*].—Beholding at a distance that five arrows coming towards them, the five *Pāṇdavas* took up their respective arms, with a view of escaping the imminent danger.

Having observed that calamity (a) of those (persons whose) minds are fixed upon no other object (than *Krishṇa*), the mighty (Lord) ordained the safety of (his) own persons (votaries) by (his) own weapon the discus. 13.

- (a) *Vyasanam* [calamity]—See *Śrīdhara*, 1.

(b) *Ananya-vishayātmam* [of them.....object.....]—See *Śrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 13.]

1. *Vyasanam* [calamity]—seeing that the force of the weapon, *Brahmadstra* cannot be counteracted by any other weapon *Kṛishṇa* considered the circumstance as calamitous.

2. *Ananya-vishayātmanām* [of those.....object.....].—The persons whose minds are not fixed upon any other object, that is to say, those who are solely devoted to *Kṛishṇa*.

Having entered (*a*) into (the womb of) the daughter of *Virāṭa* (*b*), *Hari*, the Soul of all beings (*c*), and the Lord of Meditation (*d*) covered (shielded) the foetus, the child of the *Kuru* line (*e*), by His Illusion (power) (*f*). 14.

(*a*) *Antahsthaḥ* [Having entered]—See *Jīva*, 2.

(*b*) *Vairāṭyāḥ* [into.....*Virāṭa*].—*Uttara*, mother of *Parīkṣit* and daughter of *Virāṭa*. See *Çrīdhara*, 1.

(*c*) *Sarvabhūtānām-ātmā* [the Soul of all beings]—See *Çrīdhara*, 2 ; and *Jīva*, 1.

(*d*) *Yogeśvaraḥ* [Lord of Meditation]—See *Çrīdhara*, 3 ; and *Jīva*, 3.

(*e*) *Kuru-tantave* [the child of the *Kuru* line]—, 4.

(*f*) *Svāmīyayā* [by His Illusion]—See *Jīva*, 4.

[ÇRĪDHARA'S GLOSS—V. 14.]

1. *Vairāṭyāḥ* [into.....*Virāṭa*].—Entering into the womb of *Uttara*, *Kṛishṇa* protected the foetus ; the reason being,

2. *Ātmā* [Soul]—that *Kṛishṇa* is the internal Being (of all).

3. *Yogeśvaraḥ* [Lord of Meditation]—by the use of this adjective it is indicated that it is possible for him who lives in the external world to enter within the body of beings, although staying in the external world.

4. *Kuru-tantave* [the child of the *Kuru* line].—The *Pāṇḍavas* have descended from the common ancestor, hence the child is said to be of the *Kuru* line.

[JĪVA GOSVAMIN'S GLOSS—V. 14.]

1. *Sarvabhūtānām-ātmā* [the Soul of all beings]—the Supreme Spirit.

2. *Antahsthaḥ* [Having entered]—hence living internally.

3. *Yogeśvaraḥ* [Lord of Meditation].—Then why is he living in the external world, because He is the Lord of Meditation.

4. *Svāmīyayā* [by His Illusion].—For His kindness towards the *Pāṇḍavas*.

(*O*) the Best of the *Bhṛigu* (race) (*a*), although the weapon (named) *Brahmaçiraḥ* is verily unerring (*b*) and not counteracting (*c*), yet it fully became appeased (*d*) by coming in contact with the flame (of the discus) of *Vishṇu*. 15.

(a) *Bhṛigu* [भृगु]—is the name of a mythical race of beings, frequently mentioned in connection with Agni and classed in *Naighaṇṭuka* v. 5, with the *Angirasa*, *Atharvaṇa*, *Ṛṣibhus*, &c. ; they are described in the *Ṛig-veda* as cherishing Fire brought to them by the wind (*Mātariṣvan*), or as kindling Fire from the wood by attrition ; in *Ṛig-veda* IV. 16, 20, and in one or two other passages, they are said to be the builder of chariots ; the descendants of *Bhṛigu* ; it is also the name of a sage regarded as the ancestor of the whole race of *Bhṛigua*. He is sometimes described as the offspring of *Prajāpati*, but in *Manu* I. 25, is enumerated among the ten *Maharshis* or primeval patriarchs created by the first *Manu*. It is said *Varuṇa* adopted him as his son, hence he is called *Vāruṇ* and is regarded as the author of the *Ṛig-veda* (IX. 65, X. 19). It signifies the name of one of the chief *Brāhmaṇical* families, the *Aitayaṇas* are said to belong to it. Again it implies one of the *Prajāpatis* produced from *Brahmā's* skin.

(b) *Amoghaṃ* [unerring]—sure (*Ṛiddhara*).

(c) *Apratikriyam* [not counteracting]—not remediable (*Ṛiddhara*).

(d) *Sama-śmyat* [fully became appeased]—fully quietened (*Ṛiddhara*).

Verily, do not consider strange this (a) (act of counteracting the effect of the weapon of *Brahmā*), for that Imperishable (*Kṛishṇa* who is, full of all strangeness, birthless, and who createth, preserveth and destroyeth this (Universe) by His divine Illusion (power). 16.

(a) *Etat* [this]—the act of neutralizing the effect of the weapon *Brāhmāstra*. Do not consider this to be strange thing for *Kṛishṇa* (*Ṛiddhara*, v. 16).

With her sons (a), fully released (saved) from the flame of the weapon of *Brahmā*, and *Kṛishṇa* (b), the virtuous *Prithā* (c) thus said unto *Kṛishṇa* who was about to depart (d). 17.

(a) *Ātmajaiḥ* [With.....sons]—with *Pāṇḍavas*—*Yudhisṭhira*, *Bhīma*, *Arjuna*, *Nakula* and *Sahadeva*.

(b) *Kṛishṇayā* [कृष्णया]—*Draupadī* ; with *Draupadī* (*Ṛiddhara*, v. 17.).

(c) *Prithā* [पृथा]—*Kuntī*.

(d) *Prayāśchhimukhaṃ* [.....about to depart]—for the city of *Dvārakā*.

Kuntī said : (Thou art) the Primeval Being (a) beyond (the reach of) Nature (b), Ruler (c), present within and without all beings (d) and unseen (e). I bend down to thee. 18.

- (a) *Ādyaṃ-Puruṣaṃ* [Primeval Being]—See *Çrīdhara*, 2.
 (b) *Prakṛiṣṭa-param* [beyond...Nature]— „ „ 3.
 (c) *Iṣvaraṃ* [Ruler] — „ „ 4.
 (d) *Sarvabhūtānāṃ-antaḥ-vahīḥ avasthitam* [present within and without all beings]—See *Çrīdhara*, 5.
 (e) *Alakṣyaṃ* [unseen]—See *Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS—V. 18.]

1. Kuntī said to Kṛiṣṇa: I bend down to thee. How is it possible that she should bend down to Kṛiṣṇa when the latter is younger than the former?

2. *Ādyaṃ-Puruṣaṃ* [Primeval Being]—because He is the First Being.

3. *Prakṛiṣṭa-Param* [beyond.....Nature]—why is He the Primeval Being? because He is beyond the reach of Nature.

4. *Iṣvaraṃ* [Ruler]—Why is He beyond Nature, because, He is the Ruler of Nature.

5. *Sarvabhūtānāṃ-antaḥ-vahīḥ avasthitam* [present within and without all beings]—therefore He is fully present in all beings.

6. *Alakṣyaṃ* [unseen]—Yet He is unobservable; (that is to say, He can be known with difficulty.)

(I am) ignorant (a). Thou art hidden behind the curtain of Illusion (b), beyond the knowledge derived from the senses (c), and immutable (d). (I can but bend down to thee); like a performing actor, (thou art) unobservable to (persons with) confused sight (knowledge) (e). 19.

(a) *Ajñā* [...ignorant]—See *Çrīdhara*, 2.

(b) *Māyājavanikāchchhannam* [...hidden...Illusion]—See *Çrīdhara*, 1; and *Para*. 1.

(c) *Adhokṣhajam* [beyond...senses]—See *Çrīdhara*, 3; and p. 52.

(d) *Avyayam* [immutable]—See *Çrīdhara*, 4.

(e) *Mūḍha-dṛiṣṭā* [(persons with) confused sight (knowledge)]—See *Çrīdhara*, 5.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. *Māyājavanikāchchhannam* [...hidden...Illusion]—The reason for being unseen is stated in this verse. Illusion is the screen which has kept hidden the real nature of Kṛiṣṇa.

2. *Ajñā* [...ignorant]—I am ignorant of the means of devotion; therefore I only salute thee (Kṛiṣṇa).

3. *Adhokṣhajam* [beyond...senses]—See p. 52, *ante*.

4. *Avyayam* [immutable]—not liable to change.

5. *Mūḍha-dṛiṣṭa* [(persons with) confused sight (knowledge)]—The being proud of their mortal frame.

[JĪVA GOŚVAMIN'S GLOSS—V. 19.]

1. *Māyājavanikācchhannam* [...hidden...Illusion].—This is expressive of the cause of not being seen. The same remark is applicable to the adjective next following. The first adjective has reference to the act of seeing by persons who have not acquired requisite degree of devotion, but the latter has reference to Kṛiṣṇa's real nature which is described to be, that He is not perceptible by the knowledge derived from the senses ; therefore although present everywhere, He is unobservable.

Similarly (*a*), (*thy*) advent (on this world) is for prescribing the means of devotion (*b*), (*even*) for the ascetics of the highest order (*c*) amongst the sages (*d*), of undefiled mind (*e*), verily, how is it (possible for us) women to see thee ? 20.

(*a*) *Tathā* [similarly]—See *Jīva*, 1.

(*b*) *Bhakti-yoga-vidhānārtham* [for prescribing the means of devotion]—See *Jīva*, 5.

(*c*) *Paramahamsānām* [the ascetics of the highest order]—See *Çrīdhara*, 1 ; and *Jīva*, 4.

(*d*) *Muñīnām* [sages]—See *Çrīdhara*, 2 ; and *Jīva*, 3.

(*e*) *Amalātmanām* [of undefiled mind]—See *Çrīdhara*, 3 ; and *Jīva*, 2.

[ÇRĪDHARA'S GLOSS—V. 20.]

1. *Paramahamsānām* [ascetics of the highest order].—The ascetics who are endued with the knowledge about soul and everything which is beyond soul.

2. *Muñīnām* [sages]—for this reason they are *Muñi* (or meditative).

3. *Amalātmanām* [of undefiled mind]—therefore thou art not observable in thy real form even to beings whose minds are devoid of anger and other passions. Thy advent on earth is for enjoining the means of devotion to these persons. How is it therefore possible for ignorant women like us to know thee ?

This portion of the verse is explained in another way :—to teach the ascetics of the highest order the means of devotion, that is to say, to attract the minds of the sages who are acquainted with truth regarding the spirit by his own great qualities ; or to teach the means of devotion, thou hast descended on earth.

[JĪVA GOŚVAMIN'S GLOSS—V. 20.]

1. *Tathā* [similarly]—after that event came to pass.

2. *Amalātmanām* [of undefiled mind]—pure mind.

3. *Muñīnām* [sages]—amongst the sages.

4. *Paramahamsānām* [the ascetics of the highest order]—those who are pleased with their soul. (The persons who are ascetics of the highest order amongst the sages).

5. *Bhakti-yoga-siddhānta* [for prescribing the means of devotion]—with a view to generate such person's love towards Kṛishṇa.

(I) bend down—bend down (again and again) to thee; (thou art) Kṛishṇa (*a*), Vāsudeva (*b*), son of Devakī (*c*), son of Nanda the milkman (*d*), and Govinda (*e*). 21.

(*a*) Kṛishṇa [कृष्ण]—See pp. 41-44. note 1. (*a*).

(*b*) Vāsudeva [वासुदेव]—The following different interpretations are given of this word :—

(1) He who lives everywhere and in whom everything lives, is called Vāsū (वासु); with the word *Deva* (देव) completes the compound word Vāsudeva See p. 9. *

(2) The son of Vasudeva (p. 42. para 3.).

(*c*) *Devakīnandanya* [देवकी-नन्दनाथ]—son of Vasudeva's wife Devakī (See *Ibid*).

(*d*) *Nanda-gopa-kumārāya* [नन्दगोपकुमाराय]—Nanda the milkman was the chief of the cow-herds in Braja (Vṛindāvana). Kṛishṇa is called his son by implication.

(*e*) *Govinda* [गोविन्द]—The word has the following significations :

(1) When Indra wanted to destroy the abode of the cow-herds by the heavy rain-fall, Kṛishṇa protected the place by holding up the Govardhana mountain as an umbrella over it (See —p. 42 para. 4). The Brāhmanas installed Him to sovereignty of Gokula, hence Kṛishṇa is called Govinda. (Here *go* (गो) means earth).

(2) He who obtained possession of *Dik* (दिक्) or quarters of the world by reason of his being the regent or guardian of the different quarters. (Here *go* (गो) signifies quarters)

(3) He who got Himself afloat on water by lying down on a leaf of the banyan tree (*Ficus Indica*) at the time of the destruction of the world. (Here *go* (गो) implies water).

(4) He who obtains brightness, because He is full of light. Here *go* (गो) means ray.

(5) He who is knowable by words. Here *go* (गो) means by the words, and *Vinda* (विन्द) knowable.

[ŚRĪDHARA'S GLOSS—V. 21.]

1. On account of her want of knowledge and devotion, Kuntī is saluting Kṛishṇa again and again by this, and the subsequent verses.

* सर्वनामी ससत्त्व ससत्त्वमिदं वै ब्रह्मः । तैनामी वासुदेवेति विवक्षितः परिकीर्तते ॥
(*Viśṇu Purāṇa*).

[JĪVA GOSVAMIN'S GLOSS—V. 21.]

1. It has been stated in the previous verse that Kṛishṇa's advent on earth was to teach the means of devotion to the ascetics of the highest order, and it is difficult for Kuntī and other women to know about Him ; but Kṛishṇa is the destroyer of all pain and bestower of happiness, hence remembering this, Kuntī is saluting Kṛishṇa (over and over again).

(I) bend down to (thee), having a lotus springing from (thy) navel (*a*) ; (I) bend down to (thee), having a garland (about thy neck) (*b*) ; (I) bend down to (thee), having eyes like lotus (*c*) ; (I) bend down to thee, having the lotus-like feet (*d*). 22.

(*a*) *Pankajanābhāya* [(to thee), having.....navel]—See *Çṛīdhara*, 1 ; and *Jīva*, 2.

(*b*) *Pankajamālīnī* [(to thee), having a garland]—See *Çṛīdhara*, 2.

(*c*) *Pankajanetrāya* [(to thee), having eyes like lotus]—See *Çṛīdhara*, 3.

(*d*) *Pankajāṅghraya* [(to thee), having lotus-like feet]—See *Çṛīdhara*, 4.

[ÇṚIDHARA'S GLOSS.—V. 22.]

1. *Pankajanābhāya* [(to thee), having.....navel].—to Him who has lotus in His navel.

2. *Pankajamālīnī* [(to thee), having a garland]—to Him who has garland about His neck.

3. *Pankajanetrāya* [(to thee), having eyes like lotus]—to Him whose eyes are beautiful like lotus.

4. *Pankajāṅghraya* [(to thee), having lotus-like feet]—to Him whose feet are like lotus.

[JĪVA GOSVAMIN'S GLOSS—V. 22.]

1. This verse states that the different members of the body of Kṛishṇa are like lotus. They are indicative of His capacity to give happiness to mankind, and relieve them from all kinds of pain.

2. *Pankajanābhāya* [(to thee), having.....navel]—to Him who has lotus-like signs indicative of those in the Supreme Lord.

(Ō) the mighty Lord of the organs of senses, as being imprisoned by the wicked Kāṁsa (*a*) for a very long time and pervaded by grief, Devakī was fully released by (thee) ; (so) with my sons I was also again and again relieved from a series of troubles, by Lord like thee. 23.

(a) *Kaṁsa* [कंस, from *Kamu* (कम्) to desire; and *Saḥ* (सः). *Unadī* affix].—He was the king of Mathurā, the uncle and enemy of Kṛishṇa. After deposing his father Ugrasena he became the ruler of the place and wanted to kill his cousin, Devakī, the mother of Kṛishṇa, on her wedding day. She was then spared, on her husband Vasudeva's consenting to deliver up all the issue of the marriage to the cruel king. Devakī and her husband were imprisoned for a long time. Kaṁsa was warned previous to the birth of Kṛishṇa that the latter would kill him. He attempted to slay Kṛishṇa immediately after He was born. Being frustrated in his attempt, he ordered a general massacre of all the followers of Viṣṇu and to slay all the new-born male children in his realm. He engaged demons to find and assassinate Kṛishṇa, and sent Akruṣa to Vṛindāvana for bringing him to his capital. On the latter's arrival there, public games were celebrated with great pomp. A contest took place in which Kaṁsa with others were killed by Kṛishṇa. Devakī and Vasudeva were then released from the imprisonment. As the foe to the deity, Kaṁsa is considered an *Asura* (demon). (See p. 42. para. 3.).

[CHIDHARA'S GLOSS—V. 23.]

1. This and the next verse describe the reminiscence of Kuntī for several acts of favour done to the *Pāṇḍavas* by Kṛishṇa.

2. The purport of this verse is this; Kuntī said: 'Thy love towards me is greater than what thou hast evinced towards thy mother Devakī. O Lord of the organs of senses, being imprisoned by Kaṁsa, Devakī was released by thee. Hast thou similarly relieved me of my troubles?—No, there is a vast difference relating to me and Devakī. The latter was imprisoned for a long time, but was only once released from her troubles, and all her sons were not saved from the hand of Kaṁsa, and she had her husband (to protect her); but on the other hand thou hast, again and again and without any delay, relieved me with my sons from various difficulties, when I had none to relieve me from such troubles except thee, my Lord.

(O) Hari, (we) have been saved (by thee) (a), from poison (b), from the great fire (c), from the sight of the man-eater (d), from the assembly of the wicked (e), from the troubles of living in a wood (f), from the weapons of many great warriors (g) in battle after battle, and from the weapons of the son of Droṇa (h). 24.

(a) *Abhīrakṣitāḥ* [saved]—protected in every way.

(b) *Viśāḍa* [from poison].—This refers to the fact that Duryyodhana, being jealous of the strength of his cousin Bhīma, attempted to take away his life by administering poison, and throwing him into a lake while stupefied from its effects. Bhīma was not however killed. (See *Mahābhārata*).

(c) *Mahāgneh* [from the great fire].—This is an allusion to the following circumstance :—Dhṛitarāshtra was born-blind. He therefore raised Yudhishtira to the seat of *Yuvarāja* (heir apparent) to exercise his sovereign power. Duryodhana, the eldest son of Dhṛitarāshtra, was greatly incensed at this act of his father and persuaded him to send away the Pāṇḍavas to the city of Varāṇsvata (the modern Allahabad), where a splendid house was built, with the materials chiefly composed of combustible substances, for their residence. Duryodhana's object was to set the house on fire with a view to kill the five Pāṇḍavas and their mother Kunti ; fortunately they were timely warned, and precautions of the impending danger escaped through an underground passage previously made by them. (*Mahābhārata*).

(d) *Purushādadarṇanāt* [from the sight of the man-eater].—This refers to the following fact :—Hiṁśra was a heinous *Asura* and cannibal, with yellow eyes and a horrible aspect, possessed of great strength. He lived in the forest south of Varāṇsvata (Allahabad) and attacked the Pāṇḍavas on their way, but was killed by Bhīma after a severe contest.

(e) *Asaṁbhāyāś* [from the assembly of the wicked].—This refers to the events happened in the gambling pavilion of Duryodhana, where Yudhishtira lost everything by the deceitful act of Duryodhana and his accomplices, particularly his wife Draupadī who was about to be denuded of all her clothing by Duḥśasana, but the wearing apparel of Draupadī was by a miracle increased to such a length that Duḥśasana failed to complete his mis-deed.

(f) *Vanavāsakṛichchhṛatah* [from the trouble of living in a wood].—This verse refers to the second exile of the Pāṇḍavas after Yudhishtira had lost everything at the dice-gambling.

(g) *Mahārathā* [great warriors].—(Literally) a commander of ten thousand soldiers and one versed in the science of weapon. *

(h) *Mṛidhe, Mṛidhe* [in battle after battle].—This refers to a good many battles fought in the great war of *Kurukshetra*.

(i) *Draṇyāstratah* [from the weapon of the son of Droṇa].—from Aśvatthāma's missile of Brahmā.

(O) preceptor of the world, let those difficulties happen over again in those (places and circumstances) in which (a) such difficulties (thy sight can be gained) (b) (by reason of which sight there is) no seeing of this world again (c). 25.

(a) *Yat* [in which] —*See* *Śrīdhara*, 1 ; and *Jīva*, 2

(b) *Darṣanam* [sight]—*See* *Jīva*, 1.

(c) *Apunarbhava-darṣanam* [no seeing of this world again]—*See* *Śrīdhara*, 2 ; and *Jīva*, 2. This has reference to the principles of :—

* एकी ह्येकं सृष्टवानि योवदेदं वस्तु जगिषाम् । इकं राज्ञं प्रवीच्य नृकारय इति कुतः ॥

[THE TRANSMIGRATION.]

1. The alternate succession of birth and death until the attainment of final beatitude is the transmigration of soul. The belief in such transition is one of the leading phases in the religion of the Hindus. It was not the object of mere fantastical superstition, but also of philosophical speculation of ancient India. This principle is founded on the belief in the immortality of the human soul. It is a part and parcel of the Brāhmayical religion, that individual spirits, emanated from the Supreme Being, which, as it were, in a state of bewilderment or forgetfulness, allowed them to become separate existence and to be born again and again on earth. The individual spirit, thus separated from its fountain head, is bound to return to it or become merged again into that divine substance with which it was originally united as one, but on account of its being contaminated with sin during its sojourn on earth, it necessarily endeavours to free itself from all guilt, and to become fit for its ultimate destiny.

[THE PATANJALA.]

2. The aphorism of Patanjali.—‘The desire is infinite by reason of the prayer being eternal,’ * had established the principle of transmigration. Acts are the causes of sentient beings and *vice versa*. Sentient being cannot be premordial, as the fear of death and the desire—‘Let there be happiness and no pain’ are inherent in him. This fear of death and desire for happiness prove the previous birth. Without much difficulty it will be observed that no one wishes to die of his own accord. What may be the reason of such unwillingness to die? The answer is very simple :—because death is a great source of unbearable and dreadful pain. It is an admitted fact that the person who suffers pain and misery from any person or thing, entertains aversion, fear and hatred against it. It must further be admitted that death is most painful, the sentient being must have once suffered from its effects and does not like to suffer it again. When he anticipates death, his heart trembles within himself and fear is naturally engendered in his mind. What may be the reason for such a fear? Because by the remembrance of the miseries of death, without which no fear is entertainable against the thing which is the cause of such pain. It is self-evident, that any thing unseen and unfelt cannot be the subject of remembrance; hence it must be admitted that the sentient being must have previously suffered the pangs of death, which cause fear in man in this life. It is not conceivable that man should die several times in the present life; therefore, the natural conclusion is that he must have suffered the troubles of death in previous life. The fear of death is to be found in the new-born child. It cannot be imagined that such fear is the result of reasoning which the child had none. But the remembrance of the miseries of previous death happens in former life is the real cause of entertaining such fear. This circumstance clearly establishes that there was a previous life and previous death and that the desire for acts in such birth is also eternal.

[THE SANKHYA.]

3. The aphorism of the *Sāṅkhya-Darśana*—The opposite of knowledge is ignorance, * also proves the doctrine of transmigration. The sentient being enjoys the happiness and endures the troubles of earthly life on account of ignorance. This is the cause of the creation of the grosser body (*sthūla-śarīra*) again and again in the subtle body (*linga-śarīra*) of the sentient being. Is it consonant with reason to think that the happiness can be enjoyed and misery suffered without a body? There is no proof that the soul can enjoy eternal happiness and attend the progressive state, without a body. When the soul is eternal, it is evident, that, it is also subject to happiness and misery. No one can argue with reason that he wishes to see a thing, but at the same time is undesirous to have his eyes. The grosser body is the receptacle for enjoyment of happiness and endurance of misery. Without such body these things are not possible to happen in the subtle body also. † Therefore, the individual spirit with its subtle body is subject to repeated birth and death in the grosser body. There is no possibility of an individual spirit which has not attained the final boatitude to be free from bliss and pain; hence the individual spirit is subject to re-birth in animals, birds, man and god. The human soul transmigrates in the superior and inferior bodies, according to the merit and demerit of his actions on earth and to the degree of knowledge it acquires during its sojourn on earth. ‡ It should be observed that the individual spirit, though born in superior body in previous life, may come down to an inferior body and *vice versa*. It is the action of the previous life which regulates the superiority or inferiority of the one next following. §

[THE CODE OF MANU.]

4. The code of Manu which is accepted as an authority by all Hindus contains a very comprehensive account of the whole subject of the transmigration of soul, a short summary of which is given below:—

[THE ACTION IS THE SOURCE OF TRANSMIGRATION.]

5. The actions, either mental, verbal or corporal, bear, says Manu, good or evil fruit as they themselves are good or evil; and from the actions of men proceed their various transmigrations in the highest, the meanest and the lowest degree.

[THE THREE KINDS OF BAD ACTIONS.]

6. The bad acts are of three kinds,—mental, verbal and corporal.

[REWARD AND PUNISHMENT FOR ACTS.]

7. A rational creature has a reward or a punishment for mental acts.

* बन्धी विपर्ययात् । *Sāṅkhya-Darśana*, c. III.

† संसरति निरुपभोगं आवैरधिवासितं लिङ्गम् । (*Sāṅkhya-tattva-kauṇḍya*)

‡ कीदृशस्यै प्रयत्नस्य त्रयीरन्त्या ईदृशः । आशुसन्धेऽशुसन्धिं बधात्यर्थं यथाशुसम् ॥
(*Kathopanishad* 5, 6.)

§ आशुनिशानि संसरीत-कीदृशीनाद्वेयः । (*Sāṅkhya-Darśana*, c. III.)

[THE DIFFERENT ASSUMPTION OF FORMS AFTER DEATH.]

8. For sinful acts mostly corporal, a man shall assume, after death, a vegetable or mineral form ; for such acts mostly verbal, the form of a bird or a beast ; for acts mostly mental, the lowest of human conditions.

[A BODY REDUCED TO ASHES, ANOTHER BODY CREATED IN ITS PLACE.]

9. By individual spirit of those men, who have committed sins in the body reduced to ashes, another body, composed of nerves with five sensations, in order to be susceptible of torment, shall certainly be assumed after death.

[THE NEW BODY SUFFERS PAIN.]

10. The individual spirit shall feel in that new body, the pangs inflicted in each case by the sentence of Yama (the deity of *Naraka* or hell).

[THE CONDITION AFTER NEW BIRTH.]

11. When the individual spirit has gathered the fruit of sins which arise from love of sensual pleasure, must produce misery, and, when its taints have thus been removed, it approaches again those two most effulgent essences, the *Mahat* (intellect) and the Supreme Spirit.

12. They two, closely conjoined, examine without remission the virtues and vices of that individual spirit, according to its union with which it acquires pleasure or pain in the present and the future worlds.

[ENJOYMENT OF BLISS.]

13. If the individual spirit had practised virtue for the most part and vice in a small degree, it enjoys delight in celestial abode, clothed with a body formed of pure elementary particles.

[ENDURANCE OF PAIN.]

14. But, if it had generally been addicted to vice, and seldom attended to virtue, then shall it be deserted by those pure elements, and having a coarser body of sensible nerves, it feels the pain to which Yama shall doom it.

[THE CONDITION AFTER SUFFERING YAMA'S SENTENCE.]

15. Having endured those torments according to the sentence of Yama and its taints being almost removed, it again reaches those five pure elements in the order of their natural distribution.

16. Let each man, considering with his intellectual powers those migrations of the individual spirit according to its virtue or vice, into a region of bliss or pain, continually fix his heart on virtue.

[THE INFLUENCE OF THE QUALITIES ON INDIVIDUAL SPIRIT.]

17. Individual spirit, endued with Goodness, attains always the state of the deities ; those filled with ambitious Passions, the condition of men ; and those immersed in Darkness, the nature of beasts ; this is the triple order of transmigration.

18. The following table will show the different forms produced by reason of the three qualities which influence the individual spirit :—

THE FORMS PRODUCED	THE QUALITY WHICH PRODUCES THEM.	THE CONDITION
(1.) Vegetable, and mineral substances, worms, insects, reptiles, fish, snakes, tortoises, cattle, deer.....	Darkness	The Lowest
(2.) Elephants, horses, men of the servile class, and contemptible <i>Mlechchhas</i> , lions, tigers, and boars	Do	The middle.
(3.) Dancers, singers, birds, deceitful men, giants and blood-thirsty savages.	Do	The highest
<hr/>		
(1.) <i>Phallus</i> (cudgel-players), <i>Mallas</i> (boxers and wrestlers.), <i>Natas</i> (actors), instructor of arms, gamblers, drunkards	Passion	The Lowest.
(2.) Kings, soldiers, domestic priests of kings, men skilled in the war of controversy.	Do	The middle.
(3.) <i>Gandharvas</i> , or (aerial musicians), <i>Rakshas</i> , <i>Yakshas</i> , servants and companions of <i>Kuvera</i> , genii attending superior gods, as <i>Vidyadharas</i> , and others, nymphs.....	Do	The highest
<hr/>		
(1.) Hermits, religious mendicants, other <i>Brāhmanas</i> , such orders of demi-gods, as are wafted in airy cars, genii of signs and lunar mansions, and <i>Daiityas</i> ,.....	Goodness	The Lowest
(2.) Sacrificers, holy sages, deities of the lower heaven, genii of the <i>Vedas</i> , regents of stars not in the paths of the sun and moon, divinities of years, <i>Pitris</i> (progenitors of mankind), and the demi-gods named <i>Sanhyāsas</i>	Do	The middle
(3.) Brahma, Patriarchs under him as Marichi and others, the genius of virtue, the divinities presiding over <i>Mahat</i> (the great) and <i>avyakta</i> (unevolved)	Do	The highest

[THE VARIOUS RE-BIRTHS.]

19. The persistent or unrepenting sinners, having passed through the regions of torment for a great number of years are doomed to suffer the troubles of various births ; those are as follow :—

SINNERS	THE PARTICULARS OF RE-BIRTH TO WHICH THEY ARE SUBJECTED.	SINNERS	THE PARTICULARS OF RE-BIRTH TO WHICH THEY ARE SUBJECTED.
(1.) Slayer of Brahmana.....	A dog, a boar, an ass, a camel, a bull, a goat, a sheep, a stag, a bird, a <i>Chandala</i> (an out-caste), <i>Pukkasa</i> , respectively, according to the nature of the crime committed.		creeping and twining plants, vultures, and other carnivorous animals, lions and other beasts with sharp teeth, tigers and other cruel brutes.
(2.) A drunken priest.....	A smaller or larger worm or insects, moth, fly feeding on ordure or of some ravenous animal.	(5.) He who hurts on any sentient beings.	Cat or other eaters of raw flesh
(3.) Stealer of a priest's gold. ...	A thousand births into the bodies of spiders, snakes, chameleon crocodiles and other aquatic monsters, or mischievous blood-sucking demons.	(6.) Taster of forbidden things	Maggots, or small flies.
(4.) Violators of the bed of one's natural and spiritual father ...	A hundred times into the forms of grass, shrubs with crowded stems, or of	(7.) Stealer of ordinary things ...	Devourers of one another.
		(8.) Embracer of low women...	Restless ghosts
		(9.) He who has intercourse with degraded men or been criminally connected with the wife of another, or stolen common things from a priest.....	A Brahma-Bakshasa (demons.)
		(10.) Stealer of rubies or other gems, pearls, coral precious things of various sorts.....	A goldsmith or <i>Hembār</i> , birds.

SINNERS	THE PARTICULARS OF RE-BIRTHS TO WHICH THEY ARE SUBJECTED.	SINNERS	THE PARTICULARS OF RE-BIRTHS TO WHICH THEY ARE SUBJECTED.
(11.) Stealer of gram in husk.....	A rat.	(27.) Stealer of Molasses	The <i>vāgguda</i> .
(12.) Stealer of yellow mixed me- tal.....	A gander	(28.) Stealer of exquisite Perfume	A maskrat.
(13.) Stealer of Water	A diver	(29.) Stealer of potherbs	A peacock.
(14.) Stealer of Honey	A great stinging gnat.	(30.) Stealer of dressed grain ...	A porcupine.
(15.) Stealer of Milk	A cow.	(31.) Stealer of raw grain	A hedge-hog.
(16.) Stealer of extracted Juice...	A dog.	(32.) Stealer of Fire	The bird <i>vaka</i> .
(17.) Stealer of clarified butter...	An ichneumon weasel.	(33.) Stealer of House-hold utensil	An ichneumon fly
(18.) Stealer of flesh-meat ...	A vulture.	(34.) Stealer of dyed cloth.....	The bird <i>chacora</i>
(19.) Stealer of Fat	The water-bird <i>madgu</i> .	(35.) Stealer of deer or an ele- phant	A wolf.
(20.) Stealer of Oil	A blatta, or oil- drinking beetle.	(36.) Stealer of Horse	A tiger.
(21.) Stealer of Salt	A cicada or cri- cket.	(37.) Stealer of Roots or fruits...	An ape.
(22.) Stealer of Curd	The bird (<i>valaka</i>)	(38.) Stealer of a woman	A bear.
(23.) Stealer of silk-cloth ...	The bird, <i>sittir</i> .	(39.) Stealer of Water from a jar	The bird <i>Chalaka</i>
(24.) Stealer of woolen flax ...	A frog.	(40.) Stealer of a carriage	A camel.
(25.) Stealer of cotton cloth	The water bird <i>Krumaka</i> .	(41.) Stealer of small cattle.....	A goat.
(26.) Stealer of King	The lizard <i>Godha</i>	(42.) Whoever in- tentionally takes away the proper- ty of another or eats any holy cakes not first pre- sented to the deity at a solemn rite ...	Sink into the condition of a brute.

SINNERS	THE PARTICULARS OF RE-BIRTHS TO WHICH THEY ARE SUBJECTED.	SINNERS	THE PARTICULARS OF RE-BIRTHS TO WHICH THEY ARE SUBJECTED.
(43.) Women for all cases of theft...	Incur a similar taint and shall be paired with those male beasts in the form of their females.	their several duties except of an urgent necessity...	Migrate into sinful bodies and become slaves to their enemies.
(44.) Persons of the four regenerate class omitting the performance of			

(N. B.)—Manu cf. vv. 55 to 70.

[ÇRĪDHARA'S GLOSS—V. 25.]

1. *Yat* [in which]—in which difficulties.
2. *Apunarbhava-darśanam* [no seeing of this world again]—What is the nature of the sign of Kṛishṇa ? It is such that there is no more coming to this world.

[JĪVA GOŚVAMIN'S GLOSS—V. 25.]

1. *Darśanam* [sight]
2. *Yat* [in which]
3. *Apunarbhava-darśanam* [no seeing of this world again]—by reason of the want of such sublimity of character, as in Kṛishṇa therefore no equal to Him is to be seen elsewhere.

Verily, the persons, whose pride (*a*) hath been increased by (reason of high) birth (*b*), glory, knowledge of the sacred books (*c*), and prosperity, are not capable of invoking (*d*) thee (Kṛishṇa who is) accessible (*e*) to persons without anything (*f*). 28.

(*a*) *Madañ* [pride]—inebriety.

(*b*) *Jāma* [birth]—birth in a good family

(*c*) *Çruta* [knowledge of the sacred books]—'audition', hearing ; that which was heard or revealed from the beginning, revelation, the *Veda* (that is to say, the sound eternally heard and so differing from *Smṛiti* or what is only remembered and handed down by human authors. See Manu, c. II, v. 10 :—'By *Çruti*, or what was heard from above, is meant the *Veda* ; and *Smṛiti*, or what was remembered from the beginning, the body of law ; those two must not be opposed by heterodox arguments ; since from those two proceeds the whole system of duties.' The word is properly applied to signify the works considered to have been revealed

by the deity, and therefore, only to the *Mantra* and the *Brāhmaṇa* portion of the *Veda* but often applied also to the *Upanishads* and other *Vedic* works); any *Vedic* or sacred text. (often used with the word *iti* इति, as *iti gruteh*, according to or because of such a *Gruti* or *Vedic* text).

(d) *Abhidhātum* [invoking]—See *Ṣṛidhara*, 2.

(e) *Gocharam* [accessible]—worthy of taking (reciting).—*Ṣṛidhara*.

(f) *Akinchana* [to persons without anything]—of the poor.

[ṢṚIDHARA'S GLOSS—V. 26.]

1. This verse states that riches and prosperity are not conducive to real good.

2. *Abhidhātum* [invoking]—calling out by saying 'Krishṇa' 'Govinda'.

(I) bend down —bend down to thee (Krishṇa), whose riches are (thy votaries) without anything (a), (from whom) the actions of qualities have been abstracted (b), (who is) self-complaisant (c), tranquil (d), and the Lord of eternal happiness (e). 27.

(a) *Akinchana-vittāya* [whose.....anything]—See *Ṣṛidhara*, 2 and 3.

(b) *Nivṛtta-guṇavṛttāya* [the action...abstracted]—See *Ṣṛidhara*, 4 ; and *Jiva*, 2.

(c) *Ātmārāmāya* [self-complaisant]—This has been so rendered according to *Jiva Gosvāmīn's* gloss, 3.

(d) *Kaivalyapataye* [the Lord...happiness]—See *Ṣṛidhara*, 6.

(e) *Ṣāntāya* [tranquil]— " " 5 ; and *Jiva*, 4.

[ṢṚIDHARA'S GLOSS—V. 27.]

1. This verse states about Kuntī's salutation to Krishṇa with a desire to gain her proposed object.

2. *Akinchana* [.....without any thing]—It refers to the votaries.

3. *Vitta* [riches]—everything.

4. *Nivṛtta-guṇavṛttāya* [the action.....abstracted]—*Guṇa-vṛtti* refers to religion, wealth, and enjoyment of worldly things.

5. *Ṣāntāya* [tranquil]—devoid of anger and other faults.

6. *Kaivalyapataye* [the Lord.....happiness]—(He) who is able to effect emancipation or beatitude.

[JIVA GOŚVAMĪN'S GLOSS—V. 27.]:

1. This verse is expressive of the greatness of Krishṇa on account of his being the wealth of poor men.

2. *Nivṛtta-guṇavṛttāya* [the action.....abstracted]—He who is beyond the dominion of the qualities of passion, darkness, &c.

3. *Ātmārāmāya* [self-complaisant]—Krishṇa is greater than the *ātmārāmas*.

4. *Ṣāntāya* [tranquil]—Similarly He is greater than those who are tranquil.

I consider thee to be the Fate (*a*), Ruler (*b*) devoid of birth and death (*c*); omnipresent (*d*), as moving alike everywhere (*e*), (though) from thee (*f*) arise the (mere) mutual wrangles (*g*) of beings. 28.

(*a*) *Kālaṃ* [Fate]—See *Grīdhara*, 2 ; and *Jīva*, 1.

(*b*) *Iṣṇam* [Ruler]—“ ” 3 ; “ ” 2.

(*c*) *Anādi-nidhanam* [.....devoid of birth and death]—void of beginning and end.

(*d*) *Vibhūṣaṃ* [omnipresent]—pervading everywhere.

(*e*) *Sarvatra Samam-ācharaṇam* [moving alike everywhere]—present impartially in all places.

(*f*) *Yat* [from thee.....]—See *Grīdhara*, 4; and *Jīva*, 3.

(*g*) *Kalīḥ* [wrangles]—quarrel.

[GRĪDHARA'S GLOSS—V. 28.]

1. It may be asked what is the necessity of praising Kṛishṇa so much when He was the son of Devakī ? Kuntī anticipating this question stating in this verse that she did not consider him so, but as

2. *Kālaṃ* [Fate]—the reason being that Kṛishṇa is

3. *Iṣṇam* [Ruler]—controller of all.

4. *Yat* [from thee.....]—because Kṛishṇa is the subject of wrangle and quarrel amongst men, but He does not show any partiality towards any person. This explains away the fact of His being a charioteer of Arjuna which circumstance was a mere apparent, but not real partiality towards the *Pāṇḍavas*.

[JĪVA GOSVAMIN'S GLOSS—V. 28.]

1. *Kālaṃ* [Fate]—The Being who knows the inside.

2. *Iṣṇam* [Ruler]—controller of inside.

3. *Yat* [from thee.....]—Kṛishṇa is impartial in all matters, regarding which the human beings quarrel one another. In this verse His impartiality is shown ; although impartial, the next verse states about His grace towards His votaries and the punishment He ordained to those who had shown hatred towards Him ; the third relates about His pastimes which are great ; and the fourth describes the most sublime truth about Him.

(O) glorious (Lord), no one knoweth thy innate purpose (*a*) of attempting the imitation of mankind. The intellect (opinion) of men is unequal (divided) (*b*) on thee (Kṛishṇa) who hath no (object of) love and hatred at any time. 29.

(*a*) *Viḍambanam* [imitation]—See *Grīdhara*, 2.

(*b*) *Vishama* [unequal]—“ ” 3.

[CRIDHARA'S GLOSS—V. 29.]

1. It may be urged that there is inconsistency in Kṛishṇa's character in favouring and disfavouring mankind. This verse clears the point.

2. *Vitambanam* [imitation].—Imitator of mankind.

3. *Vishama* [unequal].—opinion is formed as regards Kṛishṇa's favour and disfavour in mankind.

(Q) Soul of the Universe, (thou art) birthless (a), passive, and supreme spirit, thy births and deeds in (the shape of) animal (b), man (c), sage (d), and aquatic animal (e) are mere imitations. 30.

(a) *Ajasya* [.....birthless]—See *Crīdhara*, 1.

(b) *Tiryam* [in.....animal]—„ „ 2.

(c) *Nṛi* [man]—„ „ 3.

(d) *Rishi* [sage]—„ „ 4.

(e) *Yadashu* [aquatic animal]—„ 5.

[CRIDHARA'S GLOSS—V. 30.]

1. *Ajasya* [.....birthless]—free from birth.

2. *Tiryam* [in.....animal]—in the forms of boar, &c.

3. *Nṛi* [man]—in the forms of Rāma, &c.

4. *Rishi* [sage]—in the forms of *Nara* and *Nārāyaṇa*.

5. *Yadashu* [aquatic animal]—in the forms of fish, &c.

(When) for the offence committed (a) by thee, the cowherdess (b) had taken the rope (c) (in her hand), then, bending down thy face (d) with flurried eyes, full of tears mixed with black pigment (e), thou hadst been placed (in a position) to ponder over the fear (of chastisement) (f); that very condition of thee fully infatuateth me, because even the Terror (itself) is afraid of thee (h). 31.

(a) *Kṛitāgasi* [for the offence committed]—See *Crīdhara*, 2.

(b) *Gopi* [cowherdess].—Yagodā, wife of Nanda, the chief of the cowherds. She was the foster-mother and nurse of Kṛishṇa who was conveyed immediately after he was born to the bed of Yagodā, by his father Vasudeva. Yagodā's newborn child, Yoganidrā, was removed to the bed of Devakī and was destroyed by Kāṁsa. See *Crīdhara*, 3; and p. 42, para. 2.

(c) *Dāma Adāsa* [had taken the rope].—It refers to the fact that Yagodā, the foster-mother of Kṛishṇa bound him by a piece of rope for the offence of his breaking the vessel for curd and appropriating the contents thereof. See *Crīdhara*, 2.

- (d) *Vaktraṃ* [face]—See *Śrīdhara*, 6.
 (e) *Āgrukalīlānjana-sambhramakṣham* [with...pigment]—See *Śrīdhara*, 5.
 (f) *Bhaya-bhāvanayā* [.....to ponder over the fear.....]—See *Śrīdhara*, 7.
 (g) *Yat* [from whom]— " " 8.

[ŚRĪDHARA'S GLOSS—V. 31.]

1. This verse states that the assumption of human form by the Supreme Lord is very strange.

2. *Kṛitāgasi* [for the offence committed]—after Kṛishṇa had committed the offence, such as breaking the vessel for holding curd.

3. *Gopt* [cowerdless]—Yagodā (who took cord in her hand with a view to inflict punishment by binding Kṛishṇa with the same).

4. *Vimolayasi* [fully infatuated]—by thinking of Kṛishṇa's condition which immediately followed after Yagodā's taking the cord in her hand, Kuntī became greatly puzzled.

5. *Āgrukalīlānjana-sambhramakṣham* [with...pigment].—What was the condition in which Kṛishṇa was then placed ? His eyes were full of tears mixed with black pigment, and they were also in a very agitated state.

6. *Vaktraṃ* [face]—bending that face.

7. *Bhaya-bhāvanayā* [...to ponder over the fear...].—He was placed in a condition which led him to think over the fear of His being chastised.

8. *Yat* [from whom]—because Fear itself is afraid of Kṛishṇa.

Some say, that as the (tree) sandal (a) is for the fame of the Malaya (mountain, so) (b) hast thou been born in the race (c) of Yadu (d), (although) birthless, (for the fame of thy) beloved (e), (Yadu or Yudhishtira) of good reputation (f). 32.

(a) *Chandanam* [the (tree) sandal].—*Sirium Myrtifolium* ; either the tree, the wood, or the unctuous perfumes. Here it means the sandal-tree.

(b) *Malayasya* [for.....the Malaya.....]—a mountainous range in the Malabar, the Western ghats in the Dekhan. These mountains abound in sandal-trees. The allusion in the text is that of a sandal-tree growing there is not for its own reputation, but for increasing the fame of those mountains.

(c) *Anvayasya* [in the race]—See *Śrīdhara*, 4.

(d) *Yadok* [of Yadu].—Yadu (यदु) was the eldest son of Yaśodā, and ancestor of the Yādavas. On his father's ceasing to reign, his youngest brother Puru was installed to the sovereignty. The southern districts of the kingdom were given to Yadu by his father.

(e) *Priyasya* [(for.....) beloved]—See *Śrīdhara*, 3.

(f) *Punya-glohasya* [.....of good reputation]—See *Śrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 32.]

1. This and the three subsequent verses state that Kṛishṇa's birth and deeds have been differently described by the wise men, as He is unknowable by reason of his actions and deeds being infatuating and mysterious.

2. *Puṇya-glohasya* [.....of good reputation].—It means of the person whose fame is holy.

3. *Prīyasya* [(for.....) beloved].—Yudhishtira's fame ; or Yadu's fame.

4. *Anavadya* [in the race]—in the family of Yadu, or in the bamboo, that is to say, as sandal grows in bamboo for the reputation of Malaya mountain.

Some say (that) being solicited (by them in their previous birth) (*a*) thou, (though) birthless (*b*), hast got (accepted) (*c*) sonship in Vasudeva's (wife) Devakī, for the good (*d*) of this (world) and for killing the enemies of the gods (*e*). 33.

(*a*) *Yāchīāś* [solicited]—See Çrīdhara, 2.

(*b*) *Ajāś* [...birthless]—(although) devoid of or free from birth.

(*c*) *Abhyagāt* [hast got...]—See Çrīdhara, 1.

(*d*) *Kṣemāya* [for good]—for benefit (of this world).

(*e*) *Suradvīhām* [enemies of the gods].—It means *Asuras* (the derivation of which is variously traced : *A* (अ) negative and *sura* (सुर) a deity ; or *As* अस् to send, to cast, &c., and *Uran* (उरान्) *unadī* affix ; or *A* (अ) negative and *sura* (सुर) spirituous liquor, personified as a damsel produced at the churning of the ocean, which was rejected by the demons and received by the gods. It should be noted that in later Sanskrit, *sura* (सुर) has been formed from *asura*, as *asita* (अस्ति), from *asita* (अस्ति). These are often regarded as the children of Diti by Kaṇvapa. They were the demons of the first order in perpetual hostility with the gods, and must not be confounded with the *Rākshasas* or imps who animated dead bodies and disturbed sacrifices. In the *Purāṇas*, they are said to have been born from the thigh of Brahmā, while the quality of Darkness pervaded his body, and inhabited in the *Pātālā* (Lower Region). In the earliest period the *asuras* were personifications of light, so it may be inferred that the *Asuras* were those of darkness. The word occasionally occurs in the early books of the *Ṛig-veda*, and often in the tenth ; it also occurs very often in the *Ātharva-Veda*. In all these books it is used in the sense of demon, and had no such evil meaning, as it appears in the *Paurāṇic* period, when it acquired a malevolent meaning. In the *Rāmāyaṇa* and *Mahābhārata*, *Sura* and *Asura* have played an important part.

[ÇRĪDHARA'S GLOSS—V. 33.]

1. *Abhyagāt* [hast got...].—He got sonship. In some manuscripts the word *Arbhavā* (अर्भव) is found which plainly means sonship.

2. *Yāchīāś* [solicited]—Vasudeva and Devakī, in their previous births in the shape of Suta-pah and Prīgnī, asked Viṣṇu to be their son.

Others say, that, being asked by the Self-existent (a), thou hast verily been born (on earth) for removing the burden (of sin) of the Earth distressed by the extreme trouble, like a vessel (sinking with a heavy load) in the (troubled) ocean. 34

(a) *Ātmabhūṣā* [Self-existent]—on account of Brahmā's solicitation for the advent of the Supreme Lord on earth, this second opinion is set down in this verse. (*Śrīdhara*).

Some say, that thou hast been born (on earth) for performing (deeds) (a) worthy of hearing and remembering by (persons) distressed (b) on this earth by ignorance (c), desire for enjoyment (d), and acts. (e). 35.

(a) *Karishyan* [for performing...]—with a view to perform deeds, which are fit to hear and remember and that would remove the troubles of mankind. (*Śrīdhara*).

(b) *Kliṣyamānānām* [distressed]—oppressed by (*Ibid*).

(c) *Avidyā* [ignorance]—ignorance as regards (the Supreme Lord who is) the source of great happiness (*Ibid*).

(d) *Kāma* [desire for enjoyment]—It is the outcome of the pride for the material body which pride in turn derived from ignorance (*Ibid*).

(e) *Karmabhik* [acts]—and from the desire of enjoyment is derived the the acts.

Verily, the men, who constantly hear, chant, recite, remember, and delight in (a) thy attempted (b) (deeds, can) see soon (c), thy (d) lotus-like feet which put an end to the streams of (birth on this) earth. (e), 36.

(a) *Nandanti* [delight in]—See *Śrīdhara*, 2.

(b) *Ititam* [attempted (deeds)]—career (deeds).

(c) *Achireṇa* [soon]—without delay.

(d) *Tāvakaṃ* [thy]—Kṛishṇa's (lotus-like feet).

(e) *Bhava-pravṛttoparamaṃ* [.....put an.....earth]—See *Śrīdhara*, 3.

[ŚRĪDHARA'S GLOSS—V. 36.]

1. This verse states about the good effect of hearing, &c., about the Supreme Lord's deeds.

2. *Nandanti* [delight in]—it signifies the act of accepting with delight the deeds of Kṛishṇa when described or cited by others.

3. *Bhava-pravṛttoparamaṃ* [.....put an.....earth]—that which causes cessation of repeated births.

(O) Lord (thou hast) regard for the acts of thy own (votaries) (*a*). Verily, can it be so (*b*) that thou art to-day desirous of leaving us, thy friends and dependants (*c*), (who have) added (caused) misery to kings (*d*) and who have no other refuge (*e*) than thy lotus-like feet ? 37.

(*a*) *Svakṛishita* [(thou hast) regard.....(votaries)]—See *Çrīdhara*, 4.

(*b*) *Svit* [can it be so]—a particle of interrogation or inquiry (after implying doubt or surprise, and translatable by 'why?' 'what?' 'can it be that or so?'); an expletive often redundant, but sometimes perhaps used disjunctively, and equivalent to 'either' 'or').

(*c*) *Suhṛidāḥ anuṣṭvinaḥ cha* [friends and dependants]—See *Çrīdhara*, 2.

(*d*) *Yojitāṃhasām* [...added...misery to kings]— " " 3.

(*e*) *Parāyaṇam* [other refuge]—we have no other shelter than thyself.

[ÇRĪDHARA'S GLOSS—V. 37.]

1. In this and the three subsequent verses Kuntī implores Kṛishna that He should not leave His votaries, and go to Dvārakā,

2. *Suhṛidāḥ anuṣṭvinaḥ cha* [friends and dependants]—O Lord, art thou desirous to leave us thy friends and dependants ?

3. *Yojitāṃhasām* [...added...misery to kings]—Why we have no other refuge ? Because we have caused misery to kings.

4. *Svakṛishita* [(thou hast) regard...(votaries)]—by whom the performed acts of friends have been considered regarded. When there is Visarga (विसर्ग) at the end of this word it is used as a case of address. It is the adjective to *Tvam* (त्वम्).

When thou art absent (from us), like the organs of senses without their lord, the Individual Spirit (*a*), (then) what are we (*b*)—Pāṇḍavas with Yādavas (*c*), full of (glorious) names and wealth ! (*d*). 38.

(*a*) *Hṛishīkāṇām Igituh-iva* [like the organs of senses.....their lord]—See *Çrīdhara*, 2.

(*b*) *Ke vayan* [what are we]—we are things—extremely insignificant.

(*c*) *Yadubhīḥ saha Pāṇḍavāḥ* [Pāṇḍavas with Yādavas]—the Pāṇḍavas and Yādavas.

(*d*) *Nāmarūpabhyām* [full of.....names and wealth]—full of glory and wealth.

[ÇRĪDHARA'S GLOSS—V. 38.]

1. If it is said that the friends of the Pāṇḍavas, the Yādavas and the sons of Kuntī—the five Pāṇḍavas are all warriors and are able to repel any difficulty by the prowess of arms, why then she is imploring Kṛishna with such humility ?

This verse states the reason. When Kṛishṇa does not see them, then the Pāṇ-
davas and Yādavas are nothing.

2. *Hṛīśānām Iṣṭuḥ iva* [like the organs of senses...their lord...]-as by
the absence of the individual spirit, which is the Lord of the senses, neither
pomp nor glory is of any value.

(O) Holder of the mace, this (land) will not look so
beautiful ; then (after thy departure) (a), as it does
now, being adorned with thy foot-prints, marked by thy
extraordinary emblem (b). 39.

(a) *Tatra* [then...]—on thy departure. (*Ṣṛīdhara*).

(b) *Svalakṣaṇa-vilakṣitaḥ* [marked...emblem]—thunderbolt (*Vajra*),
hook, &c. The earth is adorned with such emblem. (*Ṣṛīdhara*).

Vajra [वज्र]—The thunderbolt and weapon of Indra said to have been formed
out of the bones of a celebrated sage Dadhicha or Dadhichi. It is described in the
Mahābhārata, III. 8695, that the sage devoted himself to death in order that the
gods might be armed with his bones. The gods being oppressed by the Kālakeya
Asuras, solicited from the sage his bones, and with them Tvashtṛi fabricated the
thunderbolt with which Indra slew Vṛitra and routed the Asuras. It is some-
times described as circular like the *Chakra* (discus) of Viṣṇu or shaped like a
quoit but with a broader circumference and smaller central hole, and when
made to revolve and launched at an enemy, the fire of lightning is supposed to
issue in destructive flames from its periphery, elicited by the intensity of its
centrifugal energy. The thunderbolt is also regarded as having the form of two
traverse bolt or lines crossing each other.

Beheld by thee and being prosperous (a), are verily
growing these countries full of well-ripened herbs and cree-
pers (b), forests, mountains, rivers, and oceans. 40.

(a) *Svīddhah* [being prosperous]—being full of great prosperity. (*Ṣṛī-
dhara*).

(b) *Vīrudhah* [creepers]—a kind of plant which grows after being cut ; or
a spreading creeper.

Then, (O) Lord of the Universe, (O) the Universal
Spirit, (O) do thou, whose form is the Universe, cut off
this strong bondage of my affection towards my relations—
the Pāṇdavas and Yādavas. 41.

[ṢṚIDHARA'S GLOSS—V. 41.]

1. This verse states about Kuntī's prayer to Kṛishṇa by thinking over the
respective misfortunes of the Pāṇdavas and Yādavas on account of His departure
from the former and in case His not going to the latter.

(O) Chief of the race of Madhu (*a*), let my mind (which is) fixed upon one (or sole) object (*b*), manifestly lead up unto thee my continued love, like the Ganges (*c*) (leading its) stream (*d*) to the Ocean. 42.

(*a*) *Madhupate* [(O) Chief of the race of Madhu].—This is an epithet of Kṛishṇa, who was the head of the Yādavas.

(*b*) *Ananya-vishayā* [.....fixed upon one.....object]—See *Śrīdhara*, 1.

(*c*) *Gangā* [Ganges]—See *Śrīdhara*, 3.

(*d*) *Ogham* [stream]— „ „ 2.

[ŚRĪDHARA'S GLOSS—V. 42.]

1. *Ananya-vishayā* [.....fixed upon one.....object]—leaving aside all other objects, let my mind carry or enjoy continued love to Kṛishṇa.

2. *Ogham* [stream]—course.

3. *Gangā* [Ganges].—As the Ganges, without minding any obstruction, sends its stream to the ocean, so let my mind, not caring about any difficulty, lead the continued love towards thee—Kṛishṇa.

(O) the Greatest of the Vṛishṇis (*a*), (O) the Consumer of the race of the princes (who are) oppressors of the earth (*b*), (O) Being whose prowess knoweth no end (*c*), (O) Finder of the (glory of) the cows (of plenty) (*d*), and (O Lord whose) incarnation dispelleth the miseries of kine, Brāhmaṇas, and gods(*e*), (O) Lord of Meditation, (O) Preceptor of the world, (O) Glorious Lord, (O) Friend of Arjuna (*f*), (O) Kṛishṇa, I bend down to thee. 43.

(*a*) *Vṛishṇyriṣhabha* [...Greatest of the Vṛishṇis]—See *Śrīdhara*, 3.

Vṛishṇi is the name of a descendant of Yādū and ancestor of Kṛishṇa. *Vṛishṇayas* signify a tribe or family (descendants of Vṛishṇi and relations of Kṛishṇa.).

(*b*) *Avantidhruḡ-rajanya-vaṇṣa-dahana* [the Consumer...earth]—See *Śrīdhara*, 4.

(*c*) *Anapavarga-vīrya* [...whose prowess...end]—O Lord, thy prowess is not weakened.

(*d*) *Govinda* [...Finder...cows...].—He who has got the prosperity of Kāmadhenu. See *Māta*, 1; and p. 264 note (*c*).

(*e*) *Go-dāya-surartihārāvātāra* [incarnation...gods]—thy incarnation is for putting an end to the miseries of the kine, Brāhmaṇas and gods.

(*f*) *Kṛishṇa-sakhā* [Friend of Arjuna]—See *Śrīdhara*, 2.

Kṛishṇa is the name of Arjuna the most renowned of the Pāṇḍu princes, so named apparently for his colour. *

[CRIDHARA'S GLOSS—V. 43.]

1. After eulogising Kṛishṇa, Kuntī is again saluting Him remembering the good Kṛishṇa has already done ; she is addressing Him by various appellations.

2. *Kṛishṇa-sakha* [Friend of Arjuna].—Arjuna is called Kṛishṇa.

3. *Vṛishṇyṛishabha* [the Greatest of the Vṛishṇis].—Kṛishṇa.

4. *Avanīdhruḡ-rājanya-varṇṇa-dahana* [the Consumer.....earth].—*Avanī* means earth ; *Dhruḡ* signifies one who oppresses ; *Rājanya* implies kings ; *Varṇṇa-dahana* means ' (O) the consumer of such princes. '

[JIVA GOVAMIN'S GLOSS—V. 43.]

1. *Govinda* [Finner.....cows.....].—He who has eternally received the sovereignty of Golaka.

2. This and the previous three verses have connection with one another. The first refers to Kuntī's request to Kṛishṇa for not departing from the place of the Pāṇḍavas, next refers to her prayer, third to promise and in the fourth the mutual love of Kṛishṇa and Arjuna is shown by Kuntī's addressing Him as friend of Arjuna.

Sūta said: Vaikunṭha (*a*), whose all glories (*b*) have thus been fully praised (*c*) in sweet words (*d*), by Pṛithā, smiled softly, as if causing infatuation by Illusion (*e*). ⁴⁴

(*a*) *Vaikunṭha* [वैकुण्ठः].—It is a name of Kṛishṇa. The word has various meanings:—

(1.) Son of Vikunṭha—The Vishṇu Purāṇa says:—During the period of Chākshuṣha Manu, God Vaikunṭha, the greatest of beings was born with the gods in the womb of Vaikunṭha by Vikunṭhi +

(2.) That which causes hesitation is called *Kuṇṭha* (कुण्ठ), Vi (वि) means various, *Kuṇṭha* (Illusions) ; hence it signifies the deity in whom there are various Illusions.

(3.) At the end of the *Sahasraṇāma* of Vishṇu, the word is explained in another way:—Vi (वि) various ; and *Kuṇṭha* (कुण्ठ) obstruction of course. He who destroys such obstruction is called Vaikunṭha. The Supreme Lord is so called, because at the creation of the universe he united the elements together and thereby put a stop to their going astray.

* चक्रवर्तः पाल्पुत्री निजः किरिटी चेतवाहनः । दीनसुखविजयः जगत् सन्महावी चक्रवर्तः ।
Mahābhārata Vīrat-parva, 1386.

† वाचपञ्चाननो वैदो वैकुण्ठः प्रहरीचक्रः । विजयवाहनो जगन् वैकुण्ठो वैदवैः सप्त ।

Thus said in the *Ānti Parva* of the *Mahābhārata*: Because the earth united or mixed with water, ether with air, and air with light, hence I have got my *Vaikuṇṭhaship*. *

(b) *Akṣilodayaḥ* [all glories]—whole glorious deeds (*Ṛiddhara*).

(c) *Parīṣāta* [fully praised]—praised by such words (*Ṛiddhara*).

(d) *Kala-padaiḥ* [in sweet words]—with sentences in which there are sweet words (*Ṛiddhara*).

(e) *Māyā-iva-mohayan* [as if causing infatuation by Illusion]—It is only expressive of Kṛishṇa's infatuating power by way of example.

The word *Māyā* means kindness according to Sanskrit lexicon; if the word *iva* is considered as a mere surplusage (*Āṣa*).

(After promising) 'very well, be it so' (a), and entering the city bearing the name of elephant (b), and taking leave (c) of her (d) and (other) ladies (e), (Kṛishṇa) who was about to depart to his own city (f), was affectionately prevented (from departing) (g) by the King (h). 45.

(a) *Badham* ['very well, be it so']—See *Ṛiddhara*, 2.

(b) *Gajashvayam* [the city bearing the name of elephant]—Hastinapura. See p. 163. note (c).

(c) *Upamanīya* [taking leave]—the literal meaning of the word has been adopted in translating the text. *Ṛiddhara* explained it in a different way (q. v.). See *Ṛiddhara*, 3.

(d) *Tāṃ* [her]—(Kunti).

(e) *Striyāḥ* [...ladies]—Subhadrā and other ladies.

(f) *Swapuram* [own city]—Dvārakā.

(g) *Nivāritāḥ* [prevented.....]—See *Ṛiddhara*, 4.

(h) *Rājā* [by the King]—by Yudhishtira.

[*ṚIDDHARA'S GLOSS—V. 45.*]

1. This verse states about the promise which Kṛishṇa made in answer to Kunti's prayer in verse 42.

2. *Badham* ['very well, be it so']—promising this Kṛishṇa left the place, where the chariot was and entered the city of Hastinapura.

3. *Upamanīya* [taking leave]—giving them permission to leave.

4. *Nivāritāḥ* [prevented...]—by saying affectionately 'Please to wait a little in this place.'

Being over-whelmed with grief, (Yudhishtira) did not awaken to intelligence (a), although (b) by the recitation of histories (c) (he was) consoled by (d) (the sages of

which) Vyāsa was the first (c) (and who were) unacquainted with the Lord's pleasure (f), and (also) by Kṛiṣṇa whose deeds were wonderful (g). 46.

(a) *Na abudhyata* [did not awaken to intelligence]—did not receive the celestial knowledge.

(b) *Api* [although]—although consoled by Kṛiṣṇa he did not feel relieved.

(c) *Itihāsaik* [by...historics]—by reciting historical facts.

(d) *Pravodhitāḥ* [...consoled by]—consoled by such sages.

(e) *Vyāsādyaiḥ* [...Vyāsa was the first]—Vyāsa and others.

(f) *Iṣvarehājñaiḥ* [...unacquainted with the Lord's pleasure]—See *Çrīdhara*, 2.

(g) *Adbhuta-karmaṇā* [whose deeds were wonderful]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 46.]

1. This verse is preliminary to the introduction of the story about the flight of Bhīṣma's soul (from his body).

2. *Iṣvarehājñaiḥ* [...unacquainted with the Lord's pleasure]—It refers to the sages who were not acquainted with the object of the Supreme Lord, that is to say, they did not know that He would go to the battle-field of Kurukṣetra where Bhīṣma was lying and through whom he wanted to console Yudhishtira and also to see the ultimate end of Bhīṣma.

3. *Adbhuta-karmaṇā* [whose deeds were wonderful].—The purport of this is that Kṛiṣṇa in attempting to negotiate peace during the war of the *Kurus* and *Pāṇḍavas*, made the war as inevitable, so in trying to console Yudhishtira, He made firmer the ignorance of the former.

[JĪVA GOŚVAMIN'S GLOSS—V. 46.]

1. It is certain that Yudhishtira was not consoled ; moreover he was over-powered with grief. The Supreme Lord had a different motive, hence all the arguments adduced by the sages were of no avail. This is Çrīdhara's conclusion. The verse should, in reality, be explained in this way : although the sages knew that Yudhishtira would not follow their instructions, yet they tried to console him fully in compliance with the Supreme Lord's pleasure.

(O) Brāhmaṇas (a), having brooded upon the slaughter of friends, and being subjected by (his) blank mind (b) (devoid of judgment), to bewilderment (on account of) affection (for them), the King, the son of Dharma (c), said : 47.

(a) *Vīpraḥ* [Brāhmaṇas].—Çaunaka, &c.

(b) *Prākṛtina* [by.....blank mind]—See *Çrīdhara*, 2.

(c) *Dharma-Sutah* [son of Dharma].—Yudhishtira, son of Yama was begotten on Kunti by the latter ; as Pandu the husband of Kunti was incapable of pro-creating children by reason of a curse of a sage in the shape of a deer. See p. 165. note (c).

[ÇRĪDHARA'S GLOSS.—V. 47.]

1. This and five following verses state fully about the non-intelligence of Yudhishtira on account of grief for the demise of his friends and relations. *Prakṛitena* [by.....blank mind]—mind devoid of judgment.

Ah ! Behold the ignorance grown up in the heart of mine, a mean-spirited (as I am). For this body to be eaten up by others (animals) (a), immense army (b) have been destroyed by me. 48.

(a) *Parukyaṇya* [to be eaten up by others.....]—See Çrīdhara, 1.

(b) *Akshauhini* [army]—is an army consisting of ten *Anikins* or 21,870 elephants ; 21,870 chariots ; 65,610 horse and 109350 foot. It must be noted that a *Anikin* consists 27 *Vahinis* ; and 27 being the cube, *Aksha*, of 3 ; it is probable that *Akshauhini* is a compound from *Aksha* and *Vahini*. See Çrīdhara, 2.

[ÇRĪDHARA'S GLOSS.—V. 48.]

1. *Parukyaṇya* [to be eaten up by others.....]—that which is to be eaten up by dogs and jackals.

2. *Akshauhini* [army].—Vyāsa said : 'Those who are versed in counting numbers have said that the total of the following is named *Akshauhini* :—Chariots 21, 870 ; elephants 21, 870 ; infantry 109350 ; and horse 65,610.' *

Verily, (being an) oppressor of boys (a), Brāhmaṇas (b), relations (c), friends (d), fathers (e), brothers (f) and preceptor (g), I shall have no deliverance from the Region of Torment (h) even by (the efflux of) myriads and myriads of years (i). 49.

(a) *Bala* [boys].—Abhimanyu, Ghatotkacha, sons of Duryyodhana, &c.

(b) *Dviṣa* [Brāhmaṇas].—It refers to Droṇa and other Brāhmaṇas slain in the war at Kurukshetra.

* अक्षौहिणी प्रसंख्याता रथानां विजसत्तमः । संख्यामबज-तल्लक्षीः सङ्ख्याश्लेषविभक्तिः ।
 व्रतान्मुपरि चाटी च तथा व्यूय च समतिः । जगानाच्च प्रसंख्यानमैतदेव प्रकीर्तितम् ॥
 त्रैवं प्रतसङ्गं तु सङ्ख्याणि नवैव तु । वराचामपि पञ्चाभूत् व्रतानि त्रीणि चैव हि ॥
 पञ्च बहि-सङ्ख्याणि सत्ताद्यानां व्रतानि च । दशोत्तराणि षट् प्राहुः संख्या-तल्लक्षिणी जनाः ।
 एतानक्षौहिणीं प्राहुर्वैद्यावद्विद्व संख्यवेति ॥

(c) *Suhṛid* [relations].—*Çalya*, &c. Persons with whom there is a connection (by blood and otherwise) (*Çṛidhara*).

(d) *Mitra* [friends].—*Kaṇva* and others.

(e) *Pitṛi* [fathers].—father includes uncles such as *Dhṛtarāṣṭra*. According to *Çṛidhara* as well the word refers to uncles.

(f) *Bhātr̥i* [brothers].—As no brother of the whole or half-brother died in the battle, or oppressed by *Yudhishtira*, the natural conclusion is that the word refers to his cousin *Duryodhana* and his ninety-nine brothers.

(g) *Guru* [preceptor].—It refers to *Droṇa*. Some commentators are of opinion as 'Venerable personages' then it alludes to *Bhishma*, &c.

(h) *Nirayāt* [from the Region of Torment].—*Naraka* or Hell; should be distinguished from *Pātāla* the Lower Region (*g. v. p. 242.*). It includes various places of torture of different descriptions, generally said to be twenty-one in number they have been particularly described in the *Viṣṇu Purāṇa*. Vol II. c. 6. with the crimes punishable in them respectively.

(i) *Vaśādyutaśatāḥ* [myriads and myriads of years].—ten thousand and ten thousand years.

The words of ordinance (in the Scriptures) that to kill an enemy in battle is the duty and not sin of a king (who is) the cherisher of (his) subjects, are verily, not fit for my consolation, 50.

[ÇRĪDHARA'S GLOSS—V. 50.]

1. There is no sin to kill an enemy. This is an ordinance or precept of the Scripture, and is not a creation of imagination as it is the word that fell from the *Prajāpati*, *Brahma*.

2. The purpose of the verse is this: that if any one oppresses a subject, it is the duty of the king to save him (even) by slaying the miscreant, if necessary. This in accordance with the dictates of Scriptures; whereas *Duryodhana* was a cherisher of his subjects. *Yudhishtira* considers (his own) act as a sin, as it was effected for satisfying the desire for the acquisition of the Kingdom.

[JĪVA GOŚVAMĪN'S GLOSS—V. 50.]

1. *Yudhishtira* said that the ordinance of Scripture that killing an enemy in fair fight is no sin, does not satisfy my mind; because this precept is applicable to the king who is the cherisher of his subjects, and not to him who is ambitious to take other's state.

By the (performance of) acts (prescribed) for the house-holders (a), I am unable to remove the distress sprung up (in my mind), regarding the ladies whose relations have been slain by me in this battle. 51.

(a) *Grihamedhayaik* [(prescribed) for house-holders] — See *Çrīdhara*, 2.
[*ÇRĪDHARA'S GLOSS—V. 51.*]

1. To kill man in battle is duty, but I am unable to remove the pangs of mind arisen in me for oppressing women by slaughtering, though without premeditation, their relations.

2. *Grihamedhayaik* [(prescribed) for house-holders].—The acts directed to be performed by men in the second order of life.

Like the mire (unfit to cleanse) the dirty water, or the liquor (unable to wash away that impurity which is) caused by liquor, similarly no one is capable of expiating (the sin of) killing a single being by the (performance of many) sacrifices. 52.

[*ÇRĪDHARA'S GLOSS—V. 52.*]

1. It may be said that according to the text of *Çruti* the performance of the Horse sacrifice can absolve men from all kinds of sin, even the most heinous act of killing *Brāhmaṇas*.* This verse expresses contrary proposition. As dirt cannot clear the dirt, and the wine, the impurity caused by it, so the sin of killing a single being, even unintentionally, is not expiated by the intentional killing of several animals in the performance of sacrifices.

FINIS OF THE EIGHTH CHAPTER, NAMED THE
KUNTI'S EULOGY TO KRISHNA AND
YUDHISHTHIRA'S REPENTANCE, IN
THIS STORY OF NAIMIĀ, IN THE
FIRST BOOK, IN THE *ÇRĪMAD-
BHĀGAVATA*, THE GREAT
PURĀNA, AND THE
VYĀSA'S TREA-
TISE OF THE SELF-
DENYING DE-
VOTEES.

CHAPTER IX.

(YUDHISHTHIRA'S ACQUISITION OF KINGDOM.)

In this way, said Sūta, being afraid of the oppression caused to humanity, (Yudhishtira) then repaired, with a view to learn all (kinds of) duties (a), to the Place of Destruction (b) where the (grand-uncle), Devoted to Religion (c), was lying. ¹.

(a) *Sarva-dharma-vivṛitau* [with...duties]—See *Śrīdhara*, 2.

(b) *Vinaśanaṃ* [the Place of Destruction].—It refers to the battle-field of Kurukshetra, and also means a country in the north-west of Delhi and adjacent to the modern Panipat. *Vinaśana* is mentioned in *Manu* c. II. v. 21. The plain of the Kurus was a tract of land to the east of the Jamuna, in the upper part of the Doab, near the city of Delhi, and the river *Sarasvatī*. *Hastināpura* was its capital. Here was laid the site of the war between the Kurus and the Pāṇḍavas, and in later days was fought the battle of Panipat.

(c) *Devavrataḥ* [the...Devoted to Religion].—It is another name of Bhishma, the grand-uncle of Yudhishtira. He was the son of Śāntanu and Gangā. It will appear from the *Mahābhārata* that Śāntanu, the king of *Hastināpura* wanted to marry, in his old age, a young and beautiful damsel. The parents of the girl would not, however, agree to the proposal, as there would have been no chance of the issue of such a marriage, succeeding Śāntanu who had an eldest son existing in Sātanaṇa, who was subsequently named as Bhishma, on account of his vow that he would not accept the kingdom or marry a wife or become the father of children by any woman, and any son born to Śāntanu by the proposed marriage would succeed him. This vow was considered the most 'dreadful', hence he was so named. He is an important personage in the *Mahābhārata*, being the half-brother of both Vichitra-vīrya and Vyāsa, it is needless to add that his father Śāntanu was a descendant of Bharatī, and had his son Vichitra-vīrya by his lawfully-wedded wife Satyawatī, and Bhishma by Gangā before his marriage. Owing to Vichitra-vīrya died childless, Bhishma undertook the Government of *Hastināpura*, and brought up his three nephews,—Dhṛitarāstra, Pāṇḍu, and Vidura, the sons of his half-brother Vyāsa, begotten on the consort of *Vichitra-vīrya*. It is for this reason, he is sometimes called their father. In the great war of Kurukshetra he espoused the cause of his grand-

nephews the Kauravas son of Dhṛitarāstra against the son of Pāṇḍu. He was a great warrior renowned for his consummate wisdom, bravery and fidelity to his word.

[CHIDHARA'S GLOSS—V. 1.]

1. This verse states reason why Kṛishṇa caused ignorance in the mind of Yudhishtira.

2. *Sarva-dharma-vivisaya* [with.....duties]—for the purpose of knowing all the duties (in all their varieties).

(O) Brāhmaṇas, at the time all the brothers and similarly (the Brāhmaṇas of whom) Vyāsa and Dhaumya (a) were the first, followed in chariots (drawn) by excellent horses and decked with gold. 2

(a) *Dhaumya* [दीम]—He was the family-priest of the Pāṇḍavas, and officiated as *Hotṛi* and prepared the sacrifice at the time of offering it. When the Pāṇḍavas were exiled, he accompanied them, and on their return to power, officiated at the inauguratory ceremonies for king Yudhishtira. It was he who squeezed milk out of the horse's ear at the horse-sacrifice performed by Yudhishtira.

(O) Brahmanical sage, with Dhananjaya (a), the Supreme Lord, in a chariot, also followed Yudhishtira. Then, with them, the Protector of the men shone like Kuvera (b) with demi-gods (c). 3

(a) *Dhananjaya* [धनजय]—Arjuna. See p. 250. note (f).

(b) *Kuvera* (कुबेर)—1. Originally it was the name of the evil beings or spirits of darkness with the epithet *Vaiṣṇavaṇa* ; afterwards the god of riches and treasure, the regent of the northern quarters of the world. Kuvera is the son of Viṣṇava by Uṣṇīṣa.

[HIS AUSTERITY AND REWARD.]

2. Kuvera performed austerity for many thousand years. Being pleased with him Brahman conferred on him a boon that he should be the guardian of the northern quarters of the world, and the deity presiding over the riches.

[HIS RESIDENCE.]

3. He first selected as his place of residence in the city of Lanka, which was originally built for the Rakshasas by Viṣṇvakarma, but had been abandoned on account of the fear of Viṣṇu. From the Rāmāyaṇa, however, it appears that

Kuvera's abode was on the white mountain named Kailāsa. It is further stated that he resided at Alakā, also in the Himālayas, and which has been vividly described in the *Megh-dūta* as a city of wealth and magnificence.

[CUSTODIAN OF RICHES.]

4. He is the Indian Plutus and is the custodian of gold, silver, precious stones, pearls and all the treasures in the earth. He is the head of the *Yakshas* and *Guhyakas*; and the horse-headed *Kinnaras* are his attendants.

[MATTERS PERSONAL.]

5. He has the appearance of a man with three legs and eight teeth, with a crown on his head, and a club in one of his hands. He is of white complexion decked with various ornaments. His vehicle is a self-moving chariot.

(*o*) *Guhyakaiḥ* [with demi-gods].—The *Guhyakas* are a class of demi-gods and like *Yakshas* are attendants of Kuvera, the Indian Plutus. They are so named by reason of their living in mountain caverns.

Seeing Bhīṣma lying on earth, as if a god fallen from Heaven, the Pāṇdavar with their followers, together with the Holder of the Discus (*α*), saluted him. 4.

(*α*) *Chakrinā* [the Holder of the Discus].—With Kṛishna.

(*O*) the Best of the virtuous (*α*), with a view to see the most excellent of the descendants of Bharata (*β*), the Brāhmaṇical sages, Divine sages, Royal sages (*γ*), and all came there at that time (*δ*). 5.

(*α*) *Sattama* [the Best of the virtuous...].—Çaunaka.

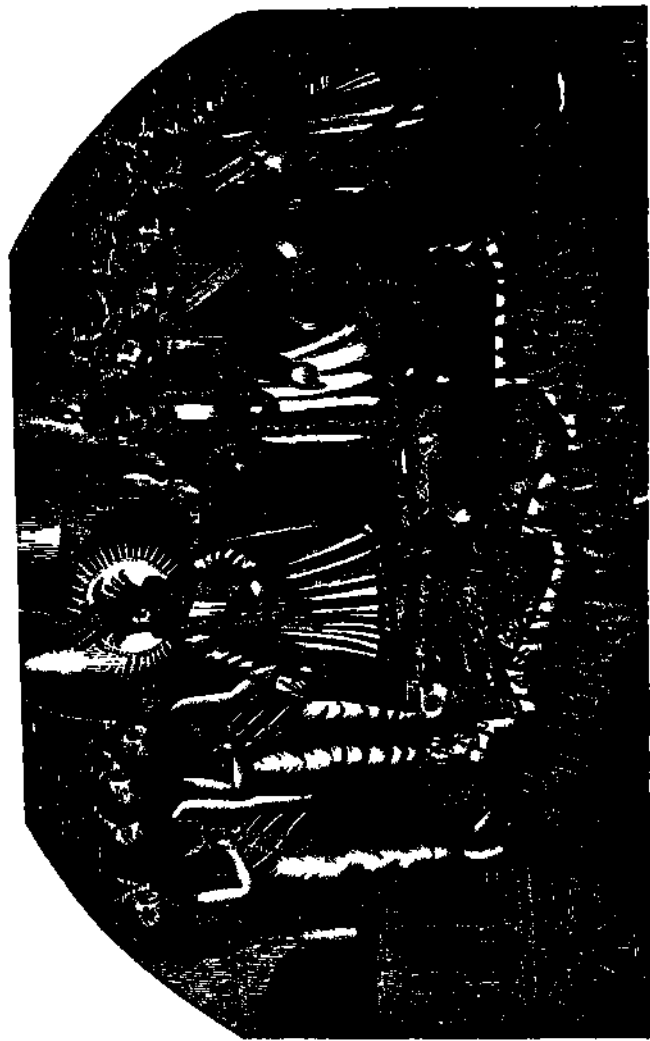
(*β*) *Bharata-Puṅgavam* [the most...Bharata].—It refers to Bhīṣma, who is a descendant of Bharata, a celebrated hero and monarch of all India. He was the first of a series of twelve *Chakravartins* or *Sarvabhaumas* or universal emperors. He was the son of Dushmanta and Çakuntalā. His descendants are also called Bharata.

(*γ*) *Brahmarshayah Devarshayah cha Rājaraṣayah* [the Brāhmaṇical..... sages]—See p. 160.

(*δ*) *Tatra* [at that time]—then (*Çādhara*).

With (their) disciples, Parvata (*α*), Narada (*β*), Dhauṃya (*γ*), the glorious Bādarāyaṇa (*δ*), Vṛihadaçva (*ε*) Bharadvāja (*ζ*), the son of Reṇukā (*g*).⁶

Vaçiṣṭha (*h*), Indrapramada (*i*), Trita (*j*), Gṛitsamada (*k*), Asita (*l*) Kakṣhivān (*m*), Gautama (*n*), Atri (*o*), son of Ç Kuika (*p*), and Sudarçana (*q*), and, 7.



NO. 8. S. M. Datta's *Ātmabodhagavata*]

[*From the sketch of M. N. Chatterjee.*

BHISHMA—(lying on the bed of arrows)

THE SAGES—KRISHNA—THE FIVE PĀNDAVAS

Seeing Bhishma lying on earth, as if a god fallen from Heaven, the Pāndavas with their followers, together with the Holder of the Discus, saluted him, (G. IX. v. 4. Bk. I. p. 292 ; and subsequent verses of the said chapter. pp. 293 to 320.)



(O) Brāhmaṇa, other holy (sages of which) (Çuka) the gift of Brāhmā (r), Kaçyapa (s) and the son of Angrasa (t) were the first, accompanied by their disciples (also) arrived there. 8.

(a) *Parvata* [पर्वत]—A divine sage mentioned in several passages of the Mahābhārata. He is regarded as a companion of Nārada, and messenger of the gods. Cf. Nala II. 14. He is the author of the *Rig-veda* VIII. 12, IX. 104, 106, where he has the patronymics Kāṇva and Kāçyapa.

(b) *Nārada* See p. 126—128.

(c) *Dhanuṃya* See p. 291.

(d) *Bādarāyaṇa* See p. 32.

(e) *Vṛihadaçva* [वृहदश्व]—A sage who related the story of Nala to Yuddhiṣṭhira.

(f) *Bharadvāja* [भरद्वाज]—one of the eight sages and the reputed father of Droṇa. He received Rāma and Sītā on their way to banishment. It was he who pointed out to them the hills *Chitra-kūta* as their place of residence. *Prayāga*, modern Allahabad was his place of hermitage. From the Rāmāyaṇa it will appear that he commanded Bharata to stay with his whole army to the hermitage for the purpose of feasting them.

(g) *Reṇukā-suta* [Son of Reṇukā]—Paraçurāma. See p. 143 note (b).

(h) *Vaṛiṣṭha* [वरिष्ठ]—I. One of the most celebrated of the Vedic sages. He was the owner of the *Kāmadhenu* (the cow of plenty) called Nandini. It was this cow which made him the master of every *Vasu* (desirable object). He was the typical representative of Brāhmanical dignity and was the rival of Viçvāmītra who raised himself from the military to the sacerdotal class. In his conflict with Viçvāmītra, he maintained the power and superiority of the priesthood.

[IN THE RIG-VEDA]

2. The hymns of the seventh *Māṇḍala* of the *Rig-veda*, besides others, are ascribed to him. In one of these hymns, he is represented as the family-priest of king Sudā; in another hymn, Vaṛiṣṭha claims to have been inspired by Varuṇa. He is mentioned as the son of the nymph Urvasī by Mitra Varuṇa. To this act is attributed his patronymic Maitrāvaruṇī (*Rig-veda*. c. VII. 33. 11.).

[IN THE INSTITUTES OF MANU.]

3. Manu enumerates him as son of the *Prajāpati* (Patriarchs), and is said to have been produced by Svāyambhuva for peopling the universe.

[IN THE MAHABHARATA AND THE PURANAS.]

4. From the *Mahābhārata*, it will appear that he was the family-priest of the solar race, and Rāmachandra in particular; and in the *Purāṇas* as one of the arrangers of the *Vedas* in the *Dvāpara* age.

[IN THE RAGHUVANṢA.]

5. It will be observed from the first and the second chapters of the *Raghuvamṣa*, that he saved king Dilīpa from his curse of childlessness by advising him to attend upon the cow Nandini in atonement for an offence the king had committed unintentionally against the mother of the cow named Surabhi.

[THE DIFFERENT ACCOUNTS OF MARRIAGE, &c.]

6. He was married to Urja (strength). But there are different accounts in this respect. Arundhati, one of the *Pleiades*, is described to be Vasiṣṭha's wife by whom he had seven sons. While according to others, he is classed as one of the seven great patriarchal sages regarded as forming the stars of the Great Bear.

(i) *Indrapramada* [इन्द्रप्रमद] name of a sage.

(j) *Trita* [त्रित]—name of a sage ; son of Gautama.

(k) *Gṛtsamada* [गृत्समद]—It is the name of a son of Çaunaka, of the family of Bhṛigu. It is said that he was formerly a son of Çunahotra, of the family of Angirasa. He was transferred to the former family by Indra's will. He is the chief sage of the second *Maṇḍala* of the *Rig-veda*.

(l) *Asita* [असित]—a descendant of Kacyapa.

(m) *Kakshivan* (काक्षिवान)—He was a sage and poet. According to some account a son of Gautama and of Aṅgīnari. King Svayaya gave him his ten daughters in marriage, on the banks of the river Indus. He worshipped the Aṅvīn from whom he received wisdom.

(n) *Gautama* [गौतम]—1. He was a sage belonging to the family of Angirasa, with the patronymic Rāhugaṇa, author of several hymns of the *Vedas*.

[SEVERAL PERSONS OF THE SAME NAME.]

2. There are several persons of the same name, such as the founder of the *Nyāya* philosophy, the twentieth Vṛṣa in the *Viṣṇu Purāṇa*, a king of Pātala, the son of Karmka, and a lawyer of the same name. It is difficult to give accurate accounts of all these personages.

[GAUTAMA OF THE RĀMAYANA.]

3. In the *Rāmāyaṇa*, a description is given of the sage of the same name. He was born in the Himalayas, married Ahalyā, the daughter of Brahmā and led a very austere life of an ascetic for thousands of years. One day, he was absent from his hermitage when Indra, the lord of gods entered his dwelling in the guise of Gautama whose wife knowingly yielded to the desire of the lustful Indra. When leaving the hermitage, he was seen by the sage who cursed him as well as Ahalyā, in solemn terms.

[THE PLACES WHERE HE LIVED.]

4. As an ascetic, he at first lived at *Prayāga* (Allahabad), then at Mithilā and latterly at the Himalayas. Gautama mentioned in the *Rāmāyaṇa* belong to the *Tṛetā* age ; the arranger of the *Vedas* as mentioned before, belongs to the

Dvāpara, and the person who married the daughter of *Brahmā* must have belonged to the *Satya* age. These apparent inconsistencies are explained away by asserting that the sages live in all ages.

(O) *Attri* [अत्रि].—See p. 135 note (c).

(p) *Kauṣika* [son of Kuṣika].—I. Sage *Viṣvāmitra* is meant here. Originally he was a *Kshatriya* by caste and a great warrior, but subsequently he practised religious austerities and became a *Brahmaṇa*.

[IN THE RAMAYANA.]

2. The first Book, of the *Rāmāyaṇa*, contains a detailed account of his career. Once he was roving over the world with his army. He and his followers were sumptuously fed by *Vaṣiṣṭha* in his hermitage. It was on account of the 'cow of plenty' which was in his possession, he could afford to receive and feed such immense number of men. Knowing this fact, *Viṣvāmitra* wanted to purchase the cow but the sage declined to part with it. When he attempted to take the cow by force, the animal producing supernatural feats from the different parts of her body, annihilated the army of *Viṣvāmitra*, who then hurled his magical weapons against his adversary, but was repelled by *Vaṣiṣṭha*. From this time he determined to attain the rank of a *Brahmaṇa*.

[HE BECAME A ROYAL SAGE.]

3. He went to the South and began to perform severe penances for a thousand years, after the conclusion of which, *Brahmā* appeared before him and announced that *Viṣvāmitra* had become a Royal sage. Not being satisfied with this he continued his penance for another thousand years.

[OFFICIATED AS A PRIEST IN A SACRIFICE.]

4. In the meantime, *Trisanku*, a king of *Ajodhya*, wanted to perform a sacrifice which would lead him to Heaven with his mortal frame. *Vaṣiṣṭha*, the family-priest of the king, declared that such thing is impossible and declined to officiate at the proposed sacrifice. *Viṣvāmitra* took his place and achieved the desired object of the king, notwithstanding the opposition of *Vaṣiṣṭha*, his sons, and the gods.

[HIS CONTINUED PENANCE.]

5. He next went to the forest at *Pushkara*, in the west, to continue his penances. In the assembly of gods and sages, *Vaṣiṣṭha*, being interrogated by *Devendra*, said, that his disciple, king *Hariṣchandra*, was the man who never looked upon another's wife with lustful eye and uttered a lie. *Viṣvāmitra* contested the assertion.

[VIṢVAMITRA AND HARIṢCHANDRA.]

6. Then he went to *Hariṣchandra*, tempted him in various ways, particularly through women to lead him astray from the path of virtue and uprightness; but the king remained unflinching. The sage then asked of *Hariṣchandra* a large sum

of money. Having received it he returned the amount to the king until. After a long time, he asked Hariṣchandra to return the money with interest which amounted to over and above the value of his kingdom. Hariṣchandra to keep his promise, sacrificed every thing he had and subjected himself to great hardship ; subsequently he was again restored to his former glory.

[HIS QUARREL WITH VAṢIṢṬHA.]

7. Vāṣiṣṭha and Viśvāmitra had a quarrel, on account of the latter's insatiableness. Imprecations were hurled against each other by themselves, and they became two birds—*Çarali* (turdus) and *Vaka* (crane) ; and fought continually in that state, until reconciliation took place at the intercession of Brahmā. In the forest at Pushkara, he rescued his nephew Sunasepha from his difficulties.

[HE BECAME A GREAT SAGE.]

8. For his continued austerities for another thousand years, he was raised to the dignity of a sage. Being unsatisfied, he still persevered in his penance. The gods tried to alleviate the mind of the astute sage from his unflinching devotion through nymph Menakā, yet surmounting all allurements, he became a great sage ; and next he attained the rank of a Brāhmanical sage, after further penance for a period of two thousand years, although interrupted by the nymph Rambhā. Then the gods, headed by Brahmā as well as Vāṣiṣṭha, his antagonist, acknowledged Viśvāmitra as a *Brahmarshi*.

(g) *Sudarçana* [सुदर्शन]—A sage ; son of Dadhichi, a son of Dhruvasandhi ; the father of the eighteenth Arhat the present Avarsarpiṇi.

(r) *Brahmarātā* [...the gift of Brahmā]—name of Çuka. See p. 27 note (c).

(s) *Kaṣyapa* [कश्यप]—1. This word includes a sage, the son of Marichi, the son of Brahmā and one of the *Prajāpatīs* (progenitors of the created beings). In the later mythology, he is stated to be the husband of Aditi and twelve other daughters of Dakṣha, and father by them of gods, demons, men, fish, reptiles and all animals. He is also regarded as one of the seven sages, and according to some account as father of Vivasvat and Vishnu ; and Manu was his grandson. This Manu is held to be in the following estimation in the *Mahābhārata*. 'Righteous was this wise Manu on whom a race was founded. Hence this family of men became known as the race of Manu'. The *Chhândogya Upanishad* also agrees with the above passage from the great Epic.

[KAṢYAPA MEANS THE TORTOISE.]

2. It is said that Prajāpati assumed the form of a tortoise for creating offspring : 'That which he created, he made ; hence the word *Karma*. Kaṣyapa means tortoise, hence men say all creatures are descendants of Kaṣyapa. This tortoise is the same as Aditya'.

[IN THE MAHABHARATA,]

3. From Kaṣyapa who was the son of Marichi, says the *Mahābhārata*, were produced the deities and the *Asuras*. He was the source from which all beings sprung. Aditi had twelve sons, beginning with Çukra. The youngest of them was Vishnu, on whom the worlds are supported.

[THE HEAD OF A GOTRA OR FAMILY OF BRAHMANAS.]

† 4. Kaśyapa is supposed by some to be a personification of the antediluvian race who resided in the Caucasus, the Caspian, Kashmir, &c. He is one of the thirteen sages to which is ascribed the origin of a family of Brāhmaṇas.

(1) *Angirasa* [son of Angiras]—is another name of the sage Vṛihaspati the priest of the gods; a teacher of the science of government. It is stated that his wife Tārā was abducted by Soma (the moon). A fierce contest took place between Soma with the *Dāityas*, *Dānavas*, &c., on one side, and Vṛihaspati with Indra and all the gods on the other. On the interposition of Brahmā peace was concluded by the restoration of Tārā to her husband. Vṛihaspati is considered the Vyāsa of the fourth *Manvantara*.

Perceiving that those great fortunate sages have arrived, (Bhīshma) the best of the Vasus (α), who is conversant with virtue (duty), and hath a knowledge in apportioning of (proper) place and time, received (them) with honour. ⁹

(α) *Vasāttamah* [the best of the Vasus].—Bhīshma (*Ṛidhara*).

(Although Kṛishṇa was seated) in his heart (α), (Bhīshma who) knew His majesty, also adored Kṛishṇa, the Lord of the Universe, who accepted the (mortal) form (b) by Illusion and (who) was sitting (in his presence). ¹⁰

(α) *Hṛydiṣṭam* [.....in his heart].—Although the Supreme Lord was in Bhīshma's mind, yet seeing Him present before, saluted Him (*Ṛidhara*).

(b) *Upātta-nigraham* [who.....form].—Although always present in Bhīshma's mind, he adored Him whose form was brought before him out of His kindness towards Bhīshma (*Jiva Gosvāmin*).

(Having perceived) with eyes blindfolded with tears of affection (α), Bhīshma said (b) unto the sons of Pāṇdu (c), seated (therein) (d) endued with humility and love (e). ¹¹

(α) *Anurāgadaraiḥ* [with tears of affection].—See *Ṛidhara*, 4.

(b) *Abhyāśaśṛta* [said]— " " 3.

(c) *Pāṇdu-Putrān* [the sons of Pāṇdu]—the five Pāṇdavas—Yudhishthira, Bhīma, Arjuna, Nakula and Sahadeva.

(d) *Upāsītān* [seated.....].—See *Ṛidhara*, 1.

(e) *Prāṇaya-prema-sangātān* [endued with.....love].—See *Ṛidhara*, 2.

[CRIDHARA'S GLOSS—V. 11.]

1. *Upasthān* [seated.....]—seated near (Bhīshma).
2. *Prasraya-prema-saṅgatān* [endowed with.....love]—assembled there both with humility and love. Where the word 'saṅgatān' occurs, the text can be translated as 'bent with humility and love.'
3. *Abhyāśaḥ* [said]—said (to the Pāṇḍavas).
4. *Anurāgāśraīḥ* [with tears of affection]—tears generated on account of too much attachment and thereby obstructed the vision of his eye-sight.

(O) Sons of Dharma (*a*), ye are unfit to pass your lives in distress (*b*). Oh ! (whatever ye have deliberated about in your mind is) distressing (or blamable) and Oh ! (*c*) unbecoming of (or not right for) (*d*) thee ; because (ye have for your) refuge in Brāhmaṇas, Religion, and the Imperishable (*e*). 12.

(*a*) *Dharma-nandanāḥ* [(O) Sons of Dharma]—ordinarily *Dharma-nandana* (son of Dharma) means Yudhishtira. Here it is used to indicate all the five Pāṇḍavas (*Balaprabodhini* gloss). Crīdhara and Jīva incline to think that the word refers to Yudhishtira, indicative of his superiority. See Crīdhara, 2 ; and Jīva, 2.

(*b*) *Kṣiptam-jvītuṃ-na-arhatha* [ye.....distress]—See Crīdhara, 3 ; and Jīva, 1.

(*c*) *Aho* [Oh !]—expressive of surprise.

(*d*) *Anyāyaṃ* [unbecoming.....]—It is also not right.

(*e*) *Vipra-dharmachyutāḥrayāḥ* [.....refuge.....Imperishable]—See Crīdhara, 4.

[CRIDHARA'S GLOSS—V. 12.]

1. In this verse, Bhīshma is addressing Yudhishtira, &c.

2. *Dharma-nandanāḥ* [(O) sons of Dharma]—(O) son of Dharma.

3. *Kṣiptam-jvītuṃ-na-arhatha* [ye.....distress]—ye are not worthy of passing your life in that state which causes trouble.

4. *Vipra-dharmachyutāḥrayāḥ* [.....refuge.....Imperishable]—because Brāhmaṇas, religion (and Kṛishṇa) are your refuge.

[JĪVA GOŚVAMIN'S GLOSS—V. 12.]

1. *Kṣiptam-jvītuṃ-na-arhatha* [ye.....distress]—Do not feel afflicted even in the latter part of your life, making yourself as the cause of killing Brāhmaṇas, &c. ; or it may be explained that it is very distressing to think that although you are son of Dharma, yet you consider yourself unworthy of living, moreover being the refuge of Brāhmaṇas, it is also distressing to think and improper on your part to consider that you are not fit to live.

2. *Yayam* [ye].—This plural pronoun has been used to indicate superiority of Yudhishtira.

On the demise (*a*) of the great warrior Pāṇḍu (*b*), with young offspring (*c*), (my) daughter-in-law (*d*) Prithā the, mother of children (*e*), had to endure repeatedly many troubles (*f*) for your sake. 13.

(*a*) *Saṃsthā* [On the demise]—See *Grīdhara*, 1.

(*b*) *Pāṇḍu* [of Pāṇḍu]—father of the Pāṇḍavas and husband of Kunti.

(*c*) *Balaprājā* [young offspring]—See *Grīdhara*, 2.

(*d*) *Vadhūh* [.....daughter-in-law]—wife of a nephew or younger relation is called *Vadhū* or daughter-in-law. See *Grīdhara*, 3.

(*e*) *Tokavati* [the mother of children]—See *Grīdhara*, 4.

(*f*) *Kleṣaṇ-prāptā* [had to endure.....troubles]—See *Grīdhara*, 5.

[*GRĪDHARA'S GLOSS—V. 13.*]

1. *Saṃsthā* [On the demise]—on the death.

2. *Balaprājā* [young offspring]—whose progeny were of tender age, yet

3. *Vadhūh* [.....daughter-in-law]—Young woman. This and former adjectives are indicative of distressed condition of Kunti,

4. *Tokavati* [mother of children]—with children

5. *Kleṣaṇ-prāptā* [had to endure.....troubles]—had to suffer much with children.

(I) consider also all thy disagreeableness (that hath happened unto thee), to be the act of Fate, under whose sway (*a*) is the Universe with the Regents of the Quarters. (of the world) (*b*), like the series of clouds (under the subjection of) winds. 14.

(*a*) *Yadvaye* [under whose sway]—See *Grīdhara*, 2.

(*b*) *Sapālāh* [with the Regents of the Quarters.....].—The guardian of the eight points are Indra of the east, Agni of the south-east, Yama of the south, Nirṛiti of the south-west, Varuṇa of the west, Vāyu or *Marut* of the north-west, Kuvera of the north, Iṣāṇa or *Śiva* of the north-east. They are commonly regarded as identical with the regents of the quarters, but other lists substitute Sūryya (sun) and Chandra (moon) for Nirṛiti and Iṣāṇa, and others again give the sun and moon and the six planets.

The following text of Manu c. V.v, 98, may be cited in connection with this note:

'The corporal frame of a king is composed of particles from Soma, Agni, Sūryya, Pavana, Indra, Kuvera, Varuṇa and Yama, the eight guardian deities of the world.' *

* *दीनाद्यर्हानिदिवावा विवाप्यधीर्बलम् च । अद्यानां दीनपादानां वपुर्धारयते ह्यः ॥*

[CRIDHARA'S GLOSS—V. 14.]

1. This and the next verse state that it is the Fate which brought forth all the calamities of the Pāṇḍavas.

2. *Yadvaḥ* [under whose sway]—under whose subjection.

(Is it possible that) there (should be) misfortune (*a*), where the son of Dharma (*b*) is the king, the Vṛikodara (*c*) the holder of mace (*d*), Arjuna (*e*) the fighter with a missile weapon (archer) (*f*), Gāṇḍiva (*g*) the bow, and Kṛishṇa the friend ? 15.

(*a*) *Vipat* [misfortune]—See *Ṣṛīdhara*, 3.

(*b*) *Dharma-sutah* [Son of Dharma]—Yudhishtira.

(*c*) *Vrikodara* [वृकोदर]—Bhīma (*q. v.* p. 250).

(*d*) *Gadāpanīh* [holder of mace]—holder of club, bludgeon,

(*e*) *Kṛishṇa* [Arjuna]—(See p. 214).

(*f*) *Astrī* [the fighter.....weapon]—See *Ṣṛīdhara*, 2.

(*g*) *Gāṇḍivam* [गान्धिव]—It is the name of a miraculous bow which Arjuna received as a present from Agni, the god of fire.

[CRIDHARA'S GLOSS.—V. 15.]

1. This verse states that Fate is capable of causing misfortune to mankind.

2. *Astrī* [the fighter.....weapon]—archer.

3. *Vipat* [misfortune]—although the Pāṇḍavas have virtue, physical strength, skill in arms and deity for guiding the wielding of arms, yet there should be misfortune !

Verily, (*O*) king (*a*), men do not know at any time (whatever is) this (Kṛishṇa's,) (*b*) pleasure to ordain, (*c*) and engaged to enquire fully about which (*d*), even the wise men become bewildered. 16.

(*a*) *Rājan* [(*O*) king]—Yudhishtira.

(*b*) *Aya* [this]—See *Ṣṛīdhara*, 2.

(*c*) *Vidhīsitam* [pleasure to ordain]—See *Ṣṛīdhara*, 3.

(*d*) *Yadvijñāsayā* [to enquire fully about which]—See *Ṣṛīdhara*, 4.

[CRIDHARA'S GLOSS—V. 16.]

1. How is it possible for Fate to go beyond the powers of Kṛishṇa ? This verse clears this point.

2. *Aya* [this]—Bhīshma points out by his finger saying 'this Kṛishṇa's'.

3. *Vidhīsitam* [pleasure to ordain]—to perform his desired act.

4. *Yadvijñāsayā* [to enquire fully about which]—with a view to know Kṛishṇa's desire to ordain a thing.

Therefore, (O) the protector (*a*), (O) the mighty (*b*), (O) the most distinguished among the descendants of Bharata (*c*), do thou, knowing it for certain that this (happiness or misery) (*d*) is subject to (the will of) God, (*e*), and following (*f*) His directions, protect (*g*) the people, destitute of a protector. 17.

- (*a*) *Nātha* [the protector]—See *Çrīdhara*, 4.
 (*b*) *Prabho* [the mighty]— „ „ 5.
 (*c*) *Bharatarshabha* [the most distinguished]—Yudhishtira.
 (*d*) *Idam* [this.....]—See *Çrīdhara*, 1.
 (*e*) *Daivatantṛam* [subject to.....God]—See *Çrīdhara*, 2.
 (*f*) *Anuvīṭitāḥ* [following.....]— „ „ 3.
 (*g*) *Pāhi* [protect]—See *Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS—V. 17.]

1. *Idam* [this.....]—happiness or misery.
2. *Daivatantṛam* [subject to.....God]—Having ascertained the same to be subject to the will of the Providence.
3. *Anuvīṭitāḥ* [following.....]—obeying the ordinance of God.
4. *Nātha* [the protector]—O the protector of men.
5. *Prabho* [the mighty]—O Lord, by reason of the order of descent.
6. *Pāhi* [protect]—Do thou protect the subject or people who have none to protect them.

Verily, this glorious Primeval Being (who is) visibly manifested Nārāyaṇa, stupefying men by His Illusion, is roving amongst the Vṛishṇis in disguise. 18.

[ÇRĪDHARA'S GLOSS—V. 18.]

1. This verse states that Kṛishṇa is the adorable Supreme Being. He is the glorious Lord of all beings, because He is the Primeval Being and also because He is the visibly manifested Nārāyaṇa.

[JĪVA GOŚVAMĪN'S GLOSS—V. 18.]

1. This verse states that Kṛishṇa should not be considered as an ordinary being, by seeing His deeds in human-shape. He is the visibly manifested Supreme Lord, and the Primeval Being who has created the *Mahat* (greatness). Besides, He is the Nārāyaṇa who lives in Heaven.

(O) the protector of men (*a*), the glorious Çiva (*b*), the divine sage Narada (*c*), and visibly manifested Supreme Lord Kapila (*d*) know the most mystic glories (*e*) of this (Kṛishṇa). 18.

- (a) *Nṛīpa* [(O) the protector of men]—King *Isthira*.
 (b) *Qiva* [शिव]—See *Hara* pp. 83—84.
 (c) *Nārada* [नारद]—See pp. 128,—128,
 (d) *Kapila* [कपिल]— „ P. 129 note (a).
 (e) *Anubhāvaṃ* [glories]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. This verse confirms the statements in the previous verses.
2. *Anubhāvaṃ* [glories]—prowess (capability).

(That very Lord is the visibly manifested Nārāyaṇa)
 (a), whom thou considerest as the son of the maternal
 uncle (b), the beloved (one) (c), the (loving) friend
 (d), and the best of benefactors (e) on the other hand,
 by reason of cordial affection (f), (thou hast) made
 (engaged) (g) him as the minister (h), messenger,
 and charioteer. 20.

(a) *Sa eva sākṣāt bhagavān* [That...Nārāyaṇa]—This portion has been added to the text in accordance with Jīva's gloss. 3.

(b) *Mātuleyaṃ* [the son of the maternal uncle]—Vasudeva is the brother of Kuntī the mother of the Pāṇḍavas, hence his son Kṛishṇa is the maternal uncle's son by Devakī. See *Çrīdhara*, 2 ; *Jīva*, 2. ; and p. 233.

(c) *Priyaṃ* [the beloved...]—See *Çrīdhara*, 3.

(d) *Mitraṃ* [...friend]—See *Çrīdhara*, 4.

(e) *Suhṛittamam* [the best of benefactors]—See *Çrīdhara*, 5.

(f) *Sauhṛiddat* [by reason of cordial affection]—See *Çrīdhara*, 6 ; and *Jīva*, 1.

(g) *Akaroh* [made...]—thou hast made.

(h) *Sachivaṃ* [minister]—adviser.

[ÇRĪDHARA'S GLOSS—V. 20.]

1. This verse states that Yudhishtira considers Kṛishṇa as his maternal uncle's son, &c., by reason of his ignorance (about the real nature of Kṛishṇa).

2. *Mātuleyaṃ* [the maternal uncle]—Devakī's son.

3. *Priyaṃ* [the beloved...]—the object of love.

4. *Mitraṃ* [...friend]—the person who loves.

5. *Suhṛittamam* [the best of benefactors]—It refers to the person who does good to another without expecting any benefit in return.

6. *Sauhṛiddat* [by reason of cordial affection]—by reason of confidence.

[JĪVA GOŚVAMĪN'S GLOSS—V. 20.]

1. *Sauhṛiddat* [by reason of cordial affection]—on account of love.

2. *Mātuleyaṃ* [the son of the maternal uncle]—whom you consider maternal uncle's son as well as a charioteer.

3. This verse should be construed with the words of the previous verse 18—
 'This.....Nārāyaṇa'. (*mutatis matandis*).

Verily, at no time found a change in (His) mind for the acts done by Him (Kṛishṇa) (*a*) who is blameless (*b*), prideless (*c*), without a second (*d*), (who) seeth all with equal eyes (*e*) and (who is) the soul of all (*f*). 21.

(*a*) *Tatkṛitaṃ* [for the acts done by Him]—See *Çrīdhara*, 2.

(*b*) *Niravadyasya* [.....blameless]—See *Çrīdhara*, 3.

(*c*) *Anahankṛiteḥ* [.....prideless]— " " 4.

(*d*) *Advayasya* [without a second]—See *Çrīdhara*, 5.

(*e*) *Samadṛiṣaḥ* [...seeth all with equal eyes]—See *Çrīdhara*, 6 ; *Jīva*, 1 and 3.

(*f*) *Sarvātmanah* [...the soul of all]— " " 7.

[*ÇRĪDHARA'S GLOSS—V. 21.*]

1. If Kṛishṇa is the Supreme Lord then why did He condescend to accept the duties of a charioteer or any other low acts ? This verse clears the point.

2. *Tatkṛitaṃ* [for the acts done by Him]—inasmuch as there is change in Kṛishṇa's character as a Supreme Lord by reason of doing superior or inferior acts, as they do not affect His fitness or otherwise,

3. *Niravadyasya* [.....blameless]—because He is devoid of anger, &c.

4. *Anahankṛiteḥ* [.....prideless]—why (devoid of anger) ?—because he has no pride ;

5. *Advayasya* [without a second]—why prideless ?—because He is without a second ;

6. *Samadṛiṣaḥ* [...seeth all with equal eyes]—why ?—because He is impartial.

7. *Sarvātmanah* [...the soul of all]—why impartial ?—because He is in the soul of all.

[*JIVA GOŚVAMIN'S GLOSS—V. 21.*]

1. *Samadṛiṣaḥ* [...seeth all with equal eyes]—He is the Supreme soul of all beings therefore impartial.

2. *Advayasya* [without a second]—He is both the Supreme and the individual spirits which are likened to His power and glory, are not separate from Him, hence He is without a second ; therefore He is devoid of pride and faults.

3. *Samadṛiṣaḥ* [...seeth all with equal eyes]—*Çrīdhara* has explained the word in this way : *Sama* immutable everywhere or whose feelings have been abstracted ; yet it is *dṛiṣṭ* knowledge itself.

Yet (*a*) (*O*) the protector of earth, (do thou) behold (His) grace (*b*) upon the stanch votaries ; because Kṛishṇa hath been seen before me (Bhīshma who) is about to quit (his) life. 22.

- (a) *Tathāpi* [Yet]—See *Ārdhara*, 1.
 (b) *Anukampitam* [(His) grace]—See *Ārdhara*, 2.

[ĀRDHARA'S GLOSS—V. 22.]

1. *Tathāpi* [Yet]—although Kṛishṇa looks upon every one with equal eyes.
2. *Anukampitam* [(His) grace]—kindness.

[JĪVA GOSVAMIN'S GLOSS—V. 22.]

1. Although as a general rule, partiality is impossible for a great Being like Kṛishṇa, yet His kindness may be seen in favour of the unflinching votaries. Being pleased with their devotion He assumed different forms.

Concentrating (their) minds upon whom by devotion and reciting whose name by words, the contemplative sages set (themselves) free from desires (for worldly enjoyments) and acts (derived therefrom), by quitting (their mortal) frame. 23.

[ĀRDHARA'S GLOSS—V. 23.]

1. This and the next verses state that Bhīṣma soliciting Kṛishṇa to stay in that place until the death of the former.

[JĪVA GOSVAMIN'S GLOSS.—V. 23.]

1. This and the next verses should be construed together.
2. The devotees by absorbing in meditation upon Kṛishṇa, reciting His name, or quitting this mortal frame, attain final beatitude.

Until (a) I give up (b) this (mortal) (c) frame, let that glorious and four-armed God of gods, the object of meditation (d), with lotus-like face (e), bright with loving smile and ruddy eyes (f), await (me) (g). 24.

- (a) *Yavat* [Until]—See *Ārdhara*, 1.
 (b) *Hinomi* [give up]— „ „ 2.
 (c) *Idam* [this]— „ „ 3.
 (d) *Dhyāna-pāthak* [the object of meditation]—See *Ārdhara*, 6.
 (e) *Mukhāmvujāḥ* [lotus-like face]— „ „ 5.
 (f) *Prasanna-hāśārūṇa-lochanollāsa* [bright...eyes]—See *Ārdhara*, 4.
 (g) *Pratīkṣatām* [await...]— „ „ 7.

[ĀRDHARA'S GLOSS—V. 24.]

1. *Yavat* [Until]—This is expressive of the lateness of time.
2. *Hinomi* [give up]—quit ; this implies individuality or separation.
3. *Idam* [this.....]—indicates that the body which is not acquainted with the true nature of the soul.

4. *Prasanna hāstruṇa-locchanollasan* [bright...eyes]—adorned with smile full of love, and eyes with red colour.

5. *Mukhamrujaḥ* [lotus-like face]—who has face likened to lotus.

6. *Dhyāna-pāthah* [the object of meditation]—It means that which is meditated upon by others.

7. *Pratikṣatām* [await...]—Let Him wait for me in my presence.

Sūta said : Having heard those (words of Bhīṣma) (*a*), Yudhishtira questioned (him), (who was) lying (on the place) enclosed with arrows (*b*), about the various duties (of man, in the presence of) the sages (who were) hearing. 25.

(*a*) *Tat-ākarnya* [having heard those...]—on hearing those kind words of Bhīṣma (*Ṛṣidhara*).

(*b*) *Ḡara-panjare* [(on the place)...arrows]—*ḡara*, arrows ; and *panjara* a cage, an aviary, a dove-cot. *Panj* is a *santra* root occurring in grammatical *sūtras* only, but not in *Dhātu-pāṭha*, said to have the sense of 'enclosing' and artificially formed on account of *panjara*. This refers to the bed of arrows on which Bhīṣma was lying.

(*O*) sage (*a*), (Bhīṣma who was) conversant with truth, described (*b*) (the duties) ordained regarding the nature of mankind (*c*), (those which are) in accordance with the (rules of) caste (*d*) or order (of society) (*e*), and (duties) with two-fold characteristics (of abstaining and devoting to action) (*f*) handed down in sacred text (*g*) by (means of) the conditions of moral apathy and passion (*h*) ; and, 26.

By means of condensation and enlargement (*i*), and according to their respective classification, the rules (or practice) of alms-giving, the duties of a king, the laws of emancipation (*j*), the duties of women, and the duties pleasing to the Supreme Lord (*k*) ; 27.

(And) also with (their) means (*l*) the Religion, Wealth, and Enjoyment of worldly things as (*m*) they are (stated) in the histories with various legends (*n*). 28.

(a) *Mune* [(O) sage]—Çaunaka.

(b) *Muna...tatsavit varṇayāmasa* [(O) sage.....described]—This portion has been transposed from verse 28—See *Çrīdhara*, 1. (v. 26).

(c) *Puruṣa-svabhāva-vihīta* [.....ordained.....mankind]—See *Çrīdhara*, 1. (v. 26).

(d) *Yathā-varṇam* [...in accordance...caste]—See *Çrīdhara*, 2 (v. 26).

(e) *Yathāśramam* [...order...]— " " 3. (v. 26).

(f) *Ubhaya-lakṣaṇān* [with two-fold characteristics...].—It refers to the two characteristics of religion or duty, namely, the *Nivṛtti* (निवृत्ति) abstaining from action or inactivity, and the *Pravṛtti* (प्रवृत्ति) active life, as opposed to *Nivṛtti* and to contemplative devotion, and defined as consisting of the wish to the act, knowledge of the means and accomplishment of the object. See *Çrīdhara*, 6. (v. 26.).

(g) *Āmṛta* [handed...text]—See *Çrīdhara*, 5. (v. 26.).

(h) *Vairāgya-rāgopādhibhyām* [by...passion]—See *Çrīdhara*, 4. (v. 26.).

(i) *Samāsa-vyāsa-yoga'ś* [by...enlargement]— " " 4. (v. 27.).

(j) *Mokṣa-dharmān* [the laws of emancipation]— " " 2. (v. 27.).

(k) *Bhagavat-dharmān* [the duties...Lord]— " " 3. (v. 27.).

(l) *Sahopāyaṇ* [with...means]— " " 1. (v. 28.).

(m) *Yathā* [as...]— " " 2. (v. 28.).

(n) *Nandakhyānetihāsaḥ* [in...legends]— " " 3. (v. 28.).

[ÇRĪDHARA'S GLOSS—V. 26.]

1. *Puruṣa-svabhāva-vihīta* [...ordained...mankind]—(Bhīṣma) described the general duties, which are prescribed by reason of the character of mankind. This verse should be construed with third verse (26).

2. *Yathā-varṇam* [...in accordance...caste]—all duties relating to castes.

3. *Yathāśramam* [...order...]—all duties relating to the order of society.

4. *Vairāgya-rāgopādhibhyām* [by...passion]—by moral apathy and passion which are likened to a particular condition of man.

5. *Āmṛta* [handed...text]—stated in order or by degrees.

6. *Ubhaya* [two-fold].—It refers to the characteristics of abstaining from and devoting to action.

[ÇRĪDHARA'S GLOSS—V. 27.]

1. This verse describes in detail the different duties of man.

2. *Mokṣa-dharmān* [the laws of emancipation]—*çama* (चम), *yama* (यम p. 99.), &c.

3. *Bhagavat-dharmān* [the duties...Lord]—observance of acts pleasing to Hari, such as observance of *Niyama*, &c., (p. 99.) on the second day (of moon, &c.)

4. *Samāsa-vyāsa-yoga'ś* [by...enlargement]—by way of abridgement and increment.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. *Sahopāyaṇ* [with...means]—with the means of acquiring religion, &c., according to the privilege of the acquirer.

2. *Fatā* [as...]—in sufficient degree.

3. *Nāndhīyānecitādesū* [in...legends]—in whatever historical facts there are in the legends.

(Then) approached (Bhīṣma who was) speaking (about) the duties (aforesaid), that time of his,—the season, longed for by the contemplative sages having power to die at their pleasure (α), (in which season) the sun entereth the path north of the equator. 22.

(α) *Chhandamṛityak* [having.....to die]—It refers to sages who are able to relinquish their lives when they are willing to do so.

Then (Bhīṣma), the commander of a thousand (α), finishing (his) speech, with eyes unclosed (b), fully concentrated (c) (his) mind, completely released from passions, upon the Primeval Being, the four-armed Kṛishṇa, shining with yellow raiment (d), and present before (him). 30.

(α) *Sahasraṇṭh* [the commander of a thousand]—See *Çrīdhara*, 1.

(b) *Amīlita-dṛiḥ* [with eyes unclosed]— " " 2.

(c) *Vyadhārayat* [fully concentrated]— " " 4.

(d) *Lasat-pītapate* [shinning with yellow raiment]— " " 2.

[ÇRĪDHARA'S GLOSS—V. 30.]

1. *Sahasraṇṭh* [the commander of a thousand].—The protector or maintainer of one thousand warriors present in the battle-field; it refers to Bhīṣma.

2. *Lasat-pītapate* [shinning with yellow raiment].—He whose body was adorned with (two) wearing apparels.

3. *Amīlita-dṛiḥ* [with eyes unclosed]—even without shutting his eyes.

4. *Vyadhārayat* [fully concentrated]—fixed.

The evils being destroyed (α) by the pure abstraction of mind (b), the toil (from the wielding) of weapon having been immediately disappeared (c), by His very sight (d), and the perturbation (e) of the action of all the organs of senses having been appeased, (Bhīṣma while) about to quit (his mortal) frame (f), praised *Janārdana* (g). 31.

(α) *Hatāḥubhāḥ* [The evils...destroyed]—See *Çrīdhara*, 2.

(b) *Vigadāhaya dhārayat* [by...mind]— " " 1.

(c) *Gatāyudha-gramah* [the toil...disappeared]—See *Çrīdhara*, 4.

(d) *Tadīkshaya* [by his very sight]— " " 3.

(e) *Vibhramah* [perturbation]— " " 5.

(f) *Janyam* [.....frames]— " " 6.

(g) *Janārdana* [जनार्दन]—(literally) it means exciting or agitating men. It is an epithet of Kṛishṇa.

[ÇRĪDHARA'S GLOSS—V. 31.]

1. *Viśuddhaya dhāraṇaya* [by...mind]—by fixing mind upon Kṛishṇa.

2. *Haṭācubhah* [The evils...destroyed]—whose evils have been destroyed. (This refers to Bhīshma).

3. *Tadīkshaya* [by His very sight]—by Kṛishṇa's sight since his first appearance before Bhīshma. This refers to the first effect caused in the mind of Bhīshma on the appearance of Kṛishṇa before him.

4. *Gatāyudha-gramah* [the toil.....disappeared]—whose weariness derived from the wielding of weapons in battle, was removed by Kṛishṇa's merciful sight.

5. *Vibhramah* [perturbation]—whirling movement.

6. *Janyam* [...frame]—(material) body.

Bhīshma said : In this way (my) mind, free from (worldly) thirst (desire) (a), hath been fixed unto the glorious (Kṛishṇa), the best of the Yādavas (b), (who is) above the aggregate of all existing things (c) and is full of enjoyment of (d) (His) own happiness (e) (although for (the purpose of) diversions (f) now and then, He associateth (g) with Nature (h) from which (i) (ariseth) the stream of births (j). 32.

(a) *Vitṛishṇa* [free...thirst]—See *Çrīdhara*, 2.

(b) *Sānata-pungava* [the.....Yādavas]—See *Çrīdhara*, 2 ; and *Jīva*, 1.

(c) *Vibhrami* [...above...things]—See *Çrīdhara*, 4 ; and *Jīva*, 2.

(d) *Upagata* [is full of enjoyment of]—See *Çrīdhara*, 6.

(e) *Svasukham* [His (own) happiness]— " " 5.

(f) *Vihartum* [...diversions]— " " 7, and *Jīva*, 3.

(g) *Upayushi* [associateth with]—See *Çrīdhara*, 8.

(h) *Prakṛitah* [Nature, from *pra* (प्र) implying priority or precedence, *Kṛi* (क्रि) to make, affix (कृ) or (क्र) ; being the first step towards creation]—1. (Literally) the original or natural form of anything, natural condition or state, original or primary substance (opposed to *vikṛiti* change, modification, anything derived or secondary). It means also cause, original source ; origin, extraction, descent, nature, character : usual or natural state ; constitution, disposition, temper ; a rule, scheme, paradigm, pattern, model, standard.

[IN SANKHYA PHILOSOPHY.]

2. According to Sāṃkhya doctrine Prakṛiti means the *Pradhāna*, the evolver of all material appearances. It includes also the following :—the originance or general source of the material world, but means nothing but the passive power of creating the material world. The *Prakṛiti* is generally called Nature as opposed to *Puruṣa* or Spirit. When it is used in the plural number it signifies the material archetype of everything existing ; the eight producers or primary elements out of which all other things are evolved. They may be enumerated as follow :—*Ayukta*, *Buddhi* or *Mahat*, *Ahaṁkāra* and the five *Tanmātras* (See *Sāṃkhya* pp. 130—134.

[IN MYTHOLOGY.]

3. In Mythological legends, *Prakṛiti* signifies a goddess. It comprises the personified will of the Supreme Lord in the creation and is indentified with *Māyā* or Illusion of God. It is synonymous with the personified energy of a deity and includes Lakṣmī, Durgā and other spouses of God. It implies the Supreme Being according to some authority.

(i) *Yas* [from which]—from Nature.

(j) *Bhavappravāha* [stream of births]—secular stream.

[CŪRIDHARA'S GLOSS V. 32.]

1. In praying for devotion to the Supreme Lord, the greatest of fruits for adoring Him, Bhīṣma is resigning everything to Kṛiṣṇa. His mind is now fixed upon the Supreme Lord after the performance of other means of virtue.

2. *Sātva-pungave* [the...Yādavas]—upon whom is the mind fixed ?—upon Kṛiṣṇa who is the best of the men of the Yādava race.

3. *Vitṛiṣṇā* [free...thirst...]—not having desire for fruition (of an act).

4. *Vibhūmni* [...above...things]—who is past abundance that is to say, there is none greater than Him.

5. *Swasukham* [His own happiness].—This is expressive of His glory. It means the happiness which is full of the happiness inherent in Him.

6. *Upagata* [is full of enjoyment of]—on receiving (the happiness).

7. *Vihartum* [...diversions]—with a view to sport (now and then).

8. *Upeyushi* [associateth with]—when He got hold of Nature ; that is to say when He accepted incarnations, yet He is quite independent of Nature and not like the Individual spirit which is subordinate to its influence.

[JĪVA GOŚVAMIN'S GLOSS V. 32.]

1. *Sātva-pungave* [the...Yādavas].—This is the adjective to the object on which the mind was concentrated. It is not an adjective of limited signification, but is expressive of continuity (or of eternal character),

2. *Vibhūmni* [...above...things]—full of abundance. The word *bhūma* is expressive of glory.

3. *Kṛachit vihartum* [for...then].—This refers to the deeds performed by the Supreme Lord during His different incarnations.

Let my faultless (*a*) love be on (*Kṛishṇa*), the friend of *Vijaya* (*b*), who possesseth a body, pleasing to the three-worlds (*c*) with (blue) complexion, like (that of) *Tamāla* tree (*d*), the best (*e*) raiment of yellow colour (*f*) like the rays of the rising sun (*g*), and lotus-like face covered with locks (or curls) of hair. 33.

(*a*) *Anavadyā* [faultless]—See *Çrīdhara*, 2.

(*b*) *Vijaya-sakhā* [friend of *Vijaya*]—See *Çrīdhara*, 7. *Vijaya* (victory) is another name of *Arjuna*. See p. 284.

(*c*) *Tribhuvana-kamanaṁ* [pleasing...to the three-worlds]—See *Çrīdhara*, 2.

(*d*) *Tamāla-varṇam* [with...*Tamāla*]—*Tamāla* is the name of a tree with a very dark bark, but white blossoms ; *Xanthochymus Pictorius*. See *çrīdhara*, 2.

(*e*) *Vara* [the best]—See *Çrīdhara*, 6.

(*f*) *Gaura* [yellow]— " " 5.

(*g*) *Ravi-kara* [the rays.....sun]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 33.]

1. This verse states about the prayer for love in *Kṛishṇa* by describing His form.

2. *Tribhuvana-Kamanaṁ* [pleasing to the three-worlds]—Let my love be upon the Being who holds a body pleasing to the three-worlds.

3. *Tamāla-varṇam* [with.....*Tamāla*...]—whose complexion is blue like *Tamāla*.

4. *Ravi-kara* [the rays.....sun]—like the rays of the morning sun.

5. *Gaura* [yellow]—naturally of yellow colour.

6. *Vara* [the best]—pure.

7. *Vijaya-sakhā* [friend of *Vijaya*]—*Arjuna*'s charioteer.

8. *Anavadyā* [faultless]—without any cause, that is to say, devoid of wish for fruition of good effect.

Let my mind be on *Kṛishṇa* (whose) face was adorned (*a*) with waters of toil (*b*) scattered (*c*) by the wavering locks of hair (*e*) smoke-coloured (*f*) by the dust (produced by the hoofs) of steeds (*g*) in battle (*h*), (whose) skin was completely pierced by the sharp-pointed javelins (darted by me) ; and (who was then) with glittering armour. 34.

(*a*) *Alankṛitāḥ* [face was adorned]—See *Çrīdhara*, 9.

(*b*) *Çrama-cāri* [waters of toil]— " " 8.

- (c) *Lulita* [scattered]— See *Çrīdhara*, 7.
 (d) *Vishvak* [waving]— " " 5.
 (e) *Kanka* [locks of hair]— " " 6.
 (f) *Vidhāmra* [smoke-coloured]— " " 4.
 (g) *Turaga* [steeds]— " " 3.
 (h) *Fudhi* [in battle]— " " 2.

[ÇRĪDHARA'S GLOSS—V. 34.]

1. After showing that *Kṛishṇa* is the friend of *Arjuna*, (*Bhīshma*) again praying for the love of *Kṛishṇa*.
2. *Fudhi* [in battle]—during the battle.
3. *Turaga* [steeds]—horses' hoofs.
4. *Vidhāmra* [smoke-colored]—ash-coloured by the dust produced from the hoofs of horses.
5. *Vishvak* [waving]—waving here and there.
6. *Kanka* [locks of hair]—curl of hair.
7. *Lulita* [scattered]—spread (thrown out).
8. *Grāma-vāri* [waters of toil]—sweat.
9. *Alanbṛīḍāye* [face was adorned]—It refers to *Kṛishṇa* whose face was adorned with drops of the sweat, &c.
10. *Niṣṭāqaraiḥ* [by the sharp-pointed javelins]—different parts of whose skin were pierced by *Bhīshma*'s sharp-edged arrows.
11. *Vilasat-kavache* [glittering armour]—whose armour was shining.

Let my love be upon the Friend of *Pārtha* (*a*), who having heard the words of His friend (*Arjuna*), instantly placing His chariot between (His) own and the adverse (*b*) forces, stood (therein) ; and (who) stole away (*c*) the life of the soldiers of the opposite (party) (*d*) by (His very) eye-sight (*e*). 35.

- (a) *Pārtha-sakha* [the Friend of *Pārtha*]—*Kṛishṇa*. *Pārtha* refers to the son of *Pṛithā* (here it means *Arjuna*).
 (b) *Parayok* [the adverse]—See *Çrīdhara*, 2.
 (c) *Hṛīṭavati* [stole away]— " " 4.
 (d) *Para-sainika-hṛīṭavati* [stole.....opposite.....]—See *Nīva*, 1.
 (e) *Akshya* [by.....eye-sight]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 35.]

1. *Bhīshma* is further praying *Kṛishṇa* for indulging the more profound love towards Him who is a friend of *Arjuna*. It is said that *Kṛishṇa* glanced a destructive look at the army of *Duryodhana* when He took His chariot between the two forces and looked complaisantly at the *Pāṇḍava* forces.
2. *Parayok* [the adverse]—It means the soldiers of *Duryodhana*.
3. *Akshya* [by...eye-sight]—by His fatal eyes.

4. *Hṛitavati* [stole away].—Pretending to point out Bhīṣhma, Droṇa, &c, He diverted the mind of the warriors of the opposing army towards Him and thereby accelerated the victory of Arjuna.

[JĪVA GOŚVAMIN'S GLOSS—V. 35.]

1. *Parasainika-hṛitavati* [stole.....opposite.....].—This expresses that Kṛishṇa stole away the acquired actions of men of the adverse army by causing havoc on them.

Let my love be upon the feet of Him, the Great Being (Kṛishṇa) who, by spiritual knowledge, removed the weak intellect (*a*) of (Arjuna who) seeing (*b*) the van (*c*) of the (adverse) army (*d*) placed assunder (*e*), disinclined (*f*) to kill (his) own relations, believing (the act as) a reproachable (sin). 36.

(*a*) *Kumatim* [the weak intellect]—ill-conceived mind.

(*b*) *Nīrtikṣya* [seeing]— See Śrīdhara, 5.

(*c*) *Mukhaṃ* [van]— " " 4.

(*d*) *Pritāṇā* [the.....army]— " " 3.

(*e*) *Vyavahita* [placed assunder]— " " 2.

(*f*) *Vimukhasya* [disinclined]— " " 6.

[ŚRĪDHARA'S GLOSS—V 36.]

1. Not only Kṛishṇa took the lives of Arjuna's enemies but removed his ignorance also.

2. *Vyavahita* [placed assunder]—placed at a distance.

3. *Pritāṇā* [the.....army]—soldiers.

4. *Mukhaṃ* [van]—front of an army is likened to mouth

5. *Nīrtikṣya* [seeing]—observing Bhīṣhma, &c., (of the opposite army).

6. *Vimukhasya* [disinclined]—stopped from killing his relations. There is a verse in the *Bhagavat-gītā* to the effect that Arjuna being over-whelmed with grief put aside his bow with arrow and sat on his chariot in the battle field. *

Leaving aside (His) own assurance (*a*), with a view to make my promise (*b*) more true (*c*), Kṛishṇa (who was) in (His) chariot (*d*), alighting (promptly from it) (*e*), holding the wheel of (Arjuna's) chariot (*f*) moving the earth (by such acts) (*g*) and (His) upper garment being dropt off (*h*), approached (to kill me) as a lion (doth) for killing an elephant (*i*). 37.

- (a) *Seanigamam* [.....own assurance]—See *Ṛṣidhara*, 2.
 (b) *Mat pratijñam* [my promise]— " " 3.
 (c) *Ṛitam* [true]—See *Jīva*, 2.
 (d) *Rathasthah* [.....in.....chariot]—See *Ṛṣidhara*, 4.
 (e) *Avaplutah* [alighting]— " " 5.
 (f) *Dhṛita-ratha-charaṇah* [holding.....chariot]—See *Ṛṣidhara*, 7.
 (g) *Chalad-guh* [moving the earth]—See *Ṛṣidhara*, 8 ; and *Jīva*, 3.
 (h) *Gatottariyah* [.....upper garment being dropt off]—See *Ṛṣidhara*, 9.
 (i) *Ibhām-hantum hari iva* [like.....elephant]— " " 6.

[*ṚṢIDHARA'S GLOSS*—V. 37.]

1. This and the next verse describe about Kṛishṇa's kindness towards Bhīshma. This verse should be construed with the next one.

2. *Seanigamam* [.....own assurance]—Kṛishṇa's promise was that he would not hold arms but only assist (the Pāṇḍavas).—He deviated from this promise with a view to give effect to the promise of Bhīshma.

3. *Mat-pratijñam* [my promise]—Bhīshma's promise was that he would cause Kṛishṇa to hold weapon against the former.

4. *Rathasthah* [.....in.....chariot]—was although sitting in His chariot.

5. *Avaplutah* [alighting.....]—suddenly alighted on the ground from the chariot and rushed against Bhīshma.

6. *Ibhām hantum hari iva* [like.....elephant]—as a lion runs violently against an elephant to kill it.

7. *Dhṛita-ratha-charaṇah* [holding.....chariot]—who had held the wheel of the chariot.

8. *Chalad-guh* [moving the earth]—The earth was moved by Kṛishṇa's foot-steps when He was running after Bhīshma ; the reason being, that Kṛishṇa was so very busy or the speed of his running after Bhīshma was so very great that He forgot Himself as an incarnated being, hence by the weight of the whole Universe which he held in his stomach as the Supreme Lord, the earth trembled.

9. *Gatottariyah* [.....upper garment being dropt off]—on account of the rapidity with which He ran (after Bhīshma) Kṛishṇa's outer garment fell on the ground.

[*JĪVA GOŚVAMIN'S GLOSS*—V. 37.]

1. This and the subsequent verse construed together express the same meaning.

2. *Ṛitam* [true]—in the form of truth.

3. *Chalad-guh* [moving the earth]—why ?—because on account of great hurry (in advancing towards Bhīshma), a little weight (of His body) sprang forth.

Let that glorious Giver of Liberation be my refuge (whose) armour was greatly shattered (a), being struck by the sharp-pointed javelins (b) from (the bow of His) adversary (c) (like) me, and (who was) bathed in

(*d*) that produced from the wounds (*e*), forcibly (*f*) advanced for the purpose of killing me (*g*). 38.

(*a*) *Vigraḍaḍaṃṣaḥ* [... armour was greatly shattered]—the arm our was destroyed.

(*b*) *Çitaviçikṣakataḥ* [being... ..javelins]—See *Çridhara*, 2.

(*c*) *Atatāyinaḥ* [adversary]— " " 1.

(*d*) *Pariplutaḥ* [bathed in]—full of blood.

(*e*) *Kṣataja* [that ... wound]—blood.

(*f*) *Prasabham* [forcibly]—See *Çridhara*, 3.

(*g*) *Mad-vadharthaṃ* [for ... me]—, 4.

[ÇRĪDHARA'S GLOSS—V. 38.]

1. *Atatāyinaḥ* [adversary]—(Bhishma) who held bow (in his hand).

2. *Çitaviçikṣakataḥ* [being.....javelins]—having been struck by the sharp-edged arrows.

3. *Prasabham* [forcibly]—regardless of the request of Arjuna, (who was Kṛiṣṇa's friend and who) tried to dissuade the latter from attacking Bhishma.

4. *Mad vadharthaṃ* [for.....me]—for the purpose of killing Bhishma. Ordinary men may think that such act of Kṛiṣṇa is indicative of partiality towards Arjuna; but Bhishma considered that such attack upon him was an act of grace towards him. He (therefore) prayed for that 'let that Kṛiṣṇa be his refuge'.

Being at the point of death (*a*), let my love be upon the glorious Lord (*b*), whose that beauty (*c*), is a pleasant sight (*d*) (who is) the protector of the conquering (Arjuna's) chariot (*e*), (who) took up whip (in His hand) (*f*), by whom the reins of horses were held (*g*), and seeing (*h*) whom those (persons) who died (*i*) in this (battle) (*j*), had attained His form. (*k*). 39.

(*a*) *Mumūrṣoḥ* [Being...death]—See *Çridhara*, 7.

(*b*) *Bhagavati* [upon...Lord]— " " 8.

(*c*) *Tuchchhriyā* [that beauty]— " " 6.

(*d*) *Ikṣhaṇṭye* [a pleasant sight]—seeing the beauty with heavenly eyes.

(*e*) *Vijaya-ratha-kutumbae* [.....the protector.....chariot]—See *Çridhara*, 2; and 3.

(*f*) *Atatatre* [...took up the whip...]—See *Çridhara*, 4.

(*g*) *Dhṛita-hayaraçmini* [by...horses]—, " 5.

(*h*) *Nirīkṣya* [seeing]—seeing Kṛiṣṇa.

(*i*) *Hataḥ* [...died]—slain (warriors).

(*j*) *Iha* [this]—this battle (of Kurukṣetra).

(*k*) *Sarāpaṃ* [had attained His form]—the same form as that of Kṛiṣṇa.

[ÇRIDHARA'S GLOSS—V. 39.]

1. In this verse Bhishma prays for love to Kṛishṇa who is anxious to save His devoted servants even (apparently) by an unfair means.
2. *Vijaya* [the conquering...]—Arjuna. See p. 284.
3. *Ratha-kutumb* [...protector...chariot]—who protected Arjuna's chariot even by an illegitimate way.
4. *Āttatole* [...took up the whip...]—who drove the horses.
5. *Dhṛita-hayaraçmini* [by...horses]—who held the reins of horses.
6. *Tachchhriyā* that beauty...—that beauty (of Kṛishṇa) as a charioteer of Arjuna.
7. *Mumārshoh* [Being...death]—desirous of dying.
8. *Bhagavati* [upon.....Lord]—Why is Bhishma anxious for the love of the Being who does (apparently) improper things ?—because He is the Supreme Lord full of glory.

[JIVA GOVAMIN'S GLOSS—V. 39.]

1. This verse shows that although Kṛishṇa over-cast His dignity (by becoming the charioteer of Arjuna), yet He was capable of becoming free from fault. It is in accordance with the text of *Nyāya* that *Rudra* (Çiva) drank the poison derived from the Ocean. *

Verily (*a*), (let my love be on Him), (*b*) by imitating (*c*) (whose) deeds (*d*), did attain (*e*) (His) nature (*f*), the wives of cowherds (whose) great (*g*) honour (*h*) hath been made (produced) on account of (their) graceful motion (*i*), sport (*j*), sweet smile, affectionate look (and for this reason, who were) blindfolded with excessive pride (*k*). 40.

- (*a*) *Kila* [Verily]—See Çṛidhara, 11.
 (*b*) *Me ratih Astu* " " 12.
 (*c*) *Anukṛitasatyah* [imitating]—See Çṛidhara, 8.
 (*d*) *Kṛitam* [deeds]—" " 7.
 (*e*) *Agan* or *Agaman* [did attain]—See Çṛidhara, 10.
 (*f*) *Prakṛitim* [nature]—" " 9.
 (*g*) *Uru* [great]—" " 4.
 (*h*) *Mānah* [honour]—" " 5.
 (*i*) *Lalita-gati* [graceful motion]—See Çṛidhara, 2.
 (*j*) *Vilāsa* [sport]—See Çṛidhara, 3.
 (*k*) *Unmādhāh* [...blindfolded with.....pride]—See Çṛidhara, 6.

[ÇRIDHARA'S GLOSS—V. 40.]

1. There is nothing strange that the warriors should attain the nature of the Supreme Lord in performance of their duties assigned to Kshatriyas ; inasmuch

as persons over-whelmed with insolence or pride are known to have attained Kṛishṇa's nature.

2. *Lalita-gati* [graceful motion].—It means by Kṛishṇa's or cowherdess' graceful motion, &c.

3. *Vīḍa* [sport].—It means *Rāsa-līlā* (a kind of circular dance practised by cowherds, especially, that in which Kṛishṇa and the *Gopīs* engaged themselves.)

4. *Uru* [great]—high.

5. *Manah* [honour]—respect.

6. *Uṣmādhāh* [...blindfolded with.....pride]—bewildered on account of self-conceit.

7. *Kṛitam* [deeds].—Kṛishṇa's performed deeds, such as the lifting of the *Govardhana* mountain, &c.

8. *Anukṛitavatyaḥ* [imitating].—by imitating His deeds (lifting *Govardhana*, &c.).

9. *Prakṛitiḥ* [nature].—Kṛishṇa's nature.

10. *Agan* or *Agaman* [did attain]—got.

11. *Kīla* [verily].—It is expressive of a known fact.

12. This verse should be construed with (the sentence) 'Let my love, &c.' in the previous verses.

In the Royal sacrifice of Yudhishtira, (*a*), at the assembly (*b*), full of (*c*), sages and the best of the protectors of men (*d*), being the object of sight (*e*), of these (persons) (*f*), Kṛishṇa received (the highest) honour. Being within the range of my sight (*g*), this (*h*) Supreme Spirit (*i*) is (now) present (before) me. (*j*). ⁴¹.

(*a*) *Yudhishtira-rājasūya* [In the Royal sacrifice of Yudhishtira.]—1. This sacrifice inaugurated by Yudhishtira has been fully described in the *Sabhā parvan* of the *Mahābhārata*. See *Çrīdhara*, 4.

2. *Rāja-sūya* (राजसूय) is a great sacrifice or religious ceremony performed at the coronation of a Supreme Ruler or universal monarch by the king himself and his subordinate or tributary princes.

(*b*) *Antaḥ-sadasi* [at the assembly]—See *Çrīdhara*, 3.

(*c*) *Santula* [full of]— " " 2.

(*d*) *Nṛipa-varyya* [the best of...men]—the best kings, rulers, or princes.

(*e*) *Ikṣhāṇīyaḥ*—[being the object of sight]—See *Çrīdhara*, 6.

(*f*) *Eśāṃ* [of these...]— " " 5.

(*g*) *Dṛiṣi-gocharaḥ* [Beingsight]— " " 2.

(*h*) *Eśaḥ* [this]— " " 7.

(*i*) *Ātma* [Supreme Spirit]— " " 8; and *Jīva*, 2.

(*j*) *Āvīḥ* [present before.....]— " " 10.

[ÇRĪDHARA'S GLOSS—V. 41.]

1. This verse states that Kṛishṇa is the object of honour to the whole universe.
2. *Sankula* [full of]—pervaded.
3. *Antah-sadasi* [at the assembly]—amongst the gathering.
4. *Yudhishtira-rajasasya* [In the Royal sacrifice of Yudhishtira]—in the sacrifice inaugurated by Yudhishtira.
5. *Eśam* [of these...]—of sages and others.
6. *Itaharīyah* [being the object of sight]—This is expressive of admiration implying 'O what a beautiful form ! what a majestic one' !
7. *Eśah* [this]—(It refers to *Ātma*)
8. *Ātma* [Supreme Spirit]—soul of the universe.
9. *Dṛiṣṭi-gocarah* [Beingsight]—having appeared before (me).
10. *Āvīh* [present before.....]—manifestly appears before me, O what a good fortune !

[JĪVA GOSVAMIN'S GLOSS—V. 41.]

1. This verse states that Kṛishṇa is the object of respect. He is looked upon as the universal beauty, and is not easily acquirable.
2. *Ātma* [Supreme Spirit]—Universal Spirit.

(My) error (derived from the perception) of difference being fully shaken off (*a*), I have thoroughly found out (*b*) that (*c*) very (*d*) Birthless (Being) (*e*) who inhabiting in the hearts of the corporeal (beings) (*f*) made (created) by Himself (*g*), shineth manifoldly (*h*) like the one sun, in every eye when He is looked upon in different lights (*i*). 42.

- (*a*) *Vidhūta-bheda-mohah* [...error...off,]—See Çrīdhara, 4 ; and Jīva, 2.
 (*b*) *Samadhigatah* [thoroughly found out]—See Çrīdhara, 3.
 (*c*) *Tam* [that]—See Jīva, 5.
 (*d*) *Imam* [very]—,, " 6.
 (*e*) *Ajam* [Birthless...]—See Çrīdhara, 2.
 (*f*) *Çarīrab'ājam hṛidi hṛidi dhiṣṭhitam* [inhabiting...corporeal.....]—See Çrīdhara, 6 and 7 ; and Jīva, 7.
 (*g*) *Ātmakalpitanam* [made.....Himself]—See Çrīdhara, 5 ; Jīva, 3.
 (*h*) *Naikadhā* [manifoldly]—See Çrīdhara, 8.
 (*i*) *Pratidṛṣṭiṇi.....iva* [.....like.....eye]—See Jīva, 4.

[ÇRĪDHARA'S GLOSS.—V. 42.]

1. This verse states that Bhīṣma has gained his object.
2. *Ajam* [Birthless.....]—devoid of birth.
3. *Samadhigatah* [thoroughly found out]—completely got.

4. *Vidhātā-bheda-mohah* [.....error....off]—whose errors derived from difference have been removed.

5. *Ātma-kalpita-nām* [made.....Himself]—formed by Kṛishṇa.

6. *Ātma-rābhāṣa* [the corporeal.....]—embodied beings.

7. *Hṛidi hṛidi* [hearts]—every heart.

8. *Naikadhā* [manifoldly]—reflects in various way according to nature of the place where he resides. By way of illustration it is said—like a single sun appears differently in the respective eyes of the sentient being.

[JIVA GOVAMIN'S GLOSS—V. 42.]

1. This verse states about Bhīṣma's conclusion of his idea regarding the Supreme Lord by showing His all pervadedness with a view to establish the Supreme Lordship of Kṛishṇa.

2. *Vidhātā-bheda-mohah* [.....error.....off,]—because the error derived from doubt as regards Kṛishṇa's all pervadedness has been removed by His grace.

3. *Ātma-kalpita-nām* [made...Himself]—who are derived from the Supreme Spirit—the great refuge of all.

4. *Pratidṛṣṭam.....iva* [.....like...eye]—like the sun which is looked upon differently by men at different places. Thus from the house top it can be seen in full, but when hidden in trees, &c., it is partly seen ; this is a simile for the purpose of explaining the purport of this verse. It is adopted here to show that the same Being appears differently in different places. It should be noticed that the sun is differently observable by reason of the distant position and on account of largeness of its form ; whereas Kṛishṇa so appears by His unlimited power. The verse can be explained in another way.

5. *Tam* [that]—that Being described before.

6. *Imam* [very]—sitting in front.

7. *Ātma-rābhāṣa hṛidi hṛidi dīkṣitām* [inhabiting...corporeal...]—I have got the insight of the Being who is present. Although His present form is different from that of the internal Being, yet I am seeing this form everywhere. The object of comparing Kṛishṇa with the sun is to show that there is no difference in the form of Kṛishṇa, although placed in different circumstances and not to show His nature in its entirety or other wise. On a reference to the verses 30 and 43 of this chapter, it will appear that Kṛishṇa is praised in this chapter. Therefore the present verse, should not be explained to the effect that it has any reference to Brahmā of the *Vedānta*.

Sūta said: In this way, the Individual Spirit with mind and the actions (relating to the organs) of speech and sight (a), having been merged into the Supreme Spirit (b) the glorious Kṛishṇa, that (Bhīṣma whose) breath (had subsided) within (him) (c), ceased to live. 42.

(a) *Mano-vāg-dṛiṣṭi-vṛittibhiḥ* [with mind...sight]—See *Ātma-kāra*. 1.

(b) *Ātmani* [into the Supreme Spirit]— " " 2.

(c) *Antahśvāsah* [...whose breath...within...]— " " 3.

[ŚRĪDHARA'S GLOSS—V. 43.]

1. *Mano-vāg-dhṛishti-vṛttibhiḥ* [with mind...sight]—by the actions of mind, words and sight.
2. *Ātmani* [into the Supreme Spirit]—in Kṛishṇa.
3. *Antahvāsah* [...(whose) breath...within...]—whose breath is merged internally.

Knowing fully (a) Bhīṣma absorbed in (b) *Brahma*, without parts (c), all those (who were present) became silent like the birds on the decline of day (d). 44.

- (a) *Ājnāya* [Knowing fully]—See *Śrīdhara*, 3.
 (b) *Sampadyamānam* [absorbed in]—See *Śrīdhara*, 2 ; and *Jīva*, 2.
 (c) *Nishkale* [without parts.]— " " 1 ; " " 1.
 (d) *Dinātyaye* [on the decline of day]—in the evening.

[ŚRĪDHARA'S GLOSS—V. 44.]

1. *Nishkale* [without parts]—without condition.
2. *Sampadyamānam* [absorbed in]—united with.
3. *Ājnāya* [Knowing fully]—finding.

[JĪVA GOŚVAMIN'S GLOSS—V. 44.]

1. *Nishkale Brahmanī* [in the *Brahma* without parts].—These words signify Kṛishṇa who is the Supreme Being with the form of man and is beyond the reach of Illusion.

2. *Sampadyamānam* [was absorbed in]—it means attachment to the Supreme Lord on account of Bhīṣma's companionship with Him. In the seventh Book of the *Śrīmadbhāgavata*, it should be noted that Bhīṣma is not an ordinary being but he is one of the eight *Vasū*s. It may be asked how long should such beings live who are sent on earth for accomplishing particular acts assigned to them by God?—They must live on earth until the act aforesaid is accomplished with a view to attain final beatitude. Then how is it that Bhīṣma is quitting his mortal frame before the completion of his mission on earth? The apparent contradiction is explained away by saying that the Supreme Lord can be present in Bhīṣma by way of diversion in the shape of various parts. The text of the *Chhāndogya-Upaniṣad* confirms this view. That being full of the Supreme Lord's part is independent everywhere as regards the final beatitude. *

At that time (a), the kettle-drums played by gods and men were sounded; the virtuous (b) amongst the kings praised (Bhīṣma) ; and the shower of flowers fell from the firmament. 45.

- (a) *Tatra* [At that time].—Jīva Gośvāmin interprets this as:—in the assembly of kings.
 (b) *Sadhavaḥ* [the virtuous]—those who are devoid of envy (*Śrīdhara*).

* तस्य सर्वेषु जीविषु कालवारी भवति । ८ । १२ ।

(O) the descendant of Vṛigu (after the performance of funeral by) causing corpse (of Bhīṣma) who was fully released (a) to be carried to the funeral pyre for burning, &c., (b) Yudhishtira was aggrieved for a time. 46.

(a) *Samparetsaya* [of ...released]—who has attained final liberation.

(b) *Nirharasādini* [corpse...to be carried...burning, &c.]—act of burning, &c. (*Ṛṣidhara*).

Being pleased, the sages praised Kṛishṇa by (reciting) his mystic names (a), after which those (saints) in whose Heart Kṛishṇa was present, repaired again to their (respective) hermitage. 47.

(a) *Guhyanāmbhīh* [...mystic names]—the name expressive of Kṛishṇa's glories, such as Kṛishṇa, Govinda, &c. (*Jīva*).

Then, having gone to the city bearing the name of elephant (a) with Kṛishṇa, Yudhishtira consoled his uncle (Dhṛitarāshtra) (b) and the distressed (c) Gāndhārī (d). 48.

(a) *Gajāvayam* [the city...elephant]—Hastinā. *see* Gajasābhaya (q. v. p. 163).

(b) *Pitaram* [uncle]—Dhṛitarāshtra. (*Ṛṣidhara*). The word *Pitaram* (पितर) is in the text, which means father as well as uncle. *See* p. 255, note (e).

(c) *Tapasvintin* [distressed]—afflicted with grief (*Ṛṣidhara*).

(d) *Gāndhārī* [गान्धारी]—wife of Dhṛitarāshtra. *See* p. 255, note (f).

At the command of the uncle (a), and on the approval of Vāsudeva (b), the mighty King (c) ruled with virtue his kingdom inherited from father and grandfather. (d). 49.

(a) *Pitrā* [by the uncle]—by Dhṛitarāshtra

(b) *Vāsudeva* [वासुदेव]—Kṛishṇa *See* pp. 9 and 53.

(c) *Rāja* [King]—Yudhishtira (*Ṛṣidhara*).

(d) *Pūri paitāmahaṃ* [inherited.....grand-father]—hereditary.

FINIS OF THE NINTH CHAPTER NAMED THE

YUDHISHTHIRA'S ACQUISITION OF KING-

DOM, IN THIS STORY OF NAIMIṢA, IN THE

FIRST BOOK, IN THE CRIMAD-

BHĀGAVATA, THE GREAT

PURĀNA, AND THE VYĀSA'S

TREATISE OF THE

SELF-DENYING

DEVOTEES.

CHAPTER X.

(KṚISHṆA'S DEPARTURE FOR DVĀRAKĀ)

Deprived (himself of the objects of) enjoyments (a), said Çaunaka, how did Yudhishtira, the most excellent of the maintainers of law (or justice), with (his) brothers, engage (b) (himself in ruling the kingdom after having) killed the enemies (c) (who were) arrogant of (their) own riches, (d) (and) what did he do after having been thus engaged? (e). ¹

- (a) *Pratyavaruddha bhojana* [Deprived...enjoyments]—See Çrīdhara, 4.
 (b) *Kathampravṛttāḥ* [how did...engage]—See Çrīdhara, 5.
 (c) *Atatāyinaḥ hatvā* [after...enemies]—See Çrīdhara, 3.
 (d) *Svarikthaspridhāḥ* [arrogant...riches]—, „ 2.
 (e) *Tataḥ kim akārashī* [what did he do after...]—See Çrīdhara, 6.

[ÇRĪDHARA'S GLOSS—V. 1.]

1. This verse states about the assumption of kingdom by Yudhishtira, and the first question regarding this matter was put by Çaunaka to Sūta.

2. *Svarikthaspridhāḥ* [arrogant...riches]—Çrīdhara has explained this word in two ways, the first meaning has been adopted in the text, the second one is as follows :—those who engaged in battle for acquiring wealth from enemies, that is to say, by usurping other's property.

3. *Atatāyinaḥ hatvā* [after.....enemies]—having killed such enemies.

4. *Pratyavaruddha-bhojana* [Deprived...enjoyments]—whose enjoyment is lessened by reason of grief occasioned from killing relations; or it may be explained as the enjoyment was received on account of the acquisition of kingdom.

5. *Kathampravṛttāḥ* [how did...engage]—in what way did Yudhishtira commence his rule; and

6. *Tataḥ kim akārashī* [what did he do after...]—what were his next acts.

Sūta said: Verily! having caused to fully grow up (again) (a) the family of Kuru, completely destroyed by the fire (arisen out of that) race (likened to a) forest

(*δ*), Lord Hari, the author of existence, became (extremely) gratified by having caused to place Yudhishtira to (his) own kingdom. 2

- (*a*) *Samrohayitā* [having caused to fully grow up.....]—See *Śrīdhara*, 2.
 (*b*) *Vamśadavāgni-nirhītaṃ* [family.....forest]— " " 3.
 (*c*) *Nijarājya-niveśayitā* [having caused.....kingdom]— " " 4.

[ŚRĪDHARA'S GLOSS V. 2.]

1. This verse states that Sūta described in answer to Āunaka's question about Kṛishṇa's pleasure in restoring to Yudhishtira his kingdom.
2. *Samrohayitā* [having caused to fully grow up...]—having saved Parīkshit from Agvatthāma's weapon, Kṛishṇa caused to bud (again) the Kuru family.
3. *Vamśadavāgni-nirhītaṃ* [the family.....forest].—The race of Kuru is compared to a forest and the fire to that of anger that is to say such anger led them to war and thereby completely extinguished the family.
4. *Nijarājya-niveśayitā* [having caused.....kingdom].—(Kṛishṇa became pleased) by placing him on his throne.

Having heard the words of Bhīshma and the utterance of the Imperishable, (Yudhishtira whose) errors had been completely (removed) by the wisdom generated (*a*) (in him, and whose) refuge was the Invincible (*b*) being served by (his) younger brothers (*c*) ruled (*d*) like Indra (*e*) over the earth the border (of which) was the ocean (*f*). 3.

(*a*) *Pravṛtta-vijnāna-vidhātā-vibhramah* [...errors...generated...]—See *Śrīdhara*, 2.

(*b*) *Ajitaśrayah* [...refuge...the Invincible]—See *Śrīdhara*, 4.

(*c*) *Anuśānuvartitāḥ* [being...brothers]— " " 3.

(*d*) *Caṇḍas* [ruled]— " " 5.

(*e*) *Indra* [इंद्र]—The king of heaven. He is said to have four hands, with the two he holds a lance, with the third, *Vajra* (वज्र) or thunderbolt. In some account he is represented as a white man sitting on an elephant holding thunderbolt in his right hand and a bow in his left. It is related in the *Purāṇas* that a person can take possession of his kingdom by the observance of sacred austerities and the performance of one hundred horse-sacrifices. In order to deviate the mortals on earth from the path of religion and truth, he sometimes sends celestial nymphs to induce them to lead a life of luxury and sensual enjoyments. It was he who stole the horse of king Sagara to prevent him from performing for the hundredth time the sacrifice of that animal. He is described by the ancient sages inhabiting the sky, the firmament between earth and the sun, riding upon the clouds, pouring forth rain, hurling lightning upon earth and speaking in thunder. When becomes beneficent, he gives rain and shade and becomes awful in

the storm. In the epic period, he is the person of the mythological triad,—Indra, Agni and Yama. In the Paurāṇic period when the Supreme Lord personified in the triad,—Brahmā, Viṣṇu and Śiva, his star declines. There was a fight for the *Pūrṇatara* tree produced at the churning of the ocean and planted by Indra in his garden, in which he was defeated. His wife is *Çachi*. For having carnal intercourse with the wife of sage Gautama, he had to wear one thousand disgraceful marks upon his person from a curse pronounced upon him by the sage, but he afterwards turned those marks to eyes. The heaven over which he rules is called *Swarga*, *Indraloka* or *Devaloka*. His horse is *Uchhaiṣṭravas*; his elephant, *Airāvata*; his city, *Amaraṇvatī* and his palace, *Vaijayanā*.

(f) *Paridhyupantām* [border...ocean.]—See *Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS—V.3.]

1. This verse answers to the question put in the latter part of the opening verse of the present chapter. (What did he do? &c.)

2. *Pracrita-vijnāna-vidhātā-vibhramah* [...errors...generated...].—The error that 'I am the actor or creator' of this universe being removed by the knowledge that the universe is under the supremacy of God and not apart from Him.

3. *Anujñauartitāḥ* [being.....brothera.]—being (obediently) served by the younger brothera.

4. *Ajūtārayaḥ* [...refuge...Invincible.]—whose refuge was Kṛishṇa.

5. *Çaṇḍa* [ruled.]—protected.

6. *Paridhyupantām* [border...ocean.]—as far as the ocean.

The god of rain (a) plentifully showered; the earth (b) (became) the milker of all desires, the cows having full udder (c) with delight, sprinkled (d) profusely (e) the cow-pen (f) with milk. 4.

(a) *Parjanyaḥ* [The god of rain.]—Indra.

(b) *Mātṛ* [earth.]—See *Çrīdhara*, 2.

(c) *Udhasvanāḥ* [having full udder.]—See *Çrīdhara*, 4.

(d) *Siśichuḥ* [sprinkled.]— " " 5.

(e) *Sma* [profusely.]—wholly.

(f) *vrajan* [cow-pen.]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 4.]

1. The condition of Yudhishtira's kingdom is described in this and the two next following verses.

2. *Mātṛ* [earth.]—it became producer of wealth, jewels, &c.

3. *Vrajan* [cow-pen.]—the cow-shed.

4. *Udhasvanāḥ* [having full udder.]—*Udhas* (उदस) collection of milk; hence it means full udder where there is collection of milk.

5. *Siśichuḥ* [sprinkled.]—soaked.

Verily, (a) the rivers, oceans, mountains with large forest-tree (b) and creepers, all (kinds of) herbs (produced) in every season (c) benefit according to his (e) desire. 5.

(a) *Vai* [Verily].—This is so rendered according to *Bālapurvadhikā*.

(b) *Vanaṣpati* [large forest-tree]—(literally) it means 'king of the wood'; (here) a large tree bearing fruit, but apparently having no blossoms as several species of fig, the jack trees, &c.

(c) *Anvṛita* [in every season]—in season after season. (*Ṛṣidhara*).

(d) *Yasya* [his]—of Yudhishtira.

On (the personage) having no enemy (a) becoming king, at no time did happen to the living creatures (any kind of) pain, (b) illness, (c) or distress (d) the causes of which are (subject to) accident, element, or body (e). 6

(a) *Ajātaśatruḥ* [.....having no enemy]—it signifies Yudhishtira.

(b) *Adhayaḥ* [pain]—See *Ṛṣidhara*, 1.

(c) *Vyādhayaḥ* [illness]— " 2.

(d) *Kleśaḥ* [distress]— " 3.

(e) *Daiva-bhūtātma-hetavaḥ* [the cause.....body]—See *Ṛṣidhara*, 4.

[CĀLDHARA'S GLOSS—V. 6.]

1. *Adhayaḥ* [pain]—mental agony.

2. *Vyādhayaḥ* [illness]—diseases.

3. *Kleśaḥ* [distress]—sufferings from cold, heat, &c.

4. *Daiva-bhūtātma-hetavaḥ* [the cause.....body]—the accidental (material and mental) pains did not happen to the living beings.

Having resided in the city (palace) of Hastinā for some months with a view to alleviate the grief of (His) friends and being desirous of pleasing His sister; 7.

Hari bidding farewell to (Yudhishtira), embracing and saluting him (b) and getting (his) leave (to depart) ascended His chariot, after having been embraced by some and respectfully saluted by others. 8

(a) *Svasu* [His sister]—See *Ṛṣidhara*, 2 (v. 7).

Subhadra is meant here. She was Arjuna's wife and mother of Abhimanyu. It is said Arjuna fell in love with Subhadra and eloped with her by Kṛishṇa's consent. On their return to Dvārakā, they were formally married with great pomp.

(b) *Tam* [him]—See *Ṛṣidhara*, 1, (v. 8).

[ĀRIDHARA'S GLOSS—V. 7.]

1. Then comes the description about Kṛishṇa's starting for Dvārakā.
2. *Soushā* [His sister]—Subhadra.

[ĀRIDHARA'S GLOSS—V. 8.]

1. *Tam* [him]—Yudhishtira.

Being confused, Subhadra, (*a*) Draupadī (*b*), Kuntī (*c*) the daughter of Virātā (*d*) Gandhārī (*e*), and Dhṛitarāshtra (*f*), Yuyutsu (*g*), Kṛipā (*h*), the twins (Nakula and Sahadeva) (*i*). 9.

Vṛikodara (*j*) and Dhaumya, (*k*) and (all) women (of which) both the daughters of a fish (*l*) are the first, cannot bear (the pain of) separation from Him who holdeth bow of horn (*m*). 10.

(*a*) *Subhadra* [सुभद्रा]—the mother of Abhimanyu.

(*b*) *Draupadī* [द्रौपदी]—See p. 256 note (*c*).

(*c*) *Kuntī* [कुन्ति]— „ p. 255 note (*g*).

(*d*) *Virātatanayā* [daughter of Virātā]—Uttarā. See p. 258. note (*c*).

(*e*) *Gandhārī* [गन्धारी]—See p. 255 note (*f*).

(*f*) *Dhṛitarāshtra* [धृतराष्ट्र]—See p. 255 note (*c*).

(*g*) *Yuyutsu* [युयुत्सु]—(literally) it means one desirous of fighting ; here it signifies the name of Dhṛitarāshtra's son by a woman of the trading class. See Āridhara, 1. (v. 8.)

(*h*) *Gautamā* [गौतमः]—(literally) it means one born out of the family of Gautama ; (here) Kṛipā. See Āridhara, 2. (v. 9.)

(*i*) *Yama* [the twins]— „ „ 3. (v. 9.)

(*j*) *Vṛikodara* [वृकोदर]—*Bhīma* (q. v. pp. 234 & 250).

(*k*) *Dhaumya* [धौम्य]—See p. 291.

(*l*) *Matyasutā* [daughter.....fish]—This can be explained differently :

(1) *Matya* means the Virātā country ; the daughter of the king of such country, hence it implies Uttarā mother of Parikhit.

(2) *Matya* signifies fish ; *sutā* daughter ; one born out of a fish, namely Satyawatī, the mother of Vyāsa and Dhṛitarāshtra. Āridhara and Bālaprobodhīnī agree with this interpretation. See Āridhara, 1. (v. 10).

(*m*) *Ġarṅgadhaṇvanā* [.....who.....horn]—Kṛishṇa.

[ĀRIDHARA'S GLOSS—V. 9.]

1. *Yuyutsu* [युयुत्सु]—It is the name of a person born out of a Vaiśya woman by Dhṛitarāshtra.

2. *Gautamā* [गौतमः]—name of Kṛipā.

3. *Yama* [the twins.....]—Nakula and Sahadeva.

[ŚRĪDHARA'S GLOSS—V. 10.]

1. *Mātaryasī* [daughter.....fish]—It means Utiarā, although she has been mentioned in verse 9, her name has been repeated in both the verses with a view to show the extreme sorrow she felt for the departure of Kṛishṇa who saved the foetus, in her womb, or it may mean Satyavatī.

(When) by once hearing whose charming (a) glories (b) praised (c) by the virtuous, the wise men, free from the company of bad persons by reason of associating with the good (d), are not able to give up (the same) ; 11.

How the endurance of separation is possible for the sons of Prithā whose minds have been (constantly) rested on (e) Him in (all acts of) seeing, feeling, conversing, sleeping, sitting and eating ! 12.

(a) *Roḥaṇam* [charming]—See *Śrīdhara*, 4. (v. 11.)

(b) *Yaṣaś* [glories]— " " 5. (v. 11)

(c) *Kṛtīyamānam* [praised]— " " 3. (v. 11.)

(d) *Sat-saṅgāt mukta-duḥsaṅgaś* [free...good]—See *Śrīdhara*, 2. (v. 11.)

(e) *Nyastadhīyāś* [mind.....rested on]— " " 1. (v. 12.)

[ŚRĪDHARA'S GLOSS—V. 11.]

1. These two verses state about the impossibility of enduring the separation of Kṛishṇa by the Pāṇḍavas.

2. *Sat-saṅgāt mukta-duḥsaṅgaś* [free.....good]—those who by reason of the association of good men have given up the bad company in the shape of associating with children, &c; because the latter association is detrimental to the attainment of devotion and salvation.

3. *Kṛtīyamānam* [praised]—praised by good men.

4. *Roḥaṇam* [charming]—pleasing.

5. *Yaṣaś* [glory]—hearing even for once about whose glory, the wise men are not in a position to give up the company of good men.

[ŚRĪDHARA'S GLOSS—V. 12.]

1. *Nyastadhīyāś* [mind.....rested on]—by seeing, &c., the mind of the Pāṇḍavas, became engrossed in Kṛishṇa.

Being fully bound by affection (a), (therefore) with mind following after Him (b), verily they went after (Kṛishṇa), seeing (Him) with eyes not winking (c), to (all those) places (wherever He went) (d). 13.

- (a) *Snēha-samvaddhāḥ* [Being...affection]—See *Çrīdhara*, 2.
 (b) *Anudrutachetasāḥ* [with...Him]— " " 4.
 (c) *Animishaiḥ-akṣhaiḥ* [with...winking]— " " 1.
 (d) *Tatra-tatra-viccheḥaḥ* [went...places]— " " 2.

[ÇRĪDHARA'S GLOSS—V. 13.]

1. *Animishaiḥ-akṣhaiḥ* [with...winking]—with eyes void of winks.
2. *Tatra-Tatra-viccheḥaḥ* [went...places]—Therefore the Pāṇḍavas went to all those places where Kṛishṇa went.
3. *Snēha-samvaddhāḥ* [Being.....affection]—because firmly attached on account of affection.
4. *Anudrutachetasāḥ* [with...Him]—therefore those persons whose minds were devoted to Him.

On the departure of the son of Devakī (a) from the house (b) considering that no evil may befall (c), (on Kṛishṇa), the women of the friends (d) restrained (e) (their) tears, about to ooze out by reason of sorrow. 14.

- (a) *Devakī-suta* [son of Devakī]—See *Çrīdhara*, 1.
 (b) *Agārāt* [from the house]— " " 2.
 (c) *Abhadrāṃ no syāt* [no evil...befall...]—See *Çrīdhara*, 5.
 (d) *Vāṇdhava-striyaḥ* [the women of the friends]—See *Çrīdhara*, 3.
 (e) *Nyarundhan* [restrained]— " " 4.

[ÇRĪDHARA'S GLOSS—V. 14.]

1. *Devakī-suta* [son of Devakī]—Kṛishṇa.
2. *Agārāt* [from the house]—when He went out of the house.
3. *Vāṇdhava-striyaḥ* [the women of the friends]—the ladies of the friends.
4. *Nyarundhan* [restrained]—stopped from shedding tears.
5. *Abhadrāṃ no syāt* [no evil...befall...]—the reason being that no misfortune may happen on Kṛishṇa.

Then sounded the tabor (a), conch (b), kettle-drum (c), lute (d) cymbal (e), horn or trumpet (f), and (the instruments of which) the *Dhundhuri* (g), *Āṇaka* (h) and bell (i) were the first, and the large kettle-drum (j), 15,

- (a) *Mṛidanga* [tabor]—a kind of double-drum.
 (b) *Çankha* [conch]—It implies a conch-shell perforated at one end, for blowing as a horn. It also means a horn or trumpet. It will be found in the battle pieces of the Sanskrit epic poetry that each hero was represented as

provided with a conch-shell, which served him as his horn, each of which had a distinct name. It should be noted that Kṛishṇa's conch-shell was named the *Pāñchajanya*.

(c) *Bheri* [kettle-drum].—It may also mean a long trumpet.

(d) *Vīṇā* [lute]—the Indian lute, which is an instrument of a guitar kind. Its invention is attributed to sage Nārada. Generally, this instrument has seven wires or strings raised upon nineteen frets or supports fixed on a long rounded board, towards the ends of which are two large gourds. The compass of this instrument is said to be two octaves but it has many varieties according to the number of strings, &c.

(e) *Paṇava* [cymbal]—a kind of musical instrument, it means also a small drum or tabor or a kind of cymbal which is used to accompany singing.

(f) *Gomukha* [horn or trumpet]—a particular sort of musical instrument ; a kind of horn or trumpet. It may be called an instrument with mouth like that of a cow.

(g) *Dhundhurī* [घण्टी]—a sort of drum.

(h) *Anaka* [ञक्क]—a large military drum beaten at one end ; double-drum ; it also means a small drum or tabor.

(i) *Ghanta* [bell].—It also means a plate of iron or mixed metal struck as a clock.

(j) These ten instruments are mentioned in this verse (*Grīdhara*).

Ascending the house-tops with a desire to see (Him), the women of the Kuru family, with look (full of) love, bashfulness and smile (α) showered flowers on Kṛishṇa 16.

(α) *Prema-viṣṭā-smitakṣandā* [with.....smile]—It refers to the Kuru women whose look was expressive of love, bashfulness and smile. (*Grīdhara*).

Verily, the affectionate Guḍākeṣa held over (the head of the) dearest Kṛishṇa, the white umbrella decked with string of pearls and the rod of which was full of jewels. 17.

(α) *Guḍākeṣa* [गुडाकेश]—(literally) it means 'whose hair forms tufts of matted locks, resembling in shape of the leaves of the *Euphorbia* ; (here) it is an epithet of Arjuna. *Grīdhara* explains it in a different way : *Guḍāka* (गुडक) sleep ; *Īṣa* (ईश) Lord ; He who subdued the desire of sleeping ; or *Guḍāka* the science of archery and *Īṣa* Lord, therefore he who is skilled in the science of archery. (*Grīdhara*).

Verily, Uddhava and Satyaki took (two) most marvellous fans (α) (for moving to and fro by His side). Scattered about by flowers in the path, the Chief of the race of Madhu (β), shined (beautifully). 18.

(a) *Vyajana* [...(two)...fans].—1. *Vyajana* (व्याजना) means fans in general and includes a palm-leaf or any other substance used as a fan.

2. It also means a *chowri*, the bushy tail of the Bos Grunniens, used as a fly-flap or fan, and as one of the insignia of royalty. *Grīdhara* explains this word in the sense of *chowri*.

(b) *Madhu-patiḥ* [the Chief of the race of Madhu].—*Kṛishṇa* (*Grīdhara*).

The true (a) benedictions uttered by the twice-borns, unfit (b) for the Attributeless (c) (but) worthy (d) of the Spirit endued with qualities (e), were heard by *Kṛishṇa* in those places (wherever He passed through). 19.

(a) *Satyāḥ* [true].—See *Grīdhara*, 1; and *Jīva*, 8.

(b) *Na anurupāḥ* [unfit].—, 2; " " 4.

(c) *Nirguṇasya* [Attributeless].—See *Grīdhara*, 4; and *Jīva*, 2.

(d) *Anurupāḥ* [worthy].—, 3; " " 5.

(e) *Guṇātmanah* (Spirit endued with qualities).—See *Grīdhara*, 5; and *Jīva*, 3.

[GRĪDHARA'S GLOSS—V. 19.]

1. *Satyāḥ* [true].—The blessings showered on *Kṛishṇa* were truly applicable to Him.

2. *Na anurupāḥ* [unfit].—those blessings were not fit for Him, and

3. *Anurupāḥ* [worthy].—were also fit for Him.

4. *Nirguṇasya* [Attributeless].—'Do thou be blessed' is inappropriate to *Kṛishṇa* who is always full of great happiness.

5. *Guṇātmanah* [Spirit endued with qualities].—but such blessings as aforesaid are appropriate and true to Him when *Kṛishṇa* is looked upon as an incarnated Being.

[JĪVA GOŚVAMIN'S GLOSS—V. 19.]

1. Although qualities are eternally inherent in the nature of the Supreme Lord, yet some of them are manifest, while others are latent in Him for the purpose of diversions in the different incarnations.

2. *Nirguṇasya* [Attributeless].—whose attributes are beyond the reach of the attributes, that is to say who is above the qualities relating to nature.

3. *Guṇātmanah* [Spirit endued with qualities].—yet *Kṛishṇa* is full of eternal qualities. It is impossible that He should acquire more qualities than what is inherent in Him.

4. *Na anurupāḥ* [unfit].—(the blessings of the Brāhmaṇas) are unfit.

5. *Anurupāḥ* [worthy].—the blessings are fit for (*Kṛishṇa*) who is the spirit endued with qualities by His accepting of them.

6. *Satyāḥ* [true].—because He accepted them, therefore, the blessings are true.

The mutual conversation, pleasing to all ears (*a*) took place each other amongst the women in whose heart was the Being whose glory dispeleth the ignorance of mind (*b*) (and which, the said women) were the inhabitants of the city (belonging to) the best of the descendants of Kuru (*c*). 20.

(*a*) *Sarva-çruti-manaharah* [pleasing to all ears]—Çrīdhara explains these words to the following effect :—the personified Upanishads complimented the wrangles of the women.

(*b*) *Uttamah ġloka* [.....whose glory.....mind]—Kṛishṇa, See p. 39.

(*c*) *Kauravendra* [the best.....Kuru]—Yudhishtira.

Verily (*a*) (it is) so said (*b*) that this (*c*) is that Primeval Being, without a second (*d*), who existed in (His) own nature without any difference (*e*), before (the transformation of the three) qualities (of Goodness, Passion and Darkness into (*f*) the creation of this Universe), and similarly, at the night (of Brahmā on the Universal destruction when) (*g*) the powers (emanating from the said qualities) became asleep (inactive) (*h*), and the Individual Spirit merged in the Supreme (*i*), (who is) the soul of the Universe. 21.

(*a*) *Vai* [Verily]—See Çrīdhara, 3.

(*b*) *Kīla* [...so said]— " " 4.

(*c*) *Ayam* [this]— " " 6.

(*d*) *Ekah* [without a second]—See Çrīdhara, 5.

(*e*) *Aviçeshe Ātmani* [in.....difference]—See Çrīdhara, 7.

(*f*) *Guṇebhyaḥ agre* [before.....qualities]— " " 8.

(*g*) *Nīti* [night]— " " 9.

(*h*) *Supta-çaktiḥ* [.....the powers.....asleep]— " 11.

(*i*) *Içvaraḥ* [the Supreme]—See Çrīdhara, 2.

[ÇRĪDHARA'S GLOSS—V. 21.]

1. This and the three subsequent verses state what some of the ladies said to others who were astonished at the power and beauty of Kṛishṇa.

2. *Içvaraḥ* [the Supreme]—there is nothing strange in Him as He is the Supreme Lord.

3. *Vai* [Varily]—this is expressive of remembrance.

4. *Kīla* [.....so said]—this is expressive of known and proved fact.

5. *Ekah* [without a second]—He who was the sole Being, He is

6. *Ayam* [this]—Kṛishṇa ; where was He ?
7. *Aviśaṣe Itmani* [in...difference]—in His supernatural abode.
8. *Ġuṇabhāṣā agre* [before...qualities...]—When was He in existence ?—previous to the transformation of the qualities (of Goodness, Passion, and Darkness that is to say, before the creation of the universe) and (also)
9. *Nīti* [night]—at the time of the destruction of the whole creation.
10. *Nimittatman*, [Individual spirit merged in]—when the Individual soul merged in (God.)
11. *Supta-śaktiśu* [..... the powers.....asleep]—When the Individual spirit is Brahma, how is it possible that it should merge in the Supreme ? Therefore, on the destruction of its particular condition, the power emanating from the qualities of Goodness, Passion, and Darkness, is considered to have merged in God.

That very (Lord), the author of the Scriptures (*a*), with a view to ordain (*b*) again (*c*) the name and form to the Spirit without name and form, followed (*d*) Nature sent by His own powers (*e*) desirous of creating (*f*), and alluring to His own parts—the Individual spirit (*g*). 22.

- | | | |
|--------------|---|--------------------------|
| (<i>a</i>) | <i>Ġāstrakṛit</i> [the author of the Scriptures]— | See <i>Ġṛidhara</i> , 8. |
| (<i>b</i>) | <i>Vidhatsamānah</i> [with.....ordain]— | " " 7. |
| (<i>c</i>) | <i>Bhāṣāh</i> [again]— | " " 2. |
| (<i>d</i>) | <i>Anusāsāra</i> [followed]— | " " 6. |
| (<i>e</i>) | <i>Nijavṛyachoditām</i> [sent by His own powers]— | See <i>Ġṛidhara</i> , 3. |
| (<i>f</i>) | <i>Sirīkṣhatām</i> [desirous of creating]— | " " 5. |
| (<i>g</i>) | <i>Svāṣṭvamyāṇ</i> [alluring.....Spirit]— | " " 4. |

[ĠṚIDHARA'S GLOSS — V. 22.]

1. In the former verse it is stated that the Supreme Lord was in existence at the beginning and end of the creation. This verse states that He exists during the intermediate time between the creation and destruction of the universe. Without lowering Himself from His own position as a Supreme Being, He followed Nature.

2. *Bhāṣāh* [again]—because the stream of creation is eternal.
3. *Nijavṛyachoditām* [sent by His own powers]—sent by His *Kāla śakti*.
4. *Svāṣṭvamyāṇ* [alluring.....Spirit]—tempting the *Jīvas* (Individual Spirits) ; they are also included in Him as His parts.
5. *Sirīkṣhatām* [desirous of creating]—therefore *Prakṛiti* is desirous of creating.
6. *Anusāsāra* [followed]—why did He follow *Prakṛiti* ?
7. *Vidhatsamānah* [with...ordain]—desiring to ordain name and form to the Spirit devoid of such things.
8. *Ġāstrakṛit* [the author of the Scriptures]—He also revealed the *Vedas* for the purpose of ordaining acts.

Verily, this (is) the same (Being) (*a*) whose feet (*b*), the wise men (*c*) who have brought under subjugation their passions and have a control over (their vital) airs, (*d*) see in this world by (their) stainless (pure) mind panting for devotion (*e*). (*O*) good friends (*f*), this (very) (*g*) Being is fit to purify fully (*h*) the mind (*i*). 23.

- (*a*) *Sah vai ayam* [verily.....same]—See *Çrīdhara*, 2.
 (*b*) *Yat-padam* [whose feet]— " " 3.
 (*c*) *Sarayaḥ* [the wise men]— " " 5.
 (*d*) *Nirjita-mātarigvanah* [have...airs]—See *Çrīdhara*, 4.
 (*e*) *Bhaktiyukalīta-malātmanā* [by...devotion]—See *Çrīdhara*, 6.
 (*f*) *Nanu* [(*O*) good friends]—See *Çrīdhara*, 7.
 (*g*) *Eśah* [this.....]— " " 8.
 (*h*) *Parimāṣtum* [purify fully]—See *Çrīdhara*, 10.
 (*i*) *Svattvam* [mind]—See *Çrīdhara*, 9.

[*ÇRĪDHARA'S GLOSS—V. 23.*]

1. This verse states that although He is not easily seen by mankind, yet He is said by the women, before us.

2. *Sah vai ayam* [verily...same]—He is the same being.

3. *Yat-padam* [whose feet]—whose own (real) form.

4. *Nirjita-mātarigvanah* [have...airs]—(The learned men) who have suppressed their vital airs (breath).

5. *Sarayaḥ* [the wise men]—such wise men see Him.

6. *Bhaktiyukalīta-malātmanā* [by.....devotion]—the pure mind which is anxious for devotion. The text of *Çruti* says 'With the keen mind (the *Nīca*) is seen' *

7. *Nanu* [(*O*) good friends]—(The women who were addressed by others of their class).

8. *Eśah* [this.....]—This is the Being.

9. *Svattvam* [mind]—intellect.

10. *Parimāṣtum* [purify fully]—It is Kṛishṇa who can completely purify the mind and not the practice of *Yoga* (meditation).

11. *Nanu.....arhati* [(*O*) good friends.....mind]—This portion of the verse may also be rendered as follows :—'Ah ! this (Being) cannot destroy this knowledge (regarding Him) ; that is to say, He would not be unseen although He might go to a distant place, but we shall have to accompany Him.

(*O*) companion (*a*), this is the very (Being), whose holynarrative hath been sung in the *Vedas* and the mystical

Scriptures (*b*), by persons versed in the mysteries (of such sacred books?) (*c*), (in this way that 'the Lord without) a second who by His diversions, createth, preserveth and destroyeth the Universe, yet doth not adhere to it' (*d*). 24.

(*a*) *Sakhi* [(*O*) companion]—See *Śrīdhara*, 2.

(*b*) *Vedeshu cha guhyeshu* [in.....Scripture]—See *Śrīdhara*, 4.

(*c*) *Guhyavādibhiḥ* [by.....mysteries.....]— See *Śrīdhara*, 5.

(*d*) *Ya.....sajjate* [the Lord.....it]— " " 6.

[ŚRĪDHARA'S GLOSS—V. 24.]

1. This verse states about Kṛishṇa's holy career.

2. *Sakhi* [(*O*) companion]—(*O*) friends.

3. *Anugīta saikathah* [holy narrative.....sung]—who has been described.

4. *Vedeshu cha guhyeshu* [in.....Scriptures]—in the *Vedas* and the other sacred books.

5. *Guhyavādibhiḥ* [by.....mysteries.....]—by person who are able to ascertain the real truth (meaning) of the Scriptures.

6. *Ya.....sajjate* [the Lord.....it].—This part of the verse indicates the nature of the song sung by the wise.

When kings with mind full of (the quality of Darkness (*a*), live by unrighteousness (*b*), then this (very Lord) (*c*), it is known, with a view to preserve (the Universe) (*d*), assuming, from age to age (*e*) the (various) forms (*f*), by (the quality of) Goodness (*g*) holdeth forth (displayeth) prosperity, (*h*) truthfulness (*i*), faith (*j*), kindness (*k*), and (the marvelous) deeds (*l*). 25.

(*a*) *Tamodhiyah* [with.....Darkness]—See *Śrīdhara*, 2.

(*b*) *Adharmaṇa jīvanti* [live by unrighteousness]—See *Śrīdhara*, 3.

(*c*) *Eśah* [this...]—(Kṛishṇa).

(*d*) *Bhavya* [with...preserve]—for preservation.

(*e*) *Yuge yuge* [from age to age]—in those cycles of ages ; during those intervals of time.

(*f*) *Rūpāni* [forms]—See *Śrīdhara*, 4.

(*g*) *Dhātṛ* [holdeth forth...]—displays.

(*h*) *Bhagam* [prosperity]—affluence.

(*i*) *Satyam* [truthfulness]—act of keeping promise.

(*j*) *Ītam* [faith]—act of a preceptor of truth.

(*k*) *Dayam* [kindness]—kindness towards a devotee.

(*l*) *Yaśah* [(the marvelous) deeds]—wonderful acts.

[CRIDHARA'S GLOSS—V. 25.]

1. This verse states about the necessity of assuming the different incarnations by the Supreme Lord.

2. *Tumodhiyah* [with...Darkness]—mind pervaded by ignorance.

3. *Adharmaya jivanti* [live by unrighteousness]—when kings maintain themselves by performing irreligious acts.

4. *Rūpāṇi* [forms]—by assumption of forms full of the qualities of Goodness.

Ah ! the race of Yadu is the most praise-worthy of the praise-worthiest. Ah ! (a) the Forest of Madhu (b) is the most (c) holy of the holiest, because (d) this 'Best of Beings' (e), the Lord of Prosperity (f) is making (them) adorable (g) by His birth (in that race) and by his continued circuit (in that forest) (h). 26.

(a) *Aho* [Ah !]—See *Crīdhara*, 8.

(b) *Madhu-vana* [Forest of Madhu]—See *Crīdhara*, 5 ; This was a grove belonging to demon Madhu, after whose death *Çatrughna* founded a city on the spot which was called Mathurā which became celebrated as a holy shrine and place of pilgrimage. Dhruva is said to have performed his penance in this place.

(c) *Atam* [the most]—See *Crīdhara*, 7.

(d) *Yat* [because]— " " 2.

(e) *Bhāh Puṣṭam-riṣabhāh* [this Best of Beings]—See *Crīdhara*, 3.

(f) *Çrīyaḥ-patīh* [the Lord of Prosperity]—*Kṛishṇa*.

(g) *Anantī* [adorable]—See *Crīdhara*, 6.

(h) *Chakramayana* [.....circuit]—See *Crīdhara*, 4.

[CRIDHARA'S GLOSS.—V. 26.]

1. This and the next four verses are particularizing the good fortune of mankind as regards the incarnation of *Kṛishṇa*.

2. *Yat* [because]—the reason being.

3. *Bhāh Puṣṭam-riṣabhāh* [this Best of Beings]—(*Kṛishṇa*) the husband of *Lakṣmī* by taking his birth made the race of Yadu more honourable ; therefore, it is most praise-worthy.

4. *Chakramayana* [.....circuit]—by the act of going in a circular way again.

5. *Madhu-vana* [the Forest of Madhu]—Mathurā.

6. *Anantī* [adorable]—By His repeated acts of frequenting, He has greatly honoured the place, therefore it is the most holy.

7. *Atam* [the most]—this has been used to add more force to the superlative particle in the word *Puṣyatama*.

8. *Aho* [Ah !]—this is expressive of astonishment.

Ah ! (what an object of) wonder (*a*) (is the city of) Kuṣasthali (*b*) which surpasseth (in glory) (*c*) the glories of Heaven (*d*) and which causeth holy renown of earth (*e*), because (*f*) the people of which (place) (*g*) always see (*h*) (their) own Protector (*i*), who is the object of desire on account of His grace (*j*), and (also observe) His act of seeing (them) with smile (*k*). 27.

(*a*) *Aho vata* [Ah.....wonder.....]—See *Ṣṛidhara*, 1.

(*b*) *Kuṣasthali* [कुसुस्थली]—See *Ṣṛidhara*, 2 ; and See *Dvārakā* p. 258.

(*c*) *Tiraskart* [which surpasseth.....]— See *Ṣṛidhara*, 4.

(*d*) *Svaryaśaśa* [the glory of Heaven]— „ „ 3.

(*e*) *Punya yaśaskart* [which...earth]— „ „ 5.

(*f*) *Yat* [because]— „ „ 6.

(*g*) *Yat prajāś* [the people of which...]— „ „ 7.

(*h*) *Nityam paśyanti sma* [have always...seen]—See *Ṣṛidhara*, 10.

(*i*) *Svapatiṃ* [own Protector]— „ „ 9.

(*j*) *Anugraheṣhitam* [who...grace].—This has been explained differently by *Ṣṛidhara* (q. v.), 8.

(*k*) *Smitāvalokaṃ* [His...smile]—See *Ṣṛidhara*, 11.

[*ṢṚIDHARA'S GLOSS—V. 27.*]

1. *Aho vata* [Ah !.....wonder.....].—These are expressive of very great surprise.

2. *Kuṣasthali* [कुसुस्थली]—name of the city of *Dvārakā*.

3. *Svaryaśaśa* [the glories of Heaven].—The glories of Heaven which are naturally the highest (but).

4. *Tiraskart* [which surpasseth.....].—those glories are subordinate to, or eclipsed (by those of *Kuṣasthali*).

5. *Punya yaśaskart* [which...earth]—which spreads the glory of earth.

6. *Yat* [because]—the reason being.

7. *Yat prajāś* [the people of which.....].—subjects of *Dvārakā*.

8. *Anugraheṣhitam* [who.....grace]—sent by His grace ; or whose grace is longed for.

9. *Svapatiṃ* [own Protector].—Kṛishṇa, and not like father, &c., who are also considered as the Lord or protector of every being.

10. *Nityam paśyanti sma* [have always.....seen]—the people have seen.

11. *Smitāvalokaṃ* [His.....smile]—smiling look.

(*O*) Companion, (it is) only those (women) whose hands were taken (*a*) by this (Being) and (by whom this) Lord (*b*) was certainly (*c*) adored fully (*d*) by (practising of) vows, bathing (in the holy waters) and (offering) burnt offerings (to the fire), drink (every)

8. *Na apṛiṣṭi* [doth.....away]—does not go out.

9. *Ārṣṭibhīṣ* [by...treatment]—by treating well ; or by collecting *Paṇḍita* flower and other objects liked by the ladies and thereby conducing to their happiness.

That Hari went away, applauding by His smiling look, the words like these, of the women of the city (who were thus) speaking. 31.

[ÇRĪDHARA'S GLOSS—V. 31.]

1. This verse states that Kṛiṣṇa went to Dvārakā after praising or approving the sublime words of the ladies of the city in a smiling look.

Being afraid of enemies (on account of his) affection (towards Kṛiṣṇa), (the King) having no enemy (*a*), for the protection of the Killer of Madhu (*b*), sent a quadripartite army (consisting of elephants, chariots, horse and foot). 32.

(*a*) *Ajāta śatrūḥ* [.....having no enemy].—Yudhisṭhira.

(*b*) *Madhudviṣṭhāḥ* [Killer of Madhu].—Kṛiṣṇa. See pp. 41 and 44.

[ÇRĪDHARA'S GLOSS—V. 32.]

1. This verse states that Yudhisṭhira sent an army consisting of elephants, chariots, horse and infantry with Kṛiṣṇa for His protection. This he did on account of his affection for Kṛiṣṇa and for an apprehension of injury from the enemies.

Then, fully desisting the descendants of Kuru (*a*), (who were) firm in affection, distressed on account of separation, and who had come (with him) to a great distance, the grandson of Çūra (*b*) made (His) way towards (His) own city with (His) favourites (*c*). 33.

(*a*) *Kauravān* [descendants.....Kuru]—See Çrīdhara, 1.

(*b*) *Çauriḥ* [grandson of Çūra].—Kṛiṣṇa.

(*c*) *Priyāṁ* [.....favourites]—See Çrīdhara, 2.

[ÇRĪDHARA'S GLOSS V. 33.]

1. *Kauravān* [descendants.....Kuru].—The Pāṇḍavas are called the *Kauravas*, because they were also descended from Kuru.

2. *Priyāṁ* [.....favourites]—with favourites, such as Uddhava.

Having passed behind Kurujāṅgala (*a*), Pāṇḍala (*b*), countries Çūra-sena (*c*) with the countries on the banks of the Yamunā, Brahmāvartta (*d*), Kurukshetra (*e*), Matsya (*f*), the tract of lands on the banks of the Sarasvatī ; and 34.

Desert (g) and countries with scanty water (h), and (His) steeds becoming a little tired (i), (O) the descendant of Bhrigu (j), the Mighty (Lord) reached (k) Anartta (l) (situated) after (adjacent to) both (the countries of) Sauvira (m) and Ābhira. 35.

(a) *Kurujāngala* [कुरुजाङ्गल]—is the name of a country which was subject to the family of Duryyodhana. It comprises the upper part of the Panjab beyond Delhi. (Lassen. Ind. Alt. I. p. 593.).

(b) *Pāñchalān* [पाञ्चालान्]—Pāñchāla is a country situated on the north and west of Delhi between the foot of the Himālaya and the river Chambal. It was subsequently divided into the northern and western Pāñchālas separated by the Ganges.

(c) *Āra-sona* [अरसेन]—the country about Mathurā. It also means its people. See *Jīva*, 2 (vv. 34 and 35).

(d) *Brahmāvartā* [ब्रह्मवर्त]—‘the holy land’ is the name of the country situated between the rivers Sarasvatī and Drishadvatī to the north-west of Hastināpura (See *Manu* II. 17.).

(e) *Kurukshetra* [कुरुक्षेत्र]—it means the country of Kurukshetra.

(f) *Mataya* [मत्स्य]—is the country forming part of the district called *Frahmarshi* (see *Manu* II. 17.), the country of Virāta. According to the *Yantra Samrat*, it is identified with Jaypur. In the *Diḡ-vijaya* of Nakula, the country of Mataya is placed further to the west or in Guzerat.

(g) *Maru* [Desert]—See *Āridhara*, 1. (v. 35).

(h) *Dhanvaṃ* [countries...water]—See *Āridhara*, 2. (v. 35).

(i) *Manāk* *Ġrāntavākah* [steeds...tired]—See *Āridhara*, 5 and 6. (v. 35.).

(j) *Bhārgava* [...the descendant of Bhrigu]—expressive of astonishment on account of the great speed of the horses carrying Kṛishṇa. (*Jīva* v. 35.).

(k) *Upāgat* [reached]—See *Āridhara*, 4. (v. 35).

(l) *Anarttān* [अनर्तान्]—It is a name of Dvārakā (q. v. p. 258); and *Āridhara*, 3.

(m) *Sauvira* [सूवीर]—is the name of a district or country in the west of India connected with the country along the Indus, and is supposed by professor Monier Williams as the district inhabited by the *Suirs*; while others identify with Sindh and Western Rājputanā.

[ĀRIDHARA'S GLOSS—V. 35.]

1. *Maru* [Desert]—country without water.

2. *Dhanvaṃ* [countries...water]—country where there is a scarcity of water.

3. *Anarttān* [अनर्तान्]—The country of Dvārakā.

4. *Upāgat* [reached]—arrived.

5. *Manāk* [little]—in a small degree.

6. *Ġrāntavākah* [steeds.....tired]—animals carrying Kṛishṇa became tired to a certain extent.

[JĪVA GOŚVAMIN'S GLOSS - VV. 34 and 35.]

1. The verses 34 and 35 should be construed together. The object of passing through the long road was to purify Kṛishṇa's own men.

2. *Çūra-sena* [चूरसेन]—the object of passing through the country *Çūra-sena* was to visit [Vṛindāvana].

Verily, being presented with offerings (*a*) in those countries (*b*), by the people of those places (*c*), Hari repaired to the western quarters (*d*) in the evening (*e*). Then (*f*) the Sol (*g*) had glided down the waters (*h*).

It may also be rendered thus :—

[Then on (the approach of) the evening, Hari alighted (from His chariot) on earth, (after which act), going to the stream, He performed the evening prayers.] 36.

- | | | | |
|-------|---|-----|----------------------|
| (a) | <i>Pratyudyatārhanah</i> [being.....offerings]— | See | <i>Çṛidhara</i> , 3. |
| (b) | <i>Tatra tatra</i> [in those countries] | " " | 1. |
| (c) | <i>Tatratyaik</i> [by.....places]— | " " | 2. |
| (d) | <i>Paççāt diçam</i> [to the western quarters]— | " " | 5. |
| (e) | <i>Sāyam</i> [in the evening]— | " " | 4. |
| (f) | <i>Tada</i> [Then]— | " " | 6. |
| (g) | <i>Gaviçthah</i> [the Sol]— | " " | 7. |
| (h) | <i>Gaṃ gatah</i> [glided.....waters]— | " " | 8. |

[ÇRĪDHARA'S GLOSS—V. 36.]

1. *Tatra tatra* [in those countries]—in those places.
2. *Tatratyaik* [by . . places]—men inhabiting in those places.
3. *Pratyudyatārhanah* [being...offerings]—to whom the offerings were made.
4. *Sāyam* [in the evening]—on the close of day.
5. *Paççāt diçam* [to the western quarters]—arrived at the western side ; or offered the evening prayers.
6. *Tada* [Then]—at that time.
7. *Gaviçthah* [the Sol]—the sun which was in the firmament ; or was alighting on land.
8. *Gaṃ gatah* [glided...waters]—was set ; the text of the *Çruti* is in point.*

* अहो वा एष प्रातर्दिव्यः सद्यः प्रविशतीति श्रुतेः ।

FINIS OF THE TENTH CHAPTER, NAMED THE
KṚISHṆA'S DEPARTURE FOR DVĀRĀKĀ,

IN THIS STORY OF NAIMIÇĀ, IN THE
FIRST BOOK, IN THE ÇRIMAD-

BHĀGAVATA, THE GREAT
PURĀṆA, AND THE VYĀSA'S

TREATISE OF THE
SELF-DENYING
DEVOTEES.

CHAPTER XI.

(KRISHṆA'S ENTRANCE INTO DVĀRAKĀ)

Preaching (His) own prosperous (*a*) territory (named) Anartta, said Sūta, that (Krishṇa) sounded (blew) the Best of Conch (*b*), as if to extinguish the despondency of those (who inhabited therein). I.

(*a*) *Svīddhān* [prosperous]—flourishing (*Çrīdhara*).

(*b*) *Daravaram* [the Best of Conch].—the *Panchajanya*. (*Çrīdhara*). This is the name of Krishṇa's conch which was made of the bones of a giant named Panchajanya who had carried down to the bottom of the sea, the son of Sandipani, Krishṇa's tutor. Diving down the sea of Prabhāsa and killing the giant, Krishṇa saved Sāndipani's son and brought up the giant's bones to make the conch above named.

Being violently blown (*a*) in the fold of the lotus-like hand (*b*), and becoming crimson, although of white cavity (*c*) (by coming in contact) with the crimson colour of the lips (*d*) of (the Being who is) of high rank (*e*), the conch (*f*) beautifully shined (*g*), like the cackling swans (*h*) (which shine with red bills) in the group of lotus. 2.

(*a*) *Dādhmāyamānāḥ* [Being.....blown]—See *Çrīdhara*, 3.

(*b*) *Karakanjāsampūṭe* [in.....hand]— " " 4.

(*c*) *Dhavalodarah* [of white cavity]— " " 5.

(*d*) *Adhara-ṣaṇḍa-ṣaṇḍimā* [becoming...lips]— " " 7.

(*e*) *Urukramasya* [...of high rank]— " " 6.

(*f*) *Darāḥ* [the conch]— " " 2.

(*g*) *Uchchakāśe* [beautifully shined]— " " 1.

(*h*) *Kala-hamsah* [swans]— " " 9.

[*ÇRĪDHARA'S GLOSS—V. 2.*]

1. *Uchchakāśe* [beautifully shined]—greatly shined.

2. *Darāḥ* [conch].—What kind of conch-shell ?

3. *Dādhmāyamaṇah* [Being.....blown]—It was blowing with full airs.
 4. *Karakanjāsampat* [in.....hand]—in fold of the hand likened to a lotus.
 5. *Dhavalodarah* [of white cavity]—(although) the cavity of which (conch) is white.
 6. *Urukramasya* [.....of high rank]—Kṛishṇa's.
 7. *Adhara-ṣaṇa-ṣaṇimā* [becoming.....lips]—that which became red on account of the red colour of Kṛishṇa's lips.
 8. *Abja-śande* [in the group of lotus]—in the group of red lotus.
 9. *Kala-hamsaḥ* [swans]—as the swans look beautiful.

Having heard that sound from which the Terror of the Universe becometh terrified (*a*), and being anxious for seeing (their) cherisher (*b*), all the subjects went out to meet (Him) (*c*). 3.

- (*a*) *Jagadbhayabhayaṇam* [from.....terrified]—See *Śrīdhara*, 1.
 (*b*) *Bhartṛi-darṣana-lālasāḥ* [...anxious...cherisher]—See *Śrīdhara*, 3.
 (*c*) *Pratyud-yayuh* [went out to meet]— " " 2.

[ŚRĪDHARA'S GLOSS—V. 3.]

1. *Jagadbhayabhayaṇam* [fromterrified]—fearful to that which produces fear to (mon of) the universe.
 2. *Pratyudyayuh* [went out to meet]—advanced to meet (Kṛishṇa).
 3. *Bhartṛi-darṣana-lālasāḥ* [.....anxious.....cherisher]—those who are anxious for seeing the cherisher (Kṛishṇa).

(Then) being respectful, (they), like lamps (offered in honour of the) Sol (*a*), brought near (Him, the various) presents (*b*), (after their) face being gladdened with love, (they) like children (addressing their) father (*c*), with words stammering with joy, addressed, (the Being) whose wishes are always fulfilled by self-satisfaction (*d*) (with His own nature, who is) self-complaisant (*e*), friend of all (*f*) and protector (*g*). 4—5.

- (*a*) *Raveḥ āpam iva* [like...Sol]—See *Śrīdhara*, 2; and *Āra* 2. (v. 4).
 (*b*) *Upaṇṭavālayaḥ* [brought...presents]—See *Śrīdhara*, 1. (vv. 4 and 5).
 (*c*) *Arbhakāḥ pīṭaram iva* [like children.....father]—See *Āra*, 2. (v. 5).
 (*d*) *Nijalābhena* [by...satisfaction...]—See *Śrīdhara*, 6. (vv. 4 and 5).
 (*e*) *Ātmārāmaḥ* [self-complaisant]— " " 5. " "
 (*f*) *Sarva-suhṛidaḥ* [friend of all]—See *Āra* 3. (v. 5).

(g) *Avitāraṃ* [protector]—*See Śrīdhara*, 4 (vv. 4 and 5); and *Jīva*, 4. v. 5.).

[ŚRĪDHARA'S GLOSS—VV. 4 and 5.]

1. *Upaniṣavalayaḥ* [brought...presents]—those by whom the presents were offered to that Kṛṣṇa.

2. *Raveḥ dīpam iva* [like...Sol].—This is expressive of the fact that although Kṛṣṇa is not anxious for the presents from His subjects, yet they offered Him the same unasked.

3. The verses 4 and 5 should be construed together.

4. *Avitāraṃ* [protector].—Kṛṣṇa is the protector of mankind on account of friendship and not with a particular object of His own.

5. *Ātmārāmaṃ* [self-complaisant]—the reason being that He is self-complaisant.

6. *Nijalābhena* [by...satisfaction...]—the reason for becoming self-complaisant is that His desires are all satisfied on account of the great happiness which He enjoys out of His own nature.

[JĪVA GOŚVAMIN'S GLOSS—V. 4.]

1. *Tatra* [Him]—(Jīva Gośvāmin explains it) in Dvārakā.

2. *Raveḥ dīpam iva* [like...Sol]—inhabitants of which place consider trifling the presents in the shape of lamps offered to the sun.

[JĪVA GOŚVAMIN'S GLOSS.—V. 5.]

1. This verse states that the act of praising (His glories, &c.) is also capable of producing love (or devotion) in Him.

2. *Arbhakāḥ pitarāṃ iva* [like children.....father].—This is a simile.

3. *Sarva-suhṛīdam* [friend of all].—This is expressive of one of His special qualities in His love.

4. *Avitāraṃ* [protector]—this is expressive of the reason why He is friend of all. It will be observed that as father of His subjects, affection is generated in a sovereign for his people, similarly the subjects evince their love (loyalty) towards him; in short, the feelings of affection and love are reciprocal with the king and his subjects; similarly, when the Supreme Lord is likened to a *Kālpataṇu* (Purpose-tree), love for His devotees is produced in Him. It is but natural that those who pray for His love, should get it, therefore, it must be held that He whose nature is full of happiness is capable of feeling love for His votaries.

(O) Lord, we always bend down to (that) lotus-like feet of thine, which are adored by Virincha (a), sons of Virincha (b), Indra (c), and gods, and are the greatest refuge (d) to those who are desirous of the greatest good (e) in this (world) (f), and (before) which (feet) (g) the great (Brahmā, &c.) (h) (and even) the powerful Fate (i) do not become powerful (j). 6.

- (a) *Virincha* [विरिञ्च]—See *Śrīdhara*, 2; and pp. 82-83.
 (b) *Vairincha* [son of Virincha]—See *Śrīdhara*, 3.
 (c) *Indra* [Indra]—See pp. 322 and 323.
 (d) *Parāyaṇam* [the greatest refuge]—See *Śrīdhara*, 6.
 (e) *Param kṣhemam ichchhatām* [.....desirous.....good]—See *Śrīdhara*, 5.
 (f) *Iha* [in this.....]— " " 4.
 (g) *Yatra* [.....which.....]—lotus-like feet of Kṛishṇa.
 (h) *Para* [the great.....]—See *Śrīdhara*, 7.
 (i) *Prabhu...Kālāḥ* [...powerful Fate]—See *Śrīdhara*, 8.
 (j) *Nā drakṣvaret* [do.....powerful]— " " 9.

[ŚRĪDHARA'S GLOSS—V. 6.]

1. This verse states what the subjects of Kṛishṇa said regarding Him.
2. *Virincha* [विरिञ्च].—*Brahmā*.
3. *Vairincha* [son of Virincha].—*Sanaka*, &c.
4. *Iha* [in this.....]—on this earth.
5. *Param-kṣhemam-ichchhatām* [...desirous...good]—desirous of (whose) greatest benefit.
6. *Parāyaṇam* [the greatest refuge]—the greatest of shelters.
7. *Para* [the great...].—*Brahmā*, &c.
8. *Prabhu.....Kālāḥ* [powerful Fate]—(even) the powerful Fate (the adjective *Prabhu* qualifies *Kālā*).
9. *Nā-prakṣvaret* [do.....powerful]—do not evince their prowess (superiority).

(O) the Creator of the Universe, thou art the means of our existence (a); thou alone art our mother, rather the friend, the ruler, the father, and the best (true) preceptor; and thou art the great God, by whose return (b), we have attained our object (of life) (c). 7.

(a) *Bhava* [the means.....existence]—(thou art) the cause of (our) existence. (*Śrīdhara*).

(b) *Anuvṛtṭya* [return]—act of going into (coming to Dvārakā) (*Ibid*).

(c) *Kṛitinaḥ* [attained...object...]—gained (our) purpose (of life).

Ah! we have been possessed of a protector (a) in thee, because (b) (we are) seeing thy form in all (its parts) (c), endued with (beauty and adorned with) face (full of) affectionate look (d) with loving smile (e); and (which form) can be seen only from afar with difficulty (f) even by the Heavenly (Beings) (g). 8.

- (a) *Sanāthāh* [possessed of a protector]—See *Ṛṭdhara*, 2.
 (b) *Yat* [because]— " " 3.
 (c) *Sarva-saubhagaṃ* [all.....]— " " 8.
 (d) *Snigdha-nīṛikṣaṇānaṃ* [face...look]— " " 7.
 (e) *Prema-smīta* [loving smile]— " " 6.
 (f) *Dūra-darśanaṃ* [can.....afar...]— " " 5.
 (g) *Traipishtapānām* [by.....Beings]—relating to *tri-piṣṭ-tapa* which signifies the residence of the gods ; Indra's Heaven ; Paradise ; the word in the text means those who live in the Paradise, it refers to gods. See *Ṛṭdhara*, 4.

[CHIDHARA'S GLOSS—V. 8.]

1. This verse states that the people of Dvārakā have gained their object.
2. *Sanāthāh* [possessed of a protector]—(we) have been blessed with a lord.
3. *Yat* [because]—the reason being (that we are seeing thy form).
4. *Traipishtapānām* [by.....Beings]—gods.
5. *Dūra-darśanaṃ* [can.....afar...]—whose eye-sight is away from Him, that is to say, Kṛṣṇa can be attained with difficulty even by the gods.
6. *Prema-smīta* [loving smile]—full of smile on account of love.
7. *Snigdha-nīṛikṣaṇānaṃ* [face...look]—face in which appears a charming look.
8. *Sarva-saubhagaṃ* [all.....]—there is beauty in the different parts of His form.

(O) Lotus-eyed (Lord), with a view to see (thy) friends, when (a) thou goest (b) to (the city) of the Kurus (c) or even to the city of Madhus (d), then (e), (O) Imperishable, we, who are thine (f), feel a moment (g) (of separation) like (a long period of) ten-millions of years (h). (Our condition without thee also becometh like) the eyes (blindfolded) without (the light of) the sun (i). 2.

- (a) *Yat* [when]—See *Ṛṭdhara*, 2.
 (b) *Apasādra* [goest]—See *Ṛṭdhara*, 3.
 (c) *Kurūn* [...of the Kurus]— " " 4.
 (d) *Madhūn* [...the Madhus]— " " 5 ; and *Īva*, 4.
 (e) *Tatra* [then]— " " 6.
 (f) *Tvaṃ* [thine]— " " 8.
 (g) *Kṣaṇaḥ* [a moment]—See *Īva*, 1.
 (h) *Avda-koti-pratimaḥ* [like ten...years]—See *Īva*, 2.
 (i) *Rasim-rina-akṣhaṇ-iva* [.....the eyes.....without...the sun]—See *Ṛṭdhara*, 7 ; and *Īva*, 3.

[ŚRĪDHARA'S GLOSS—V. 8.]

1. This verse states that how (Kṛishṇa's subjects) addressed Him like the moaning children. In some editions the words—*No Bhāvan* (न भवन्) occur which imply leaving us in slight.

2. *Yatā* [when]—at the time in which.

3. *Apasādra* [goest]—thou leavest.

4. *Kurān* [...of the Kurus]—Hastinapura.

5. *Madhān* [.....the Madhus]—the city of Mathurā.

6. *Tatra* [then]—at that time.

7. *Raviṃ-vind-akṣaṇā-iva* [...the eyes...without...the sun]—As the eyes cannot see anything without the light of the sun, our condition becomes so without thee (Kṛishṇa).

8. *Tava* [thine]—(we) who have connection with thee.

[JĪVA GOŚVAMIN'S GLOSS—V. 8.]

1. *Kṣaṇaḥ* [a moment]—even a moment (very short time).

2. *Aṇḍa-koti-pratimaḥ* [like ten...years]—appears like ten-millions of years.

3. *Raviṃ-vind-akṣaṇā-iva* [...the eyes...without...the sun]—the condition of Kṛishṇa's subjects, (the people of Dvārakā) also become similar to that of the eyes in the absence of (the light of) the sun.

4. *Madhān* [.....the Madhus]—by explaining this word as referred to Mathurā, it was Śrīdhara's intention to point out that all people of Vraja were manifestly Kṛishṇa's friends.

(O) Lord, when thou art abroad for a long time, how are we to live not seeing thy heart-stealing face adorned with charming smile, and (which said face) absorbeth (removeth) all the miseries of this universe by its graceful look. ¹⁰

Having heard these and other (*a*) words uttered (*b*) by the subjects, and spreading out grace by (His) affectionate look (*c*), the Kind to the Worshipers (Kṛishṇa) entered the city, ¹¹.

(Which was) guarded by (*d*) the Madhus (*e*), Bhojas, (*f*), Daśarhas (*g*), Arhas (*h*), Kukuras (*i*), Andhakas (*j*) and Vṛishṇis (*k*) who are of equal prowess with Him (*l*), like Bhogavatī (*m*) guarded by the serpent-demons; ¹².

Adorned with (*n*) lotus-pools (*o*) surrounded (*p*) by orchards (*q*), flower-gardens (*r*), pleasure-gardens (*s*) consisting of holy trees and creeper-pavilions (*t*), (full of the floral and other) riches of all kinds (produced in) every season (*u*); ¹³.

Triumphal arches (or gate-ways) erected for pleasure (on solemn occasions), at the town-gates, house-doors and public thoroughfares; the rays of the sun have been obstructed in the interior (of which city) by the tops of banners and flags painted (with emblems of Garuḍa and signals of victory, &c.). 14

(In which city, there are) well-swept (*v*) great roads (*w*) carriage (or cart) roads (*x*) markets (*y*) court-yards (*z*); (which city is) saturated with scented waters; spread over with (*aa*) fruits, flowers, sun-dried rice and blades (of corn); and 15

Doors of houses (of which city) were decorated with jars full (of water), thick sour milk, sun-dried rice, fruits, sugar-canes, religious offerings, frankincense and lamps. 16

(a) *Iti cha* [these and other]—See *Śrīdhara*, 1. (v. 11.)

(b) *Udīrītā* [uttered]— " " 2. (v. 11.)

(c) *Dṛiṣṭyā* [by...look]— " " 3. (v. 11.)

(d) *Guptam* [guarded by]— " " 3. (v. 12.)

(e) *Madhus* [युध्]—the race of Madhu; the Yādavas, or Māthura.

(f) *Bhojas* [भोज]—these comprise the inhabitants of the country near the Vindhya range; a branch of the Yādavas.

(g) *Daśarhas* [दशरह]—name of a Yādava prince's son of Nīrvṛti and grandson of Vṛishbī; (here) it refers to the race of Daśarha.

(h) *Arhas* [अरह]—a name of Indra; here it implies a tribe of the Yādava race.

(i) *Kakura* [ककुर]—these comprise persons of a branch of the Yādava race—Yādavas; a prince, son of Andhaka.

(j) *Andhakas* [अन्धक]—Different accounts are given in various authorities. In the *Harivamśa*, this person has been described as (1) a demon, a son of Kaśyapa and Diti. He had a thousand arms and heads, two thousand eyes and feet. He received his name Andhaka, because he used to walk like a blind man, although he could see very well. Śiva slew him, while the latter attempted to take away the *Pārijāta* tree from Indra's heaven. (2) He is also described as a grandson of Kṛoṣṭri, and son of *Yudhajīta*. He and his brother Vṛishbī are the ancestors of the family of Andhaka-Vṛishbī. (3) There was another person of the same name, who is described to be the son of Svaphalka by Gāndinī, and grandson of Vṛishbī, brother of the first described Andhaka. (4) Again, he is described as the son of Śatvata, belonging to the same family, by Kausalyā. (5) Another account says that he was the son of Bhīma and father of Revata of the Vṛishbī family. Here, it means the race of Andhakas.

(k) *Vṛishṇi* [वृष]—men of the Vṛishṇi race. Vṛishṇi has been differently described :—a Yādava chief ; the eldest son of Madhu ; (2) another Yādava chief, the son of Kunti or Kumbhī ; (3) a son of Sātvata, a king of Mṛittikāvatī ; (4) son of Bhojamāna.

(l) *Ātmalya-valai* [who.....Him]—See *Ārīdhara*, 2. (v. 12.).

(m) *Bhogavatī* [भोगवती]—the capital of Vāsuki, the king of serpents in Rasātala, one of the seven regions of *Pātala*.

(n) *Ārīh* [adorned with]—See *Ārīdhara*, 5. (v. 13.).

(o) *Padmākara* [lotus-pool]— „ 4. (v. 13.).

(p) *Vṛita* [surrounded]— „ 3. (v. 13.).

(q) *Udyāna* [orchards]—garden the chief produce of which is fruit.

(r) *Upavana* [flower-garden]—garden the chief produce of which is flower.

(s) *Arāma* [pleasure-garden]—park ; bower.

(t) *Punya-vṛikṣa-latāgramaiḥ* [.....holy trees and creeper-pavilions]—See *Ārīdhara*, 2. (v. 13.).

(u) *Sarvarttu-sarva-vibhava* [...riches of...every]—See *Ārīdhara*, 1. (v. 13.).

(v) *Sammārjita* [well-swept]— „ „ 1. (vv. 15 and 16).

(w) *Mahāmārga* [great roads]— „ „ 2. (vv. 15 and 16).

(x) *Rathya* [carriage...roads]— „ „ 3. (vv. 15 and 16).

(y) *Āpanaka* [markets]— „ „ 4. (vv. 15 and 16).

(z) *Chātvarāṇa* [court-yards]—this may also be rendered as the place where four roads meet.

(aa) *Uptāṃ* [spread...with]—See *Ārīdhara*, 6. (vv. 15 and 16).

[ĀRĪDHARA'S GLOSS—V. 11.]

1. *Iti cha* [these and other]—these as well as others.

2. *Udīrita* [uttered]—(hearing the words) spoken.

3. *Dṛishṭya* [by.....look]—seeing with pleasure on account of grace (He entered the city of Dvārakā.)

[ĀRĪDHARA'S GLOSS—V. 12.]

1. Verses 12 to 16 contain the praise of Dvārakā.

2. *Ātmalya valai* [who...Him]—who was as powerful as He (Kṛishṇa was.

3. *Uptāṃ* [guarded by]—protected by the Madhus, Bhojas, &c.

[ĀRĪDHARA'S GLOSS.—V. 13.]

1. *Sarvarttu-sarva-vibhava* [...riches...of every season]—whose wealth consisted of flowers, &c., of all seasons.

2. *Punya-vṛikṣa-latāgramaiḥ* [...holy trees and creeper-pavilions]—in which gardens, &c., those sacred trees and bowers could be seen,

3. *Vṛita* [surrounded]—the gardens, &c., which surround the

4. *Padmākara* [lotus-pool]—lakes ; ponds.

5. *Ārīh* [adorned with]—the city looked [beautiful abounding in the lakes,

[ĠRIDHARA'S GLOSS—V. 15 and 16.]

1. *Sammārita* [well-swept]—cleared off dust.
2. *Mahāmarga* [great road]—Royal road.
3. *Rathya* [carriage.....roads]—roads other than the Royal roads.
4. *Apāṇaka* [markets]—marts, places where goods, &c., are sold.
5. *Chaturāṇa* [court-yards]—quadrangular place in a house.
6. *Uptāṇa* [spread with]—full of fruits, &c.

Hearing that the dearest (*Kṛishṇa*) (*a*) was coming, the great-minded Vasudeva (*b*), Akrūra (*c*), Ugrasena (*d*) and Balarāma (*e*) whose prowess was marvelous ; 17.

Pradyumna (*f*), Chārudesṇa (*g*), Samva (*h*) the son of Jāmbavatī and (all) having refrained from (*i*) sleeping, sitting, and eating by reason of the extreme excitement of joy (*j*), 18.

And being full of respect, gladness, and in a hurry on account of (affection for *Kṛishṇa*), (*k*), leading the best of elephants before (them) (*l*), went towards Him on chariot, accompanied by Brahmanas, with auspicious (articles in their hands) (*m*), blowing conch and musical instruments with the recitation of the *Vedas* (*n*). 19—20.

(*a*) *Preṣṭhaṇa* [the dearest.....]—See *Ġridhara*, 2. (vv. 17 and 18).

(*b*) *Vasudeva* [वसुदेव]—father of *Kṛishṇa*. See p. 9.

(*c*) *Akrūra* [अक्रूर]—was the son of Ġaphalka and Gāndinī. It was he who took charge of the celebrated *Syamantaka* jewel from Satadhanvan when *Kṛishṇa* pursued him. It must be said that through the virtue of this gem, there was neither dearth nor pestilence. *Kṛishṇa* traced out the jewel in Akrūra's possession and directed him to retain it. It was this Akrūra who conveyed *Kṛishṇa* and Balarāma to Mathurā in their early life.

(*d*) *Ugrasena* [उग्रसेन]—the king of Mathurā, maternal grand-father of *Kṛishṇa*, and father of Kaṇṇa and Devakī. He was deposed by his son from the throne and kept in confinement. *Kṛishṇa* and Kaṇṇa had a severe contest, in which the latter was killed and Ugrasena was restored to the throne of Mathurā. On the departure of *Kṛishṇa* from this world, Ugrasena and his wives committed themselves to the flames.

(*e*) *Balarāma* [बलराम]—See p. 39 note (*a*).

(*f*) *Pradyumna* [प्रद्युम्न]—son of *Kṛishṇa* by Rukmiṇī. See p. 204.

(*g*) *Chārudesṇa* [चारुदेव]—one of the five sons of *Kṛishṇa* by Rukmiṇī.

(*h*) *Samva* [सव्य]—son of *Kṛishṇa* by Jāmbavatī.

- (i) *Uchchhāṣita* [.....refrained from]—See *Ġṛidhara*, 4. (vv. 17 and 18).
 (j) *Prakāśhavaṇṇa* [extreme...joy]— " " 3. (vv. 17 and 18).
 (k) *Pranayāgata-sādhvasā* [being in a hurry...affection,]—See *Ġṛidhara*, 4. (vv. 19 and 20).
 (l) *Varaṇḍram-puraskṛitya* [having...before...]— " " 1. (vv. 19 and 20).
 (m) *Sasumangalāṅk* [with...articles...]— " " 2. (vv. 19 and 20).
 (n) *Brahma-ghoṣheya* [with...*Vedas*]—See *Ġṛidhara*, 2. (vv. 19 and 20).

[ĠṚIDHARA'S GLOSS—VV. 17 and 18.]

1. This and three subsequent verses should be construed together.
2. *Prēkṣhām* [the dearest...]—Hearing that the dearest Kṛishṇa has come Vasudeva, &c., advanced towards Him.
3. *Prakāśhavaṇṇa* [extreme...joy]—overwhelmed with joy.
4. *Uchchhāṣita* [.....refrained from]—giving up sleeping, &c.

[ĠṚIDHARA'S GLOSS—VV. 19 and 20.]

1. *Varaṇḍram-puraskṛitya* [having.....before.....]—placing the elephants before themselves for the purpose of indicating [auspiciousness.
2. *Sasumangalāṅk* [with...articles...]—by those persons in whose hands were flowers, &c.
3. *Brahma-ghoṣheya* [with...*Vedas*]—reciting holy text (of the *Vedas*).
4. *Pranayāgata-sādhvasā* [being in a hurry...affection]—being in haste by reason of their love towards Kṛishṇa.

Desirous of seeing Him hundreds of the best of harlots (a) whose faces with cheeks shining with glittering earrings (b) also (advanced) in their conveyances, (to meet Him in the way). 21.

- (a) *Varamukhyā* [the best of harlots]—Royal courtesans. See *Ġṛidhara*, 2.
 (b) *Lasat-kuyāḍala-nirbhāta-kapola-vadana-ḡriyā* [whose...earrings]—See *Ġṛidhara*, 2.

[ĠṚIDHARA'S GLOSS—V. 21.]

1. This and the subsequent verses state that the dancing girls and actors went to see Kṛishṇa.
2. *Lasat-kuyāḍala-nirbhāta-kapola-vadana-ḡriyā* [whose.....earrings]—on whose face there was beauty by reason of the cheeks adorned with shining earrings.
3. *Vīramukhyā* [the best of harlots]—dancing girls ; public women.

Actors (a), dancers (b), singers (c), encomiasts (d), family bards (e), and also heralds (f), sang (g), the marvelous deeds of Him whose glory dispeleth the ignorance of mind. 22.

(a) *Nata* [Actors]—See *Grādhara*, 1.

(b) *Nartaka* [dancers]—„ „ 2.

(c) *Gandharvāḥ* [singers]—the meaning of this word in the text is the ordinary singers which have been adopted in rendering the verse ; but the word *Gandharva* has various other significations :—

[AS AN INDIVIDUAL IN EARLY PERIOD.]

1. In the earliest age, it was used in the singular number. It will appear from the passage of the *Rig-veda* that the word is scarcely mentioned in the plural number. It is sometimes called *Vigva-vasu*. The sky or the region of air and the heavenly waters are the places of abode of the *Gandharva*. It was through his intervention, the gods obtained the heavenly *Soma*, and he was the custodian of it. *Indra* took it by force from the *Gandharva* and reserved it for mankind.

[IN THE CHARACTER OF A PHYSICIAN]

2. The heavenly *Gandharva* is considered the best physician as he was the custodian of the *Soma* which was known to be one of the most efficacious of the medicines.

[HIS IDENTITY WITH SOMA.]

3. It should be noted that the *Soma* originally implied the moon, and not the beverage of such name ; hence it is supposed by some that the *Gandharva* is the genius or tutelary deity of the moon. The *Gandharva* and the *Soma* are sometimes identified.

[AS REGULATOR OF SUN'S COURSE.]

4. He is regarded as one of those beings who regulate the course of the sun's horses. He has knowledge of the heavenly secrets and divine truth and is considered the proclaimer of such truths.

[AS PARENT OF THE FIRST PAIR OF HUMAN BEING, &c.]

5. He is known to be the parent of the first pair of the human beings, *Vena* and *Yami*. He is invoked in marriage ceremonies by reason of his possessing a mystical power, and right over women. Heavenly *Gandharva* is supposed to be the origin of extatic state of mind and, possessed by evil spirits of human being. The *Jainas* regard him as an attendant of the seventeenth *Arhat* of the present *Avasarpinī*.

[THE GANDHARVAS AS A CLASS.]

6. There is hardly any dissimilarity in character between the individual *Gandharvas* described above and those considered as a class. Like the former, they live in the sky and have custody of *Soma* beverage of the gods. They are governed by *Varuna*, versed in medicine and regulator of the course of the asterisms. They follow after women. No sooner a girl is born, than she should be considered as belong to *Gandharva*, *Soma* and *Agni*. The heavenly *Apsaras* are their wives. They are invoked in gambling with dice. Like the man-eaters and goblins, they are the object of fear to the human race, and as a protection from

them, amulets are worn by men and women. They are considered as the preceptors of the sages in the *Satapatha-Brahmana*.

[IN EPIC POETRY.]

7. In epic poetry, however, the Gandharvas are the celestial musicians or singers of heaven. They constitute the orchestra at the banquets of the gods. The Gandharvas with their wives live in Indra's heaven.

[IN SYSTEMATIC MYTHOLOGY.]

8. In the later mythology they are classed as one of the higher creations (such as gods, manes, Gandharvas, &c.).

[ELEVEN CLASSES.]

9. Eleven classes of Gandharvas are mentioned in the *Taittirīya-Araṇyaka*. Chitra-ratha is their leader.

[AS CREATURES OF BRAHMA.]

10. They are also called the creatures of Prajāpati or Brahmā.

[IN THE JAINA SCRIPTURES.]

11. The Jains consider the Gandharvas as one of the eight classes of the Vyantaras.

(d) *Sāta* [encomiasts]—describers of the *Purāṇas*. See *Çrīdhara*, 3.

(e) *Māgadha* [family bards]—

" " 4.

(f) *Vandinaḥ* [heralds]—

" " 5.

(g) *Gāyanti* [sang]—

" " 7.

[ÇRĪDHARA'S GLOSS—V. 22.]

1. *Nata* [Actors]—persons skilled in acting on the stage with taste (sentiment, feeling, emotion, pathos, affection, passion, and disposition).

2. *Nartaka* [dancers]—persons who can dance with playing on instruments,

3. *Sāta* [encomiasts]—teachers of the *Purāṇas*.

4. *Māgadha* [family bards]—those who praise the lineage of great men.

5. *Vandinaḥ* [heralds].—The encomiasts, family bards and heralds deal with the same thing of praising the great men ; but the last epithet is applied only to those who are learned amongst them. *

6. *Cha* [also]—the particle *cha* (च) after the word *adbhūtaṇi* (अद्भुतानि) should be construed with *Vandinaḥ cha* (and heralds).

7. *Gāyanti* [sang]—they all chanted the praise of Kṛishṇa.

Approaching near (them), the Supreme Lord suitably (α) paid honour in that place, to the friends, the followers and all citizens. 23.

(α) *Yatha-vidhi* [suitably]—(Kṛishṇa) met and conversed with all respectively as was necessary, that is to say, he received all His townsmen with due honour. (*Çrīdhara*).

* श्लाघाः पीठपिकाः प्रीतिर्योग्यता वंदनसंज्ञकाः । वन्दितकामवचनाः प्रकाशवचनसंज्ञकाः ।

Bowing (*a*), saluting (by words) (*b*), embracing, touching by the hand, looking with smile, (conferring) desired boons (*c*), and consoling (*d*) (respectively), the Mighty (Lord) paid honour to all, even to the dog-cooking (men) (*e*). ²⁴

- (*a*) *Praha* [Bowing]—See *Śrīdhara*, 1.
 (*b*) *Abhivādana* [saluting...]—See *Śrīdhara*, 2.
 (*c*) *Varaṁ* [boons]— " " 5.
 (*d*) *Ārānya* [consoling]—See *Śrīdhara*, 3.
 (*e*) *Ācāpākabhyaḥ* [...to the dog-cooking...]—See *Śrīdhara*, 4.

The word *Ācāpaka* means *Chandāla*, a man of a degraded and out-caste tribe, men of which tribe, are said to have descended from a *Ugra* woman by a man of the warrior class. They must live in the out-skirts of the town, out of the place, where other classes of Hindus live. No social or other intercourse is permissible to them. They eat food in broken vessels, wear clothes of the dead. Asses and dogs are the only property, they are permitted to possess. They act as public executioners and carry the remains of those who die without leaving behind any relations to perform their funerals.

[ŚRĪDHARA'S GLOSS—V. 24.]

1. *Praha* [Bowing]—bending the head down.
2. *Abhivādana* [saluting...]—saluting orally.
3. *Ārānya* [consoling]—encouraging.
4. *Ācāpākabhyaḥ* [...to the dog-cooking...]—down to *Chandālas*.
5. *Varaṁ* [boons]—by giving desired objects.

Even (He) Himself being favoured with the benedictions of the aged (*a*), the venerables (*b*), the Brahmanas, and the heralds, together with their consorts, and others, entered the city. ²⁵

(*a*) *Sthavirāḥ* [...the aged]—the *Sthaviras* are the aged persons after seventy in men and fifty in women, and ending at ninety, after which period the persons are called the *Parahṛaya*.

(*b*) *Gaurāḥ* [the venerables]—Any venerable or respectable persons such as a father, mother, or any relative other than one's self; a spiritual parent or a preceptor.

(*O*) Brahmanas, being (enraptured) with great joy at His sight (*a*), the women of good family of Dvārakā, ascended on the (tops of their) houses, on Kṛishṇa's arrival at the king's highway; ²⁶.

The reason being (*b*) that the eyes (*c*) of those who had abode at Dvārakā were verily not satisfied (*d*), although they were the daily observers (*e*) of the Imperishable (*f*) whose body is the home of beauty (*g*), (and)²⁷.

Whose bosom (*h*) is the abode of the Goddess of Prosperity (*i*); (whose) face is the drinking vessel for the eyes (of all beings for the purpose of drinking beauty likened to ambrosia) (*j*); (whose) arms (are the refuge) of the guardians of the quarters (of the world) (*k*); and whose lotus-like feet are the (resting place) of those who sing about the real truth. (*l*). ²⁸

(*a*) *Tadākṣhaṇa-mahotsavaḥ* [being...sight]—those who felt joy on account of seeing Kṛishṇa (*Çṛidhara*).

(*b*) *Yat* [The reason being]—See *Çṛidhara*, 1. (v. 27).

(*c*) *Dṛiṣṭvā* [eyes]— " " 2. "

(*d*) *Na eva tripyanti* [were.....not satisfied]—See *Çṛidhara*, 5. (v. 27).

(*e*) *Nityam Nīrākṣhamāṇānām* [daily observers]—See *Çṛidhara*, 3. (v. 27).

(*f*) *Achyutam* [of the Imperishable]—See *Çṛidhara*, 4. (v. 27).

(*g*) *Çṛiyāḥ dhāmāṅgam* [whose...beauty]—See *Çṛidhara*, 6. (v. 27).

(*h*) *Urah* [bosom]— " " 2. (v. 28).

(*i*) *Çṛiyāḥ Nivāsah* [the...Prosperity]— " " 3 ; and *Jīva*, 1 and 5. (v. 28).

(*j*) *Dṛiṣṭvā* [eyes...ambrosia]—See *Çṛidhara*, 4 ; and *Jīva*, 2. (v. 28).

(*k*) *Vahavaḥ loṇupālānām* [...arms.....quarters]—See *Çṛidhara*, 5 ; and *Jīva*, 3. (v. 28). The word *Lok pāla* (लोकापाल) has different significations:—a world-protector, guardians of the world, regent of a quarter of the world, any presiding deity. It also implies the deities appointed by Brahmā at the creation of the world to act as guardians of different orders of beings. The *Lokapālas* are generally identified with the deities presiding over the four cardinal and four intermediate points of the compass. A list of such deities is given in *Manu* c. V. 96. See p. 299 note *Śapala*.

(*l*) *Sāringyām* [of those.....truth]—See *Çṛidhara*, 6 ; and *Jīva*, 4. (v. 28).

[ÇṚIDHARA'S GLOSS—V. 27.]

1. *Yat* [The reason being]—the reason for which is that.

2. *Dṛiṣṭvā* [eyes]—the organs of sight.

3. *Nityam Nīrākṣhamāṇānām* [daily observers]—those who used to see Him every day.

4. *Achyutam* [of the Imperishable]—of Kṛishṇa.

5. *Na eva tṛiṣṭyanti* [were...not satisfied]—therefore (the women) ascended on the house-tops to see Kṛishṇa.

6. *Ḡṛiyāś dādamāṅgam* [whose... beauty]—His body was the abode of beauty.

[ŚRIDHARA'S GLOSS—V. 28.]

1. This verse states in detail Kṛishṇa's beauty.

2. *Urah* [bosom]—the breast.

3. *Ḡṛiyāś nīdāsā* [the...Prosperity]—place of residence of Lakṣmī.

4. *Drīḡam* [eyes...ambrosia]—whose face was the drinking cup of nectar of beauty (Kṛishṇa's face was the object of pleasant sight to all beings).

5. *Vahavaḥ lokapālāṇaḥ* [...arms...quarters...]—(whose) arms are the place of residence of the regents of the quarters.

6. *Sāraṅgāṇaḥ* [of those...truth]—those who chant or praise the best thing in the world (god), (that is so say) the votaries.

7. This verse should be construed with the verse 27.

[JIVA GOŚVAMIN'S GLOSS—V. 28.]

1. *Ḡṛiyāś* [Goddess of Prosperity]—darlings'.

2. *Drīḡam* [eyes.....ambrosia]—the eyes of all His dearer ones.

3. *Lokapālāṇaḥ* [...arms...quarters]—persons who are fit to be protected.

4. *Sāraṅgāṇaḥ* [of those.....truth]—of all the votaries.

5. *Nīdāsā* [abode]—refuge.

As the cloud [shineth with (the rays) of] the sun (*a*), (the light of) the moon (together with stars) (*b*), (the hue of the) rainbow (*c*), and (the flash of the) lightning (*d*), (so) shined, in the way, (Kṛishṇa) adorned (*e*) with a white (*f*) sun-protector (*g*), (two) fans (*h*), and showered on all sides by the shower of flowers, and (decked with) garland of forest -(flowers), and (clothed in) yellow raiment. 29.

(*a*) *Arkah* [sun]—See *Ḡṛidhara*, 8.

(*b*) *Uḡṇapah* [the moon.....]—See *Ḡṛidhara*, 5.

(*c*) *Chāpa* [rainbow]— " " 6.

(*d*) *Vaidyutaiḥ* [.....lightning]— " " 7.

(*e*) *Upaśkritaḥ* [adorned]— " " 4.

(*f*) *Sita* [white]— " " 1.

(*g*) *Ātapatra* [the sun-protector]—See *Ḡṛidhara*, 2.

(*h*) *Vyajanaiḥ* [.....fans]— " " 3.

[ŚRIDHARA'S GLOSS—V. 29.]

1. *Sita* [white]—of white colour.

2. *Ātapatra* [the sun-protector]—umbrella.

3. *Vyajanaiḥ* [.....fans]—(by) chowri, &c.

4. *Upaskṛitāḥ* [adorned]—decked with.

5. *Uḍupāḥ* [the moon.....]—moon with the stars. The simile of moon applies to the circuitous moving of the fans (*choweri*) and that of stars to the shower of flowers.

6. *Chāpa* [rainbow].—Indra's bow (figuratively). The simile of rainbow refers to the garland of flowers.

7. *Vaidyutāḥ* [.....lightning]—flash of lightning. The simile of lightning flash applies to the yellow raiment.

8. *Arkaḥ* [sun].—This is simile to the umbrella.

9. (The substance of the verse may be thus summarized :).—With a white umbrella on His head, fans on both sides, showers of flowers spread around, yellow garments on His person, forest flower garland about the neck, Kṛishṇa appeared in the way like a piece of cloud, the rays of the sun being on it, moons on its both sides, stars scattered around, two rainbows met together in the middle, and a permanent lightning therein.

Then, being just embraced by (His) own mothers, (Kṛishṇa who had) entered the houses of (His) parents, and by (bending down His) head greeted seven (mothers) of which Devakī was the foremost (*a*). 30.

(*a*) *Sapta* [seven...]—seven mothers, including Kṛishṇa's natural mother Devakī, were saluted. This is so stated in this verse with a view to indicate particular honour to mother and step-mothers. It must be remembered, however, that Vasudeva, the father of Kṛishṇa, had seventeen other wives, besides Devakī, and as they were all equal to natural mother in every respect, hence they were, all saluted (*Cṛtuhara*, v. 30.)

Placing the son on (their) lap (*a*) those mothers, from whose breasts was trickling down milk (on account of) affection, and whose minds were infatuated with joy, sprinkled waters generated in their eyes (*b*). 31.

(*a*) *Anāṁ* [lap]—a hook ; a curve or bend ; hence (here) the curve in the human, especially the female, figure above the hip, where infants (sitting astride) are carried by Hindu mothers or nurses. It is generally equivalent to the English breast or lap.

(*b*) *Netrajalajalāḥ śishichuḥ* [sprinkled.....eyes]—shed tears.

Then, (Kṛishṇa) entered (His) own mansion, unsurpassed (by all others), and having all desired objects (therein); in which (there are) sixteen thousand and also (one hundred and eight other) (*a*) buildings for (His) wives. 32.

(a) *Sahasraṇi cha* [...thousand and also...]-the particle *cha* (च) implies that one hundred and eight more should be added to the number of wives (namely, sixteen thousand) mentioned in this verse (*Āridhura*).

Observing from a distance (*a*) that the husband had returned home after a sojourn from distant places (*b*), the wives in whose minds great joy was fully generated (*c*), with bashful eyes and faces (*d*) immediately rose up with (their) vows (although observing the same at the time) (*e*), from (their) seat (by bodily action) and mind (to their own real nature as Kṛishṇa's wife) (*f*). 33.

(a) *Ārāt* [from a distance]—See *Āridhura*, 2.

(b) *Proshya* [sojourn.....places]—See *Āridhura*, 1.

(c) *Sanjāta-manomahotsavāḥ* [in...generated]—See *Āridhura*, 3.

(d) *Vṛṣṭita-lochanānanāḥ* [with...faces]—See *Āridhura*, 5.

(e) *Vratāḥ sākam* [with...vows...]— " " 6.

(f) *Āsanāḥayāt* [from...seat...mind]— " " 4.

[*ĀRIDHURA'S GLOSS*—V. 33.]

1. *Proshya* [sojourn.....places]—after living in a foreign country.

2. *Ārāt* [from a distance]—from afar.

3. *Sanjāta-manomahotsavāḥ* [in.....generated]—in whose mind great happiness was produced.

4. *Āsanāḥayāt* [from.....seat.....and mind.....]—(got up) from their seats by the action of body and also from their mind, that is to say, they were so very anxious to embrace their returned Lord that they could not bear the least delay, and mentally and physically tried to have a glimpse at Him.

5. *Vṛṣṭita-lochanānanāḥ* [with.....faces]—whose eyes and faces were bashful. Kṛishṇa's wives saw Him by side-glance only, hence their eyes were bashful ; similarly as they looked at Him with face downwards, therefore their faces were bashful.

6. *Vratāḥ sākam* [with.....vows.....]—while observing the vows of women (whose husbands had gone to a foreign country) or (transposing the words as) *Sākam vratāḥ* it means that the rules as regards the refraining from laughing playing, &c., also rose up with the ladies. Yājñavalkya's text as regards vow for women whose husbands have gone aboard is in point. *

(O) the best of the Bhṛigus, the wives of Kṛishṇa, having nature the end of which is difficult to be reached (*a*), embraced (*b*) that husband by (their) mind (*c*),

sight (*d*) and children (*e*). (Then) the waters (tears) in (their) eyes (*f*), though restrained, (by them) emitted (*g*) (slowly) on account of (their) distress of mind. (Do thou hear about the marvelous career of) those who are bashful (*h*). 34.

(a)	<i>Duranta-bhāvāḥ</i> [having.....reached]—	See <i>Ṣṛīdhara</i> , 5.
(b)	<i>Parirebhīre</i> [embraced]—	" " 2.
(c)	<i>Antarātmanā</i> [by.....mind]—	" " 1.
(d)	<i>Dṛiṣṭibhīḥ</i> [.....sight]—	" " 3.
(e)	<i>Ātmajaiḥ</i> [... ..children]—	" " 4.
(f)	<i>Netrayoh</i> [.....eyes]—	" " 6.
(g)	<i>Āravat</i> [emitted.....]—	" " 7.
(h)	<i>Vilajjastnām</i> [those.....bashful]—	" " 8.

[ṢṚIDHARA'S GLOSS—V. 34.]

1. *Antarātmanā* [by.....mind]—before seeing Kṛishṇa who was coming from a distance His wives by their mind.
2. *Parirebhīre* [embraced]—embraced (Kṛishṇa).
3. *Dṛiṣṭibhīḥ* [.....sight]—by the organ of the sense of seeing.
4. *Ātmajaiḥ* [.....children]—by the progeny. It seems that the wives of Kṛishṇa embraced Him as if through children.
5. *Duranta-bhāvāḥ* [having.....reached]—the reason being that the deposition of the wives of Kṛishṇa was very deep, that is to say, inscrutable.
6. *Netrayoh* [.....eyes]—in their both eyes.
7. *Āravat* [emitted.....]—flowed slowly, on account of their distress of mind, although the women tried to restrain the tears.
8. *Vilajjastnām* [those.....bashful]—Being bereft of patience they became bashful.

Although this (Kṛishṇa) (*a*) is on (their) side (*b*) and in privacy (*c*), yet both His feet appeared every moment (*d*) new (to them) (*e*). What woman can desist (*f*) from those feet which even the unsteady (*g*) Goddess of Prosperity, on no occasion, quiteth ! 35.

(a)	<i>Asau</i> [this...]—	See <i>Jīva</i> , 2.
(b)	<i>Pārāvagataḥ</i> [on...side]—	See <i>Ṣṛīdhara</i> , 2.
(c)	<i>Rahogataḥ</i> [in privacy]—	" " 2.
(d)	<i>Pade pade</i> [every moment]—	" " 3.
(e)	<i>Ānavam navam</i> [new]—	" " 4 ; and <i>Jīva</i> , 3.
(f)	<i>Kā virameta</i> [What woman...desist]—	See <i>Ṣṛīdhara</i> , 5 ; and <i>Jīva</i> , 4.
(g)	<i>Chalā</i> [the unsteady]—	" " 6 ; " " 5.

[ĆRIDHARA'S GLOSS—V. 35.]

1. *Pāraṇvagataḥ* [on...side]—near them.
2. *Rahoyataḥ* [in privacy]—moreover (he was) in solitude.
3. *Pade-pade* [every moment]—at all times.
4. *Navam-navam* [now]—appeared new without any doubt.
5. *Kā virameta* [What woman.....desist].—What woman can give up.
6. *Chalā* [the unsteady]—although of fickle nature.

[JIṬA GOŚVAMIN'S GLOSS.—V. 35.]

1. This verse states (by example of Lakṣmī) about the fitness of the women for loving Kṛishṇa after a separation for a long period.
2. *Asau* [this...].—This Kṛishṇa (is on the side of the chief consorts)
3. *Navam-navam* [now]—then nothing strange for these women to feel fresh pleasure from seeing Kṛishṇa's feet. Such feeling of pleasure in their mind is but natural as they love Kṛishṇa intimately.
4. *Kā virameta* [What woman.....desist].—What women are in a position to discontinue the enjoyment of feeling pleasure derived from seeing Kṛishṇa's feet (in fact, they never became satisfied in such enjoyments.)
5. *Chalā* [the unsteady]—although seem fickle in this world. This allusion of Goddess of Prosperity as fickle shows an example of what is termed the *Kaipūṭya-naya* (such as if youthful persons become over-powered with hunger what to say about the children.)

As the wind (*a*) (having caused to burn mutually the bamboos) by fire (*b*) (produced from the friction with one another, becometh calm, so) being (Himself) unarmed, (Kṛishṇa) similarly, after creating enmity, amongst them by killing the kings (whose) power was spread over (displayed) (*c*) by (immense) army (*d*) (and whose) birth is for the support of the earth (*e*) (or whose birth is considered as burden to the earth.). 36.

(*a*) *Āśāmanah* [the wind]—See Ćridhara, 4.(*b*) *Ānalam* [by fire]— " " 5.(*c*) *Purivṛtta-tejasām* [.....power.....by.....]—See Ćridhara, 3.(*d*) *Akṣauaukīṇibhūḥ* [by.....army]—See note (*b*) p. 287.

(*e*) *Kṣhīti-bhāra-janmanām* [.....birth is for the support of earth.....]—See Ćridhara, 2. This portion of the verse can be rendered in two ways, both of which interpretations have been adopted here.

[ĆRIDHARA'S GLOSS—V. 36.]

1. This and the next verses state briefly about the high character of Kṛishṇa already described.
2. *Kṣhīti-bhāra-janmanām* [.....birth is for the support of earth.....]—(so-vereign, born for maintaining the world.

3. *Parivṛtta-tejasāḥ* [.....power.....by.....]—whose powers were fully made or spread over by (the immense army).

4. *Qvāsanāḥ* [the wind]—air.

5. *Analāḥ* [by fire]—(As the air becomes pacified, after consuming the bamboo), by the fire, produced on account of the mutual friction of such bamboos caused by the wind.

[JĪVA GOŚVAMĪN'S GLOSS—V. 36.]

1. This and the subsequent verses state about Kṛiṣṇa's repose with the ladies of His palace, and show the sublime character of the domestic felicity.

Having descended on this world of mortals by (His) own Illusion (*a*), and being amongst the multitude of the jems of women (*b*), that very Supreme Lord rejoiced (Himself) like ordinary men (*c*) ; (and). 37.

(*a*) *Svāmāyayā* [.....own Illusion]—See *Çṛidhara*, 2.

(*b*) *Strī-raṭna-kāṭasthā* [being.....women]—See *Çṛidhara*, 1 ; and *Jīva*, 3.

(*c*) *Prākṛitāḥ yathā* [like ordinary men]—See *Jīva*, 4.

[ÇRĪDHARA'S GLOSS—V. 37.]

1. *Strī-raṭna-kāṭasthāḥ* [the multitude.....women]—having placed (Himself) amongst the best of women.

[JĪVA GOŚVAMĪN'S GLOSS—V. 37.]

1. This verse should be understood to the effect that having withdrawn Himself from works, Kṛiṣṇa enjoyed pleasure in His retirement.

2. *Svāmāyayā* [.....own Illusion]—by His kindness towards His own men, that is to say, for His love for making them happy, He descended on earth. This Illusion is the cause of His incarnation on earth.

3. *Strī-raṭna-kāṭasthāḥ* [being.....women]—Kṛiṣṇa enjoyed pleasure amongst women not for what is known as the amorous love but for His extreme love which equivalent to His illusion for doing good to mankind. The use of the word *Ratna* (gem) shows the fitness of the women for His love.

4. *Prākṛitāḥ yathā* [like ordinary men]—This is expressive of the extraordinary character of the Supreme Lord whose real intention of staying amongst women is quite different from that of ordinary men, although outwardly there is similarity of actions between Kṛiṣṇa and human being.

Whose (Kṛiṣṇa's) (*a*) mind (*b*) the best of those women (*c*) by (their) delusion (*d*) were not able to crush (affect); smitten by (*e*) the pure (*f*) and charming (*g*) smile, expressive (*h*) of (their) unrestrained nature (*i*) and bashful look (of which women), (*j*) even the fully enamoured (*k*) Adversary of the God of Love (*l*) had abandoned (*m*) his bow (*n*). 38.

- (a) *Yasya* [whose]—See *Ṛṣidhara*, 13.
 (b) *Indriyaṃ* [mind]—See *Ṛṣidhara*, 14.
 (c) *Pramādotamāḥ* [the best of women]—See *Jīva*, 3.
 (d) *Kuḥakāḥ* [delusion]—See *Ṛṣidhara*, 12.
 (e) *Nihataḥ* [smitten]— „ „ 7.
 (f) *Amala* [pure]— „ „ 4.
 (g) *Valgu* [charming]— „ „ 5.
 (h) *Piṇḍā* [expressive of]—See *Ṛṣidhara*, 3.
 (i) *Uddama-bhāva* [unrestrained nature]—See *Ṛṣidhara*, 2.
 (j) *Vṛṣṭāvaloka* [bashful look...]— „ „ 6.
 (k) *Saṃmukhya* [fully enamoured]— „ „ 9.
 (l) *Amādanah* [the Adversary...Love]—See *Ṛṣidhara*, 8; and *Jīva*, 2.
 Madana or Kāmadeva is the cupid, or god of love. He is said to be the son of Viṣṇu by Lakṣmī *alias* Māyā or Rukmiṇī. Another account states that he was produced as a beautiful maid from the heart of Brahmā, and was looked by the latter with lustful eye. Śiva became his adversary for the following incident. In order to influence Śiva with passion of love for Pārvatī, Śiva's wife, the Hindu cupid discharged an arrow at him. Being enraged, Śiva reduced Kāma to ashes or according to some account, to a mere mental essence, by a beam of fire darted from Śiva's central eye. Being pacified, Rudra, however, declared that Kāma should be born as Pradyumna, son of Kṛṣṇa by Rukmiṇī. The bow of this god is made of flower with string of bees, and his five arrows are each tipped with the blossom of a flower.
 (m) *Ajahāt* [abandoned]—See *Ṛṣidhara*, 11.
 (n) *Chapam* [bow].—Trident of Śiva, *Pināka*, three prolonged spears; the club or bow of Śiva. See *Ṛṣidhara*, 10.

[ṚṢIDHARA'S GLOSS—V. 38.]

1. It may be said that when Kṛṣṇa associates with women, He must be a secular person, and is it possible for his advent on earth as an incarnation of the Supreme Being? This and the next verses clear this point.
2. *Uddama-bhāva* [unrestrained nature]—deep or unlimited disposition.
3. *Piṇḍā* [expressive of]—indicative of.
4. *Amala* [pure]—stainless.
5. *Valgu* [charming]—pleasant.
6. *Vṛṣṭāvaloka* [bashful look...]—both by charming smile and bashful look.
7. *Nihataḥ* [smitten]—distressed by.
8. *Amādanah* [the Adversary.....Love]—Śiva; Rudra. See pp. 83—84.
9. *Saṃmukhya* [fully enamoured]—being completely enchanted.
10. *Chapam* [bow]—of Rudra, Śiva.
11. *Ajahāt* [abandoned]—quitted the bow in shame. This is expressive of the extreme alluring power of the women; or it may be interpreted that by the charming beauty of the Supreme Lord even enchanted Śiva. The women of Kṛṣṇa are also full of exquisite beauty, hence they are so described in this verse.
12. *Kuḥakāḥ* [delusion]—deceit; (by their external appearance).

13. *Yasya* [whose]—Kṛishṇa's.

14. *Indriyaṃ* [mind]—organ of sense.

[JĪVA GOŚVAMIN'S GLOSS—V. 38.]

1. This verse repeats what has been previously said about Kṛishṇa, as to His not being affected by the amorous love or any other secular affairs.

2. *Aśadunah* [the Adversary...Love]—Seeing Kṛishṇa's pure and beautiful smile and bashful look, expressive of His majestic power, Kāma, the god of love, who is subject to the laws of nature, considered that his power is quite ineffective and therefore becoming completely bewildered gave up his bow (which he as the Indian cupid uses against person affected with love). It is said that the 'brancher of brows is the bow, the side-glance is the javolin and the bees in the ear is the cord of the bow. This is the reason why the god of love gave up his arma.* This text is exactly applicable to the present subject. In short, Kāma did not apply His own weapon against Kṛishṇa.

3. *Pramādotamāḥ* [the best of women]—similarly, the women who enjoyed the happiness of special love for Kṛishṇa, were not able to affect Him in any way by their bewitching nature and alluring look.

Verily, the (a) (ordinary) man (b), by analogy to (his) ownself (c) considereth Him (d) (who appeareth) attached to (e), although (really) free from worldly feelings and passions (f) as the Manu-born (g) (full of) attachment to the secular matters (h), because (man) is unwise (i). 39.

(a) *Ayam* [the...]—See *Ḡṛīdhara*, 2.

(b) *Lokaḥ* [...man] „ „ 3.

(c) *Ātmaupamyena* [by analogy.....self.]—See *Ḡṛīdhara*, 4.

(d) *Tam* [Him] „ „ 1.

(e) *Vyāpṛiṣṭvānam* [attached to...]— „ „ 6.

(f) *Aśuktaṃ api* [although...passions]—detached from worldly passions and feelings.

(g) *Manujam* [Manu-born]—man ; all men have descended from Manu.

(h) *Sanginaṃ* [(full of)...matters.]—See *Ḡṛīdhara*, 5.

(i) *Abudhaḥ* [the unwise]— „ „ 7.

[ḠṚIDHARA'S GLOSS—V. 39.]

1. *Tam* [Him]—Kṛishṇa.

2. *Ayam* [tho.....]—this.....

* अयम् अमुरपाकवरक्षिणाणि वाचा युक्तः अदक्षपात्रिणि कश्चि ।

अस्मादि निर्जितजनानि किमपि तानीतिवत् ।

[JĪVA GOŚVAMIN'S GLOSS—V. 40.]

1. This verse states that the Supreme Lord is free from the qualities of Nature. He is never affected by them, although in almost all the incarnations of the Supreme Lord, traces of such qualities are to be found.

2. *Taddṛśya* [under its.....shelter]—under the care of Nature.

3. *Buddhiḥ* [mind]—the knowledge of the individual spirit. As the mind is affected by ; or as the mind of the devotees under the benign care of the Supreme Lord, is no way affected by, though it may come in contact with Nature.

As the minds (*a*) (think wrongly about) God (*b*), (so) the women incapable of weighing evidence (*c*) (regarding the greatness of their) supporter (*d*) consider (*e*) Him (on account of their) ignorance (*f*), as hen-pecked (*g*) and attached (*h*) (to them) in solitude (*i*). 41.

(*a*) *Matayaḥ* [minds]—See *Çrīdhara*, 9 ; and *Jīva*, 7.

(*b*) *Iṣvaraṃ* [God]— „ „ 8.

(*c*) *Apramāṇavidāḥ* [incapable...evidence]—See *Çrīdhara*, 7.

(*d*) *Bhartṛuḥ* [supporter]— „ „ 6 ; and *Jīva*, 3.

(*e*) *Menire* [consider]— „ „ 5.

(*f*) *Maudhṛdyat* [.....ignorance]—See *Jīva*, 2.

(*g*) *Straiṇaṃ* [hen-pecked]—See *Çrīdhara*, 2 ; and *Jīva*, 5.

(*h*) *Anuvrataṃ* [attached]— „ „ 4 ; and „ 6.

(*i*) *Rahāḥ* [in solitude]— „ „ 3.

[ÇRĪDHARA'S GLOSS—V. 41.]

1. The wives of Kṛishṇa were ignorant of divine truth.

2. *Straiṇaṃ* [hen-pecked]—under the control of the wives.

3. *Rahāḥ* [in solitude]—in a solitary place.

4. *Anuvrataṃ* [attached]—devoted.

5. *Menire* [consider]—think.

6. *Bhartṛuḥ* [.....supporter]—husband's.

7. *Apramāṇavidāḥ* [incapable.....evidence)]—not knowing His measure (greatness).

8. *Iṣvaraṃ* [God]—He who knows the field (body) ; (Individual Spirit).

9. *Matayaḥ* [minds]—Ego and other feelings like their own nature consider the individual Spirit to be attached to them ; or the women according to their own nature consider God as hen-pecked.

[JĪVA GOŚVAMIN'S GLOSS—V. 41.]

1. Is it possible that the women know about greatness of Kṛishṇa ?—(No) because, then, they would have withdrawn from secret love with so great a Being as Kṛishṇa.

2. *Maudhāt* [.....ignorance]—on account of the women being ena their love.

3. *Bharttuh* [.....supporter]—of husband.

4. *Apramāṇavidah* [incapable.....evidence]—(the women who as of knowledge regarding His greatness.

5. *Straiṇam* [hen-pecked]—under the control of the women.

6. *Anuvratam* [attached]—the women used to suppose that Kṛi in accordance with their will.

7. *Matayaḥ* [minds]—the desire for love of the said women. He to them as they desired, according to the degree of love entertained by text of *Bhagavat gītā* runs thus :—

I appear to them in the same light as I am sought for, by persons. ¹

* वे यथा मां प्रपद्यन्ते तां कृषेव भजाम्यहमित्यादिः स्त्रीकामयस्त्रेत्यादिषु प्रामाण्यादि

FINIS OF THE ELEVENTH CHAPTER, NAMED THE
KṚISHṆA'S ENTRANCE INTO DVĀRAKĀ,
IN THIS STORY OF NAIMIṢA, IN THE
FIRST BOOK, IN THE ĆRĪMAD-
BHĀGAVATA, THE GREAT
PURĀNA, AND THE VYĀSA'S
TREATISE OF THE
SELF-DENYING
DEVOTEES.

CHAPTER XII.

(THE BIRTH OF PARĪKSHIT.)

The foetus (*a*), said Çaunaka, (in the womb) of Uttarā (*b*) (nearly) destroyed by the weapon named the *Brahma-çira* (*c*) of great flame, hurled (*d*) by Açvat-thāmā, was brought into life again by the Supreme (Lord). ¹.

(*a*) *Garbhah* [The fetus]—the condition of Parikshit while he was in his mother's womb. (See p. 260. *Çrīdhara*, 1.).

(*b*) *Uttarā* [उत्तरा]—See p. 258. note (*c*).

(*c*) *Brahma çira* [ब्रह्मचिर]—It is the name of the mystical weapon called *Brahma-çira*.

(*d*) *Upasrihtena* [hurled]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 1.]

1. In verse 12, Chapter 7, Sūta promised to describe about Parikshit's birth, death, &c., by saying 'I shall, &c. (p. 331.). The events in connection with the restoration of the Pāṇḍava dynasty having been narrated by Sūta in the seventh and subsequent chapters, Çaunaka now asks questions regarding the main subject.

2. *Upasrihtena* [hurled]—flung.

In whatever manner did happen the birth, deeds and demise of him (Parikshit who was) very sensible and noble-minded ; and whatever state did he (*a*) attain (after his) death (*b*) ?—3.

All those, we are desirous of hearing. (Pray) describe (*c*), then, if thou art pleased to say (*d*), unto us reverentials (the career of him), whom Çuka had imparted knowledge regarding truth. ³.

(*a*) *Sah* [he]—See *Çrīdhara*, 2.

(*b*) *Pretya* [death]—See *Çrīdhara*, 3.

(c) *Vrahi* [...describe]—See *Çrīdhara*, 5.

(d) *Yadi gaditum manyase* [if thou.....say]—See *Çrīdhara*, 4.

[*ÇRĪDHARA'S GLOSS.—VV. 2 and 3.*]

1. The verses 2 and 3 should be construed together.

2. *Sah* [he].—*Parikshit*.

3. *Pretya* [death]—act of leaving (this) mortal frame.

4. *Yadi gaditum manyase* [if thou...say].—This is expressive of a prayer rather than a command. No imperative sense should be inferred.

5. *Vrahi* [.....describe].—narrate if thou art disposed to do so out of grace.

Sūta said: Being without any desire for all (every kind of) enjoyment by always serving the feet of Kṛishṇa, the king of justice (or righteousness) ruled the subjects like father, (inspiring) attachment (loyalty in them). 4

[*ÇRĪDHARA'S GLOSS.—V. 4.*]

1. This and the next two succeeding verses state that Yudhishthira who was free from worldly desires and ambition, was blessed with a grandson by the grace of Kṛishṇa. He ruled over his subjects with the care of an affectionate father.

(He had every thing at his command, namely), prosperity (benefits of) sacrifices (a), (attainment of) heavens (as the result of such sacrifices) (b), queen consort, brothers, earth, sovereignty over the island of Jambu (c) and fame reaching heaven (d). 5.

(a) *Kṛtavanah* [...sacrifices].—(performed) sacrifices. (*Çrīdhara*).

(b) *Lokāḥ* [...heavens...].—attainment of heavens which is the result of the performance of sacrifices. (*Çrīdhara*).

(c) *Jambu-dvīpa* [island of Jambu].—is the name of one of the seven continents or rather large islands surrounding the mount Meru. It is so named either from the *Jambu* (the rose apple, scientifically named *Eugenia Jambolana*) trees abounding in the place, or from an enormous *Jambu* tree on mount Meru visible like a standard to the whole continent, and implies the central division of the known world, including India. According to Buddhists' opinion, it comprises India only; and the Jains consider it as one of the five divisions of India.

(d) *Prithivīm* [heaven].—the space within the third sky, that is to say, the innermost or most sacred part of the sky. It means also the Paradise.

(O) Twice-born, did those objects of enjoyment (a), longed for by the gods (b), afford pleasure (c) to the king (whose) mind was (rested) in the Giver of Liberation (d) as (the objects) other (than food) (e) to the hungry (f)? (No.). 6.

- (a) *Te kāmāḥ* [those objects.....]—See *Ṣṛīdhara*, 2.
 (b) *Surasparhāḥ* [longed for by the gods]—See *Ṣṛīdhara*, 1.
 (c) *Kiṃ mudam adhijarhuh* [did...pleasure]— „ „ 3.
 (d) *Makunda-manasaḥ* [whose...Liberation]— „ „ 4.
 (e) *Itare yathā* [as.....other...]—See *Ṣṛīdhara*, 6.
 (f) *Kshudhitasya* [the hungry]— „ „ 6.

[ṢṚIDHARA'S GLOSS—V. 6.]

1. *Surasparhāḥ* [longed for by the gods]—desirable to gods.
2. *Te kāmāḥ* [those objects...]—the prosperity and other desirable objects.
3. *Kiṃ mudam adhijarhuh* [did.....pleasure]—whether such objects of enjoyment generate delight in the mind of the king?—No, the reason being,
4. *Makunda manasaḥ* [whose...Liberation]—whose mind was fixed upon Kṛishṇa alone.

5. *Kshudhitasya* [the hungry]—persons who are desirous of food.

6. *Itare yathā* [as...other...]—such as garlands, sandal and other scents, &c.

(O) son of Bhṛigu, being then burnt by the flame of the weapon (a), that (b) hero in the mother's womb, saw certain Being (c), 7.

Having the size of a thumb, pure, (decked with a) diadem (d) of shining (e) gold (f), (whose) appearance is handsome (g), (with) dark-blue complexion (h) and (both the) clothings like lightning (i), and (who is) Imperishable (j), 8.

(Who had) beautiful and long four arms, (whose) earrings are made of melted gold (k), eyes (red like) blood (l) (who had) a mace in (his) hand, (who) causing to turn round again and again, on all sides, the mace (which) is like meteor, Himself moved round (Parīkshit). 9.

(a) *Astra-teyasā* [by...weapon]—by the flame of the *Brahmāstra* hurled by Aṇvatthāmā.

- (b) *Sah* [that]—See *Ṣṛīdhara*, 2.
 (c) *Purusham* [Being]—Kṛishṇa.
 (d) *Maulinam* [diadem]—See *Ṣṛīdhara*, 5.
 (e) *Sphurat* [shinning]— „ „ 4.
 (f) *Purata* [gold]— „ „ 3.
 (g) *Aptoya-darśanam* [appearance is handsome]—See *Ṣṛīdhara*, 6.
 (h) *Cyāmanam* [dark-blue]— „ „ 8.
 (i) *Tadīdṛśasam* [.....clothings.....lightning]— „ „ 7.
 (j) *Achyutam* [Imperishable]— „ „ 9.
 (k) *Tapta-kāñchana kuṇḍalam* [earrings...gold]— „ „ 10.
 (l) *Kshatajākṣham* [eyes.....blood]— „ „ 11.

[ĆRIDHARA'S GLOSS—VV. 7 to 9.]

1. The verse, 7 commences to describe the proposed subject.
1. *Saḥ* [that].—Parikshit.
3. *Purata* [gold]—full of gold.
4. *Sphurat* [shining]—bright.
5. *Maulinam* [diadem]—ornament for the head, (whose diadem was full of shining gold).
6. *Apīya-darṣanam* [appearance is handsome]—very beautiful form.
7. *Taḍidvāsasam* [.....clothing..... lightning]—whose wearing apparels were like lightning.
8. *Āyāmam* [dark-blue]—by the use of this adjective and the word *Taḍidvāsasam*, it is indicated that the clothing of Kṛishṇa looked like lightning in the clouds.
9. *Achyutam* [Imperishable]—unchanging.
10. *Tupta-kāñchana-kuṇḍalam* [earrings.....gold]—(whose) earrings were made of red-hot gold.
11. *Kahatajākṣham* [eyes.....blood]—whose eyes appeared very red on account of His being too busy.

(Parikshit) reasoned about (*a*) (within himself) in this way—(it is) who this being may be (*b*), who, like the sun (destroying) the dews (*c*), having extinguished the flames of the weapon by (His) own mace, is present near me ! (*d*). 10.

- (*a*) *Paryaikṣhata* [reasoned about...]—See Ćridhara, 4 ; and Jīva, 3.
 (*b*) *Asau kaḥ* [.....who this being...]—, " 2.
 (*c*) *Gopatiḥ nīhāram iva* [like...dews]—, " 2 ; and " 1.
 (*d*) *Sannikarṣhe* [near...]—, " 3.

[ĆRIDHARA'S GLOSS—V. 10.]

1. *Astra-tejah vidhamantaṁ* [having...weapon]—who is the extinguisher of the flames of the weapon.
2. *Gopatiḥ nīhāram iva* [like.....dews]—as sun destroyeth the dews by its rays.
3. *Sannikarṣhe* [near.....]—the foetus in the womb had seen (Kṛishṇa) near it.
4. *Paryaikṣhata* [reasoned about...]—although Parikshit saw Kṛishṇa, yet he thought and discussed within himself by saying ' who this being may be ! '

[JĪVA GOŚVAMIN'S GLOSS—V. 10.]

1. *Gopatiḥ nīhāram iva* [like...dews]—like the sun who is the destroyer of dews.
2. *Asau kaḥ* [...who this being.....]—who is He ?
3. *Paryaikṣhata* [reasoned about...]—argued within himself in this way.

Having removed that (flame of the weapon), the glorious, and ominipresent (*a*) Hari of unfathomable soul (*b*) and (who is the) Protector of righteousness (*c*), vanished (*d*), from that very place (*e*) (from the presence of the) observing (child) (*f*) of ten months (in embryo) (*g*). 11.

- (*a*) *Vibhūh* [omnipresent]—See *Çrīdhara*, 7.
 (*b*) *Ameṃātma* [of unfathomable soul]—See *Çrīdhara*, 1.
 (*c*) *Dharma-gup* [Protector of Righteousness]—“ ” 2.
 (*d*) *Antardadhe* [vanished]—“ ” 6.
 (*e*) *Tatra eva* [from that very place]—“ ” 5.
 (*f*) *Mishatah* [observing.....]—“ ” 4.
 (*g*) *Daṣamāsyasya* [of ten months]—“ ” 3.

[ÇRĪDHARA'S GLOSS—V. 11.]

1. *Ameṃātma* [of unfathomable soul]—whose soul is immeasurable beyond the reach of contemplation.
2. *Dharma-gup* [Protector of righteousness]—who protects Religion.
3. *Daṣamāsyasya* [of ten months.....]—who was only ten months (in the womb).
4. *Mishatah* [observing...]—who sees or looks at.
5. *Tatra eva* [from that very place]—from the place where He was seen and not elsewhere.
6. *Antardadhe* [vanished]—departed from all on a sudden.
7. *Vibhūh* [omnipresent]—He went away from the very place where he was seen and not from any other place as He is omnipresent.

Then (in the auspicious moment) in which had arisen the favourable planets (*a*), and which was productive of all the qualities, as its ultimate result (*b*), the main-tainer of the Pāṇḍava (race) was (as if) born with the prowess like Pāṇḍu (himself was born) again. 12.

- (*a*) *Sānukulagrahodaye* [had.....planets]— See *Çrīdhara*, 2.
 (*b*) *Sarva-guṇodarke* [all the qualities...ultimate...]—“ ” 1.

[ÇRĪDHARA'S GLOSS—V. 12.]

1. *Sarva-guṇodarke* [all the qualities.....ultimate.....] indicative of the progressive increase of all the qualities.
2. *Sānukulagrahodaye* [had.....planets]—(the moment in which) arose the auspicious and at the same time favourable-planets.

Being of joyful mind, and getting an auspicious day (a) fixed by the Brahmanas of which Dhaumya, and Kṛipa were the first, the king caused to perform his (grand child's) birth ceremony (b). 13.

(a) *Mangalam* [auspicious day]—any day tending to a lucky issue. (Cṛidhara).

(b) *Jātakam* [birth ceremony]—a ceremony performed (after the birth of a child).

On the sacred moment of the birth of a progeny (descendant) (a) the king, acquainted with the proper person and moment of making gifts (b), presented to the Brahmanas gold, kine, earth (lands), villages, the best (c) of elephants and horses, and the rich victuals (d). 14.

(a) *Prajātrīthe* [On.....progeny.....]—See Cṛidhara, 4.

(b) *Tṛihavit* [acquainted...moment...]—, " 3.

(c) *Varṇa* [the best]—, " 1.

(d) *Svannam* [the rich victuals]—, " 2.

[CṚIDHARA'S GLOSS—V. 14.]

1. *Varṇa* [the best]—of the best kind.

2. *Svannam* [the rich victuals]—the best food.

3. *Tṛihavit* [acquainted...moment...]—who can nick the time for making a gift. 'Until the intestinal cord is cut, there is no impurity on account of the birth of a child, but impurity is held to be ordained after the intestinal cord is cut assunder'. * According to this text it should be inferred that prepared or sun-dried rice was distributed before that event.

4. *Prajātrīthe* [On...progeny...]—at the sacred time when the child (grand-child) was born. The text of *Smṛiti* says that gifts made at the time of a child's birth, and *Vyātipāta-yoga* is productive of 'eternal good' † (It is also stated that) 'the gods and *Pitṛis* (fathers) become present at the time when a child is born to a twiceborn, and this is said to be the holy day'. (Again it is said, when the child) comes in the house that (time) that house becomes as holy as the earth becomes holy on the hundred eclipses of the sun. ‡

The satisfied Brahmanas said to the king bent with humility (a) (O) the best of (the descendants of) Puru (b), this (pure as) white (c) line of the descendants of the Puru race was, 15.

* वाचस्पत्ययेनैव नारदं वाचस्पतीयमिति सूक्तम् । अत्रैव नारदं तवः पश्चात् सूक्तम् विधीयते ।

† पुत्रे जातिं पितृपाते हर्षं भवति वाचस्पत्येति सूक्तिः ।

‡ वाचस्पतिं हि नरैः तस्मात् सूर्यपञ्चम्याधिकम् ।

Approaching to (*d*) annihilation (*e*) by unavoidable accident (*f*), this (child) hath verily been given (to thee) (*g*) by the powerful (*h*) Viṣṇu, (out of) grace on thee (*i*); 16.

Therefore (*j*) (he) shall be called in this Universe by the name of the Viṣṇurāta (*k*). (There is) no doubt, (he) shall be the greatest (*l*), and most famous (of beings) and the greatest of the votaries (*m*). 17.

- (*a*) *Brāhmaṇāḥ...acchuḥ* [the...Brāhmaṇas...humility]—See *Śrīdhara*, 14.
 (*b*) *Pauravarāṣabha* [...the best...Puru]—Yudhiṣṭhira. " " 1.
 (*c*) *Śukle* [white]— " " 2.
 (*d*) *Upesyushi* [approaching to]— " " 5.
 (*e*) *Samsthāṇ* [annihilation]— " " 4.
 (*f*) *Apratighātena* [by.. accident]— " " 3.
 (*g*) *Rātāḥ* [given]— " " 9.
 (*h*) *Prabhaviṣṇuṇā* [powerful]— " " 8.
 (*i*) *Anugrahārthāya* [out of grace]— " " 7.
 (*j*) *Tasmāt* [therefore]— " " 10.
 (*k*) *Viṣṇurātaḥ-iti...bhaviṣyati* [shall...the Viṣṇurāta]— " " 11.
 (*l*) *Mahān* [the greatest]— " " 13.
 (*m*) *Mahābhāgavataḥ* [the greatest of the votaries]— " " 12.

[ŚRĪDHARA'S GLOSS—VV. 15 to 17.]

1. *Pauravarāṣabha* [...the best...Puru]—the most eminent of the descendants of Puru.

2. *Śukle* [white]—pure.

3. *Apratighātena* [by.....accident]—by the mishap which cannot be stopped.

4. *Samsthāṇ* [annihilation]—destruction.

5. *Upesyushi* [approaching to]—reached.

6. *Vaḥ* [on thee]—to you (all).

7. *Anugrahārthāya* [out of grace]—for kindness' sake.

8. *Prabhaviṣṇuṇā* [powerful]—full of powers.

9. *Rātāḥ* [given]—given (by Viṣṇu).

10. *Tasmāt* [therefore]—for that reason.

11. *Viṣṇu-rātaḥ-iti...bhaviṣyati* [shall...the Viṣṇurāta]—shall be known by the name of 'Viṣṇu given.'

12. *Mahābhāgavataḥ* [the greatest of the votaries]—be the greatest of the votaries of the Supreme Lord.

13. *Mahān* [the greatest]—and shall become very great by reason of his being endued with many good qualities.

14. *Brāhmaṇāḥ...acchuḥ* [the...Brāhmaṇas...humility]—The verses 15, 16 and 17 should be construed together.

The king said; (O) the best amongst the good, will this (child) be able (*a*) to follow (*b*) with fame (*c*) and the cry of 'good' (*d*), (the examples of) the great-souled Royal saints (*e*) of holy fame (born) in (our) family? 18.

(*a*) *Api srit* [will.....be able]—See *Çrīdhara*, 2.

(*b*) *Anuvartitā* [follow]— " " 5.

(*c*) *Paśasā* [.....fame]— " " 4.

(*d*) *Sādhuvādena* [.....cry of 'good']—See *Çrīdhara*, 3.

(*e*) *Rājaraṣan* [Royal saints]—virtuous kings of the Puru family.

[*ÇRĪDHARA'S GLOSS—V. 18.*]

1. Hearing from the Brāhmaṇas, that Parīkṣhit will be the greatest of the devotees, the king Yudhisthira being pleased asked whether the child will follow the examples of the Puru family.

2. *Api srit* [will.....be able]—This is expressive of question.

3. *Sādhuvādena* [.....cry of 'good']—by thanks-giving ; with congratulation.

4. *Paśasā* [.....fame]—by good deeds.

5. *Anuvartitā* [follow]—follow the examples of the illustrious and noble-minded kings of the Puru family.

The Brāhmaṇas said : (O) the Son of Prithā (*a*), this (Parīkṣhit) shall be the visibly manifested protector of his subjects (*b*) like Ikṣhvāku (*c*), the son of Manu ; and friendly to Brāhmaṇas (*d*) ; and veracious (*e*) like Rāma (*f*), the son of Daśaratha (*g*). 19.

(*a*) *Partha* [.....the son of Prithā]—Yudhisthira.

(*b*) *Prajāpita* [protector of his subjects]—See *Çrīdhara*, 1.

(*c*) *Ikṣhvākuḥ* [इक्ष्वाकुः]—is one of the ten sons of Vaivasvata Manu. He is said to have been born from the nostril of Manu, when he happened to sneeze and is the first prince of the solar dynasty, and reigned in Ayodhyā, the capital of Kośala in the *Tvṛtā* (second) age.

(*d*) *Brahmanyāḥ* [friendly to Brāhmaṇas]—See *Çrīdhara*, 3.

(*e*) *Satya-sandhah* [veracious] " " 4.

(*f*) *Rāma* [राम]—See p. 145. note (*c*).

(*g*) *Dāśarathīḥ* [son of Daśaratha]—Daśaratha was the king of Ayodhyā and father of Rāma.

[*ÇRĪDHARA'S GLOSS—V. 19.*]

1. *Prajāpita* [protector of his subjects]—who protects his people.

2. *Manavaḥ* [son of Manu]—Manu's son.

3. *Brahmanyāḥ* [friendly to Brāhmaṇas]—will be well-wisher of Brāhmaṇas

4. *Satya sandhak* [voracious]—true to the agreement or compact, faithful to an engagement (like Rāmā).

Verily, like Çivi (a), the king of Uçinara (b), this (child) shall be munificent and protector of those seeking for shelter; and like the son of Dushmanta (c), the proclaimer (d) of glory of his kinsmen (e) and that of the performers of sacrifices (f). 20.

(a) *Çivik* [चिविकः]—See *Çrīdhara*, 2. On a reference to the *Vanaparacan* of the *Mahābhārata*, and the *Viṣṇu Purāṇa*, it will appear that Çivik rescued Agni in the form of a pigeon from the hands of Indra in the form of a hawk by offering an equal portion of his own flesh, weighed in a balance.

(b) *Uçinara* [उचिनारः]—It is another name of Kāndāhāra.

(c) *Dushmanti* [son of Dushmanta]—Bharata was the son of king Dushmanta by Çakuntalā. It is stated that the king went on hunting and in the forest met Çakuntalā, attracted by whose beauty, he married her by exchange of garlands, and gave her a ring as a pledge of his troth. Bharata was the issue of this marriage. The ring was lost, hence Dushmanta would not acknowledge Çakuntalā as his wife; subsequently, however, the ring was found out, and the king acknowledged Çakuntalā as his wife and Bharata as his son. This narrative is the ground work of Kālidāsa's drama, the *Çakuntalā*. Bharata's marvelous deeds and the extent of his empire have been very vividly described by the Sanskrit poets. India is called Bhāratavaraha according to his name. His seat of the empire was at the site now occupied by the ruins of Takh-i-Bahi in the country of the Yusufzais to the northward of Peshwar.

(d) *Vīṭanītā* [proclaimer]—See *Çrīdhara*, 5.

(e) *Svānām* [his kinsmen]— " " 3.

(f) *Yajvanām* [performers of sacrifices]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 20.]

1. *Auçtānarak* [the king of Uçinara]—Ruler of Uçinara.

2. *Çivik* [चिविकः]—He was a king who parted with his own flesh to a hawk for saving a pigeon from the attack of the bird of prey.

3. *Svānām* [his kinsmen]—his relations.

4. *Yajvanām* [performers of sacrifices]—persons who perform sacrifices.

5. *Vīṭanītā* [proclaimer]—that which increases the glory.

6. *Dushmantik* [son of Dushmanta]—Bharata.

This (child shall be) the foremost of the holders of bow like the two Arjunas (a); unconquerable like the fire (b); and unsurpassable like the ocean. 21.

(a) *Dvayoh Arjunayoh* [the two Arjunas]—Pārtha and Kṛitā-vīryārjuna. (*Çrīdhara*).

(b) *Huṭāgah* [fire]—that which eats oblation.

This (child shall be) the most powerful like the 'king of beasts' (*a*), worthy to be visited (or frequented) like the Himālayas (*b*), forbearing (*c*) like Earth ; enduring (*d*) like the parents. 22.

(This child shall be) equal to the Grandfather (*e*) in equality (*f*) ; be compared with the Being who is Lord of the mountain in graciousness ; and the refuge of all beings like the celestial (Vishṇu) who is the shelter of the Goddess of Prosperity (*g*). 23.

- | | | |
|--------------|---|--------------------------|
| (<i>a</i>) | <i>Mrigendraḥ iva</i> [like the 'king of beasts']—like lion. | |
| (<i>b</i>) | <i>Nishevyaḥ</i> [worthy to be visited.....]— | See <i>Āridhara</i> , 1. |
| (<i>c</i>) | <i>Varudhā iva-titikshuḥ</i> [forbearing like Earth]— | " " 2. |
| (<i>d</i>) | <i>Sahishṇuḥ</i> [enduring]— | " " 3. |
| (<i>e</i>) | <i>Pitāmahasamaḥ</i> [.....Grandfather]— | " " 4. |
| (<i>f</i>) | <i>Sāmye</i> [in equality]— | " " 5. |
| (<i>g</i>) | <i>Ramāḍṛayaḥ</i> [the shelter of the Goddess of Prosperity]— | " 6. |

[*ĀRIDHARA'S GLOSS—VV. 22 and 23.*]

1. *Nishevyaḥ* [worthy to be visited]—(Parīkshit shall be the proper person) from whom good persons will seek shelter as the sages do frequent in the recesses of the Himālaya mountains.

2. *Titikshuḥ* [forbearing]—like the earth.

3. *Sahishṇuḥ* [enduring].—Parīkshit will be enduring like his father and mother.

4. *Pitāmahasama* [Grandfather]—like Brahmā.

5. *Sāmye* [equality]—want of difference ; impartiality.

6. *Ramāḍṛayaḥ* [the shelter of the Goddess of Prosperity]—refuge of Lakṣmī

In greatness of all good qualities, this (child shall) follow Kṛishṇa ; in magnanimity (*a*) (he shall be) like Rantideva (*b*) ; and (shall be) righteous like Yayati. 24.

(*a*) *Audārye* [in magnanimity]—See *Jīva*, 2.

(*b*) *Rantideva* [रन्तिदेव].—He was the son of *Saukṛiti* and was known for his liberality. It will appear from a description in the *Magh-duta* that his sacrifices of kine were very numerous. The blood from such sacrifices formed, it is said, the river *Charmanvati*, the modern Chambal.

[*ĀRIDHARA'S GLOSS—V. 24.*]

1. He shall be like Kṛishṇa as regards the greatness derived from all the good qualities.

[JĪVA GOŚVAMĪN'S GLOSS—V. 24.]

1. Yet with a view to say something more striking the author wants to say something more in the latter part of this verse. What is the necessity of dilating more (about Kṛishṇa) ?

2. *Audārya* [in magnanimity]—here it means munificence including kindness.

This (child shall be) equal to Bali (*a*) in patience ; and in devotion (*b*) towards Kṛishṇa, (he shall be) like Prahlāda ; (He shall be the) performer (*c*) of (many) horse-sacrifices and servant of the old. 25.

(*a*) *Bali* [बलि]—See p. 143. note (*b*).

(*b*) *Sad-grahak* [in devotion]—See *Āridhara*, 2.

(*c*) *Āharitā* [performer]— " " 3.

[ĀRIDHARA'S GLOSS—V. 25.]

1. *Dhṛtyā* [in patience]—by patience.

2. *Sad-grahak* [in devotion]—attachment.

3. *Āharitā* [performer]—performer, one who acts, doer.

This (child shall be) the progenitor of the Royal saints, (or great kings), and the punisher of those (who have) gone astray (from the) path (of life) ; and for (the benefit of) World and Religion, shall be the chastiser of Kali. 26.

Having heard at the end about (the approach of his) death, from *Takshaka* (*a*) sent by the son of the twice born (*b*) and renouncing the secular matters, he shall take refuge in the feet of Hari. 27.

(*a*) *Takshaka* [तक्षक]—one of the principal *Nagas* or serpent of the lower region.

(*b*) *Devja putrah* [the son of the twice-born]—*Āṅgingi*, son of *Çamika*.

[ĀRIDHARA'S GLOSS—V. 27.]

1. *Parthakṣi* entirely devoted himself to the Supreme Lord after hearing the approach of his death from the serpent sent by the son of Brāhmaṇa.

(*O*) king, (after) having asked (being acquainted with) the real truth regarding his ownself (*a*) of the sage, the son of Vyāsa (*b*) ; and giving up (*c*) this (*d*) (mortal frame, on the banks) of the Ganges ; this (child) shall manifestly attain (*e*) (Hari, secure of) fear threatened from any quarters (*f*). 28.

- (a) *Jijñāṣitātmayāthārthyāḥ* [.....having.....ownself]—See *Çrīdhara*, 1.
 (b) *Vyāsa-sutāḥ* [.....the son of Vyāsa]—{Juka is meant here.
 (c) *Hitvā* [giving up]—See *Çrīdhara*, 5.
 (d) *Idam* [this]— „ „ 4.
 (e) *Yāsyati* [shall...attain]— „ 3.
 (f) *Akutobhayaṃ* [.....secure.....quarters]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. *Jijñāṣitātmayāthārthyāḥ* [.....having.....ownself]—having asked truths regarding his soul.
2. *Akutobhayaṃ* [.....secure.....quarters]—where there is no apprehension of any danger from any quarters.
3. *Yāsyati* [shall...attain]—reach (those feet).
4. *Idam* [this]—mortal frame.
5. *Hitvā* [giving up]—quitting (on the banks of) the Ganges.

Having thus instructed the ruler and received (due) honour (from him) (a), all the Brāhmanas versed in the astrological calculation of nativity, repaired to (their) own houses. 29.

(a) *Lavdhā-pachitayāḥ* [received.....honour.....]—(those) who have received honour (*Çrīdhara*).

This the same (a) mighty (b) (child) shall be known (by the name of) Parikshit in this universe, because (c) meditating (remembering) upon the (Being) seen in the womb (d), (he) shall examine (any person before him whether or not the being) amongst the men (e) (is the same one as was seen by him in his mother's womb). 30.

(a) *Sah ekaḥ* [This the same]—This refers to Parikshit's condition of infancy before seeing Kṛṣṇa after Parikshit was born on earth. (*Jiva*).

- (b) *Prabhu* [mighty]—See *Çrīdhara*, 3.
 (c) *Yat* [because]— „ „ 2.
 (d) *Garbhe dṛiṣṭam anudhyāyan* [meditating...womb]—See *Çrīdhara*, 4.
 (e) *Nareṣu* [.....men]—See *Çrīdhara*, 5.

[ÇRĪDHARA'S GLOSS—V. 30.]

1. This verse states about the origin of the word Parikshit.
2. *Yat* [because]—the reason being.
3. *Prabhu* [mighty]—powerful (Parikshit).
4. *Garbhe dṛiṣṭam anudhyāyan* [meditating.....womb]—after thinking upon the Being seen in Uttari's womb.

5. *Nareṣu* [.....men]—amongst the visible men (persons present before). The child after his birth examined all men seen by him by questioning within himself, whether this person is the same personage seen by him in his mother's womb, hence he became known in the world by the name of Paṅkṣhit.

Being surrounded (*a*) by grandfathers (*b*), the prince (*c*), soon thrived (*d*) day by day (*e*), like the renowned (*f*) moon (*g*) which increaseth by its parts (*h*) (during) the light-half of a month (from new moon to full moon) (*i*). 31.

(*a*) *Āpūṛyamāṇaḥ* [surrounded]—See *Çrīdhara*, 6.

(*b*) *Pitṛibhiḥ* [by grandfathers]—because his father died before his birth. See *Çrīdhara*, 7.

(*c*) *Rāja-putraḥ* [the prince]—Paṅkṣhit is described in the verse as 'king's son'. His father died previous to his birth and was never a king, but a prince only. The word 'son' includes son and grandson, hence the word *Rāja-putra* has been used in the verse.

(*d*) *Vaṇṇidhe* [thrived]—See *Çrīdhara*, 8.

(*e*) *Anvahan* [day by day]— „ 4.

(*f*) *Saḥ* [the renowned]— „ „ 2.

(*g*) *Udṇipah* [moon]— „ „ 3.

(*h*) *Kāṣṭhābhīḥ* [by...parts]— „ 5.

(*i*) *Çukle* [the light-half...moon]—See *Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 31.]

1. *Çukle* [the light-half...moon]—the fifteen days of the moon's increase.

2. *Saḥ* [the renowned]—the known.

3. *Udṇipah* [moon]—(moon is considered as the lord of the stars).

4. *Anvahan* [day by day]—every day.

5. *Kāṣṭhābhīḥ* [by...parts]—by the fifteen parts.

6. *Āpūṛyamāṇaḥ* [surrounded]—being filled ; becoming full.

7. *Pitṛibhiḥ* [by grandfathers]—by Yudhisṭhira, &c, and 64 objects of enjoyment or knowledge such as dancing, singing, &c.

8. *Vaṇṇidhe* [thrived]—increased.

In that very (state) of infancy, (he) naturally (thrived) as a pious-minded, devoted to Kṛiṣṇa, keen in intellect, greatly attached to the Supreme Lord, and giving pleasure to all men. * 32.

* This verse is not to be found in all the manuscripts or printed editions of the *Çrīmadbhāgavata*.

The king (Yudhishtira) who had not acquired wealth (*a*) by any other (*b*) (means than of imposing moderate) tax and (fine derived from) punishment (*c*) (inflicted on criminals), pondered over (*d*) (as to the means for) performing the horse-sacrifice (*e*) (on account of) expiating (the sin) for causing injury to (his) relatives (*f*). 33.

- (*a*) *Laṁdhak-dhanah* [acquired wealth]—See *Çrīdhara*, 6.
 (*b*) *Anyatra* [by any other...]— " " 5.
 (*c*) *Kara-daṇḍayoh* [...tax...punishment]— " " 4.
 (*d*) *Dadhyau* [pondered over]— " " 7.
 (*e*) *Yakhyamāṇah* [performing...sacrifice]— " 3; and *Jīva*, 1.
 (*f*) *Jñāti-droha-jihāsaya* [...expiating...relatives]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 33.]

1. The performance of horse-sacrifice by Yudhishtira has been briefly referred to in the part of this work. This verse describes about it more fully.

2. *Jñāti-droha-jihāsaya* [...expiating...relatives]—with a view to wipe away the sin for the injury inflicted on the relatives.

3. *Yakhyamāṇah* [performing...sacrifice]—about to inaugurate the horse-sacrifice.

4. *Kara-daṇḍayoh* [...tax...punishment]—besides imposition of tax and infliction of punishment.

5. *Anyatra* [by any other...]—by no other means.

6. *Laṁdha-Dhanah* [acquired wealth]—money was not earned by any other means, and it was just sufficient to maintain his relations and dependants.

7. *Dadhyau* [pondered over]—thought over.

[JĪVA GOSWAMI'S GLOSS—V. 33.]

1. *Yakhyamāṇah* [performing...sacrifice]—for the purpose of pleasing him who had performed sacrifices. This refers to all the instructions given by Bhishma ; otherwise, it will be considered that he is disbelieved and slighted.

Perceiving (understanding) his desire, and being sent by the Imperishable, (Yudhishtira's) brothers collected hoards of wealth which had been left (*a*) at the northern quarters. 34.

(*a*) *Pradhānam* [...left]—Yudhishtira's brothers brought gold, &c. , offered in sacrifice and left at the place where the sacrifice performed by king Marutta.

Having procured the things necessary for the ceremony (*a*) by such (wealth), and therefore attaining his

object, Yudhishtira (who was) afraid (of the sins committed by him for inflicting injury on his relations) (*b*), adored Hari, the Lord of sacrifice, by (performing) three horse-sacrifices. 35.

(*a*) *Sambhṛita sambhārah* [having.....ceremony]—See *Çrīdhara*, 1.

(*b*) *Bhīta* [afraid...]—

” ” 2.

[ÇRĪDHARA'S GLOSS—V. 35.]

1. *Sambhṛita-sambhārah* [having...ceremony]—who procured the articles necessary for performing the horse-sacrifice.

2. *Bhīta* [afraid...]—full of fear on account of causing injury to his relatives.

Being welcomed by the king, and having caused the ruler of men to perform the sacrifice, through the Brahmanas, the Supreme Lord with a desire for the good of (his) friends, resided (in that place) for a few months. * 36.

Then, assented to, by the king, and friends with Kṛishṇā, Kṛishṇa surrounded by the Yadavas with Arjuna, went to Dvārakā. * 37.

(*a*) *Kṛishṇā* [कृष्णी]—*Drupadi*

* These verses are not to be found in all the manuscripts or printed editions of the *Çrīmadbhāgavata*.

FINIS OF THE TWELFTH CHAPTER, NAMED
THE BIRTH OF PARİKSHIT, IN THIS
STORY OF NAIMIṢA, IN THE FIRST
BOOK, IN THE ÇRIMADBHĀGAVATA,
THE GREAT PURĀNA,
AND THE VYĀSA'S TREATISE
OF THE SELF-DENYING DE-
VOTES

CHAPTER XIII.

(THE SPEECH OF NĀRADA.)

Knowing from Maitreya (*a*) on his way to pilgrimage, that (Hari) is his Refuge (*b*), and having obtained (*c*) from that (*d*) (Refuge), all knowledge what he wished to know (*e*), said Suta, Vidura (*f*) repaired to the city of Hastinū (*g*). ¹

(*a*) *Maitreya* [मैत्रेय]—He is known in different characters. As a discipl of Parāgara, he is known to be the person to whom the *Vishnu Purāna* wa related. In the *Ātmaadbhāgavata*, he is one of the chief interlocutors and als known by the name of Kausharavi ; as a great sage he is known in the *Mahā bhārata-Vanaparva*. He is also known as the son of Mitrāyu, from whom th Maitreya Brāhmaṇas descended.

(*b*) *Ātmanā gatim* [his Refuge]—See *Āridhara*, 2 ; and *Jiva*, 2.

(*c*) *Arāpta* [...obtained]— " " 3 ; and " 4.

(*d*) *Tayā* [from that]— " " 3.

(*e*) *Vivitsitah* [what...know]— " " 4 ; and " 4.

(*f*) *Vidura* [विदुर]—See *Jiva*, 1. He was the son of a slave-girl by Vyāsa and the half-brother of Dhṛitarāshtra and Pāṇdu. Vyāsa at the request of hi mother Satyawati beget two children, Dhṛitarāshtra who was born-blind and Pāṇdu, the pale, on Ambikā and Amvālikā respectively, the widows of *Vichitra etrya*. As all these children had physical defects, Satyawati again asked Vyāsa to beget a third son without defect. The elder widow being terrified at th austere appearance of Vyāsa sent a slave-girl to him dressed in her ow garb. This woman is the mother of Vidura. He is described to be one of th best characters in the *Mahābhārata*. He was always well-disposed toward Yudhishtira and his brothers, and warned them from the evil designs o Duryyodhana. He was also ready with his advice to Dhṛitarāshtra, Duryyodhana &c. Vidura was married to a slave-girl belonging to the king, Devaka.

(*g*) *Hastināpuram* [हस्तिनापुरम्]—See note *Gajusāhaya*, p. 163.

[ĀRIDHARA'S GLOSS—V. 1.]

1. With a view to describe how Kali was chastised by Parikshit, thi and the two subsequent chapters are describing the return of Vidura t

Hastings, and Dhṛitarāshtra's retirement from the world, Arjuna's return to Hastings, and retirement of the Pāṇḍavas from worldly affairs.

2. *Ġatim* [Refuge]—Hari.

3. *Avāpta* [.....obtained]—having received.

4. *Vivṛṛitāḥ* [what.....know]—whatever he was desirous to know.

[JIVA GOVAMIN'S GLOSS—V. 1.]

1. As described in the third book of the *Ārimadbhāgavata* it should be noticed that Vidura withdrew from the side of Duryyodhana before the great battle of Kurukshetra.

2. *Ātmanoh gatim* [his Refuge]—devotion for Hari.

3. *Taya* [from that]—by that knowledge.

4. *Avāpta-vivṛṛitāḥ* [obtained.....know]—He knew everything by that knowledge, because he is the refuge of all.

(His) unflinching love being engendered in Govinda (*a*), whatever question Vidura (first) asked (*b*) the son of Kuçaru (it is) known (he afterwards), desisted from the same (*c*). 2.

(*a*) *Govinda* [गोविन्द]—(literally) finder of cows, cow-keeper ; (here) Kṛishṇa. „See p. 264. note (*c*).

(*b*) *Praçṇān kṛitavān* [question...asked]—See *Āridhara*, 1.

(*c*) *Kauçāravāgrataḥ* [...son of Kuçaru] „ „ 2.

[*ĀRIDHARA'S GLOSS—V. 2.]*

1. *Praçṇān kṛitavān* [question...asked]—questions which he asked regarding vows, acts and meditation, &c. Subsequently, on getting answer to the three or four questions he acquired perfect knowledge, when his unflinching devotion generated in his mind regarding Kṛishṇa, after which he desisted from putting further questions.

2. *Kauçāravāgrataḥ* [...son of Kuçaru]—before Vidura.

(O) Brāhmaṇa, as the (human) body (after the loss of consciousness for some reason or other) comes into activity (by the return of vitality in it) (*a*) so seeing that the friendly (Vidura) was coming, Yudhishtira with his younger brothers (*b*), Dhṛitarashtra (*c*), Yuyutsu (*d*), Sūta (*e*), son of Çaradvata (*f*), and Prithu, (*g*), 3.

Gāndhārī (*h*), Draupadī (*i*), Subhadra (*j*) Ūttarā (*k*), Kṛipā (*l*) and the Pāṇḍava kinsmen, their wives (*m*) and other (ladies) (*n*) with their children arriving (there), with great pleasure, advanced to meet (Vidura). 4.

(a) *Prāṇam tanvaḥ iva* [as.....vitality.....]—See *Śrīdhara*, 5.

(b) *Sahānujāḥ* [with.....brothers]—with Bhīma, Arjuna, Nakula and Sahadeva.

(c) *Dhṛitarāshtraḥ* [धृतराष्ट्रः]—father of Duryodhana, uncle of Yudhishtira, &c. See p. 255 note (c).

(d) *Yuyutsu* [युयुत्सु]—son of a harlot by Dhṛitarāshtra. See p. 325.

(e) *Sātah* [सतः]—(literally) charioteer, driver, the name of a mixed caste (the son of a Kshatriya father and Brāhmaṇa mother, his occupation is of managing horses and driving cars.)

(f) *Çaradvataḥ* [son of Çaradvataḥ]—*Kṛipāchāryya*. See p. 325.

(g) *Prithā* [पृथा]—Kunti. See p. 255, note (g).

(h) *Gandhārī* [गान्धारी]—See p. 255, note (f).

(i) *Draupadī* [द्रौपदी]—See p. 256, note (h).

(j) *Subhadra* [सुभद्रा]—wife of Arjuna and mother of Abhimanyu.

(k) *Uttarā* [उत्तरा]—Mother of Parīkshit.

(l) *Kṛipā* [कृपी]—See *Śrīdhara*, 2 ; and p. 247.

(m) *Yamayah* [their wives]—See *Śrīdhara*, 3.

(n) *Anyāḥ* [other...]— „ „ 4.

[ŚRĪDHARA'S GLOSS—V. 3.]

1. *Sātah* [सतः]—a name of Sanjaya.

2. *Kṛipā* [कृपी]—wife of Drona.

3. *Yamayah* [their wives]—wives of the kinsmen.

4. *Anyāḥ* [other.....]—other women.

5. *Prāṇam tanvaḥ iva* [as.....vitality.....]—if for any cause consciousness is lost, the human body (including all its parts, hands, feet, &c.,) becomes inactive, but on the return of the vital spirit in it, the body becomes active (similarly, Yudhishtira, &c., became greatly animated by reverence to meet Vidura on his return.)

Having fully met with (that Vidura) by embracing and saluting duly, (they all who were) distressed on account of the sorrow, caused by separation (a), shed tears (generated by reason) of affection. ⁵.

(a). *Virahaukanthya-kātarāḥ* [.....distressed.....separation]—being overwhelmed with sorrow on account of separation (*Śrīdhara*).

On (his) taking seat, the king paid honour to that (Vidura). Then, in the presence of those who were hearing, the ruler bent with humility, said unto that (Vidura, after he had) taken his food, relieved (himself) of toil and reclined on his seat at ease. ⁶.

Yudhishtīra said: As with mother we have been relieved (by thee) from the difficulties (a) (of which the acts of) poisoning and (setting) fire were the first, (therefore), dost thou remember (b) us (who have) thrived (c) under the shade of thy partiality (d) (towards us)? 7.

(a) *Vipatgaṇāt...mochitāḥ* [relieved.....difficulties].—This refers to the attempt of Duryodhana's poisoning the Pāṇḍavas and setting *Yatugriha* on fire. See *Śrīdhara*, 3.

(b) *Api smaratha* [dost...remember]—See *Śrīdhara*, 4.

(c) *Samadhitān* [...thrived]— " " 2.

(d) *Yushmat-pakshachchhāyā* [under.....partiality]—See *Śrīdhara*, 1.

[ŚRĪDHARA'S GLOSS—V. 7.]

1. *Yushmat-pakshachchhāyā* [under...partiality...]—as under the protection of the wings of birds, their young ones do thrive.

2. *Samadhitān* [...thrived]—so prospered (we) on account of thy prosperity.

3. *Vipatgaṇāt-mochitāḥ* [relieved.....difficulties]—become free from the troubles.

4. *Api smaratha* [dost...remember]—do you remember?

By what sort of living didst thou who roved (all over) the world, maintain (thy) life? What places of pilgrimage and holy shrines (a) didst thou frequent? 8.

(a) *Tīrthāṇi, kṣhetramukhyāṇi* [places of pilgrimage and holy shrines].—The distinction of these two words may be noted. The former includes such places where there are sanctified rivers, springs, &c., such as the Ganges, the lake Mānassaravara, &c., the latter implies only holy places, such as the temple at Benares and as that of Jugganūth at Puri.

(O) The excellent being, the votaries like thee are themselves equal to the places of pilgrimage, (because thou) through the Holder of the mace (a) (who is) in thy heart (b), makest the place of pilgrimage worthy of its true appellation. 9.

(a) *Gadābhritā* [Holder of the mace].—*Kṛishṇa*.

(b) *Svāntasthena* [in heart]—See *Śrīdhara*, 2.

[ŚRĪDHARA'S GLOSS—V. 9.]

1. The object of frequenting holy places by men like thee is not for their own sake but for their showing grace on those sanctified places. A place of pilgrimage becomes unholy when it is frequented by wicked men but it is restored to its original condition by being visited by men of sanctified character.

(2) *Svāntasthena* [...in the heart]—*svānta* (स्वांत) means mind; placed in such mind; or within thyself.

[JIVA GOŚVĀMIN'S GLOSS—V. 8.]

1. It is for the benefit of the places of pilgrimage and not for any particular good to the devotional votaries like Vidura that they visit such places.

(O) Father (uncle), are our friends, the Yādavas (α) whose god is Kṛishṇa, in the enjoyment of happiness in (their) own city? Have they (ever) been seen or heard by thee anywhere? 10.

(α) *Yadavaḥ* [Yādavas]—See p. 278. note (d).

[CRIDHARA'S GLOSS—V. 10.]

1. Are they (Yādavas) happy (now)? Have you ever seen or heard them anywhere?

Thus said (asked) by the king of righteousness, Vidura described fully one by one, according to his own light, all those (subjects), save the destruction of the race of Yadu. 11.

The compassionate (Vidura), unable to see the distressed (persons), verily, did not inform (Yudhishtira, about) the disagreeable (event), happened by itself, and is difficult to be borne by men. 12.

[CRIDHARA'S GLOSS.—V. 12.]

1. This verse states that when other people did not deign to communicate the news of the destruction of the Yadu race for fear wounding the feeling of the Pāṇḍavas, then how is it possible for Vidura who was a superior person in comparison with them could inform Yudhishtira, &c., about this melancholy intelligence?

Then, having given (instruction on truth) (α) beneficial to (his) eldest brother, being adored like god by (his) kinsmen, and bearing the (burden of) love of all persons, Vidura resided in the city of Hastinā for sometime. 13.

(α) *Ḡṛeyasṅgīḥ* [having.....]—giving instruction on beneficial truth, (Cridhara).

As long as Yama held (a) (on account of) curse (b) hurled against him, the character of a *Çūdra*, for one hundred years (c) till then Aryamā (d) held the rod for administering (e) punishment to the sinners according to (their respective) sins. 14.

(a) *Dadhāra* [held]—attained to.

(b) *Çāpat* [...curse]—See *Çridhara*, 3.

(c) *Varshaçataṁ* [...hundred years]—(extending) over a little more than one hundred years (*Jiva*).

(d) *Aryamā* [यम]—one of the twelve *Ādityas* in the *Manvantara* of *Vaivasvata*. He is commonly invoked together with *Vaṇṇa* and *Mitra*, the chief of the manes ; and the sun.

(e) *Avibhrat* [held...]—See *Çridhara*, 3.

[*ÇRIDHARA'S GLOSS*—V. 14.]

1. As *Vidura* is supposed to be the *Çūdra*, how is it possible for him to give instruction on higher truth ? The answer is that he was in reality not a *Çūdra*.

2. *Avibhrat* [held.....]—when *Yama* was born on earth as a *Çūdra* in person of *Vidura*, *Aryamā* was the ordainer of punishment to the sinners in the lower region.

3. *Çāpat* [.....curse]—from the imprecations showered by sage *Māṇḍavya*. The allusion refers to the following circumstance. Once upon a time sentinels of a king pursued some thieves and found them with sage *Māṇḍavya*. They including the sage were brought to the king bound in chains and the king commanded them to be impaled on the stake. On discovering that *Māṇḍavya* was a sage, the prince relieved him from the impending danger and paid him due respect who, being however incensed at the insult done to him, went to *Yama* to enquire the reason of inflicting such severe punishment without any reasonable cause. *Yama*, the dispenser of justice for the doings of mankind, informed him that the sage during his infancy killed in sport a grass-hopper by piercing it with a *kuça* grass. On hearing this *Māṇḍavya* hurled imprecation to the effect that he should be born as a *Çūdra* on earth inasmuch as he inflicted very disproportionate punishment for a comparative offence of less degree committed during the infancy on account of ignorance.

With (his) brothers like the guardians of the world, *Yudhishtira*, who had (already) obtained (regained) (his) kingdom, seeing his grandson, the maintainer of his family (a), became gladdened with prosperity. 15.

(a) *Kuladhārakaṁ* [maintainer.....family]—who upheld the continuity of the family. (*Çridhara*).

In this way (a), the most invincible time (b) passed away, without the knowledge of (the people) (who became deeply) attached to the domestic affairs (c), being infatuated (d) with the desire (of enjoying) such (affairs)

(a) *Evam* [In this way]—See *Jīva*, 1.

(b) *Kālāḥ* [time]—See *Çrīdhara*, 3.

(c) *Griheṣu saktānām* [.....attached.....affairs]—See *Jīva*, 2.

(d) *Pramattānām* [being infatuated]—See *Çrīdhara*, 2 ; and *Jīva*, 3.

(e) *Tūḍhaya* [with.....such.....]— " " 1.

[ÇRĪDHARA'S GLOSS—V. 16.]

1. *Tūḍhaya* [with.....such.....]—by the domestic affairs.

2. *Pramattānām* [being infatuated]—of persons being mad with.

3. *Kālāḥ* [time]—span of life ; or the time stupefied (them).

[JĪVA GOŚVAMIN'S GLOSS—V. 16.]

1. *Evam* [In this way]—in this manner ; on account of the benign government of Yudhishtira.

2. *Griheṣu saktānām* [.....attached...affairs]—deeply engaged in domestic concern or worldly affairs.

3. *Pramattānām* [being infatuated]—persons became mad with such affairs. Time stupefied these people but not the Pāṇḍavas. Vidura gave instruction to Dhṛitarāshtra on truth and not to the Pāṇḍavas on the same.

Knowing (a) (about) that (course of time), Vidura said unto Dhṛitarāshtra : (O) king, (let thy) exit (from this world) be sooner. Behold the danger is coming (imminent). 17.

(a) *Abhipretya* [Knowing]—being acquainted with (*Çrīdhara*).

(O) mighty (Lord), that glorious time of all (of us) (a), of which (there is) no remedy in this (world for counteracting its effect) from any person soever, and at any time, hath now approached. 18.

(a) *Sarveśhām* [of all.....]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 18.]

1. What is the use of departing from this world ? Let us try to remedy the evil. This verse says that there is no remedy in this world to counteract the effects of Time.

2. *Sarveśhām* [of all... ..]—all persons whose duty it was to counteract (the effect).

Being subdued (a) by which (time), men become immediately separated even from the dearest (vital) spirit; then what to say of other riches? 19.

(a) *Abhipannah* [subdued]—See *Āridhara*, 2.

[ĀRIDHARA'S GLOSS—V. 19.]

1. How is it possible to bear the separation from worldly riches, &c. † (This verse points out that when man is obliged even to give up the endearing life compared to which the worldly riches are nothing.)

2. *Abhipannah* [subdued]—being completely under whose subjection.

Thy (a) ancestors, brothers, friends, and sons have died; age hath fully passed away from (thee), body (b) is affected by old age; (yet) thou art living (residing) in another's house. 20.

(a) *Ts* [thy]—*Dhṛitarāshtra*'s.

(b) *Ātmā* [body]—See *Āridhara*, 2.

[ĀRIDHARA'S GLOSS—V. 20.]

1. This and the six following verses are describing the worst condition of living in this world and thereby Vidura was trying to create moral apathy in the mind of *Dhṛitarāshtra*.

2. *Ātmā* [body]—body (of *Dhṛitarāshtra*).

Blind from the beginning, at present, deaf, of slow-understanding, (with) shattered teeth, weak-digestion and possessed of phlegm, (yet thou art) desirous of enjoyments. 21.

Ah! the greatest is the love of life in creatures; by which (love) thou art taking, like a domestic dog, (a) the rice-balls (b) thrown away by *Bhīma* (c). 22.

(a) *Gṛihapālavat* [like a domestic dog]—See *Āridhara*, 3.

(b) *Piṇḍam* [rice-balls]—

(c) *Bhīmāpavarijitam* [thrown...*Bhīma*]—

[ĀRIDHARA'S GLOSS—V. 22.]

1. *Piṇḍam* [rice-balls]—food.

2. *Bhīmāpavarijitam* [thrown...*Bhīma*]—given by *Bhīma* who has killed your sons.

3. *Gṛihapālavat* [like a domestic dog]—like a house-dog.

What is the use of (*a*) (maintaining life with the meals) given by those (*b*) (at) whom fire was set (*c*), and (to whom) poison was administered (*d*), and whose wife was insulted (*e*) and lands and wealth were snatched away by thee ? 23.

(*a*) *Kiyat* [What is the use of]—See *Çrīdhara*, 6.

(*b*) *Taddattaiḥ* [given by those]— " " 4.

(*c*) *Agniḥ nisṛiṣṭaḥ* [...fire...set]—This refers to the act of setting fire for killing the Pāṇḍavas known as the *Fatugrihaddha* planned by Duryyodhana and probably approved of by Dhṛitarāshtra. (See p. 267).

(*d*) *Garah.....dattāḥ* [.....poison was administered]—This refers to the another attempt at killing the Pāṇḍavas by secretly administering poison. See *Çrīdhara*, 2 ; and p. 268.

(*e*) *Darāḥ dūṣitāḥ* [wife.....insulted]—This refers to the fact of insulting Draupadī in his attempt to undress her by Duṣāsana in the gambling pavilion of Duryyodhana where Yudhisṭhira lost everything in dice-gambling. See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 23.]

1. *Nisṛiṣṭaḥ* [set]—thrown.
2. *Garah* [poison]—poison.
3. *Dūṣitāḥ* [insulted]—dishonoured.
4. *Taddattaiḥ* [given by those]—maintained by the food of those persons.
5. *Aśubhīḥ* [life]—vital spirit obtained by such food.
6. *Kiyat* [What is the use of]—there is no necessity for such a life.

Also this very body of thee (.who is) unwilling (to die), miserable, desirous of living (*a*) becoming worn out like clothings by old age, is (gradually) decaying (*b*). 24.

(*a*) *Tasya api* [who.....]—See *Çrīdhara*, 1.

(*b*) *Paraiti* [is...decaying]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 24.]

1. *Tasya api* [who.....]—He who thinks himself miserable or pitiable. His body also becoming worn out by age is going to decay. .
2. *Paraiti* [is...decaying]—becoming weak.

Verily (*a*), that person is called to be the 'wise' (*b*) who being void of attachments to worldly objects, released from the fetters (of pride) (*c*), and whose course is imperceptible (*d*), quiteth this frame from which, selfishness hath passed away (*e*). 25.

- (a) *Vai* [Verily]—See *Ġṛidhara*, 6.
 (b) *Dātrāḥ* [the 'wise']—See *Ġṛidhara*, 5.
 (c) *Mukta-vandhanāḥ* [released...fettters...]—See *Ġṛidhara*, 3.
 (d) *Avijnāta-gatīḥ* [whose...imperceptible]— " " 4.
 (e) *Gatasvārtham* [from...away]— " " 2.

[ĠṚIDHARA'S GLOSS—V. 25.]

1. This verse defines the character of wise men.
2. *Gatasvārtham* [from...away]—who is free from glory, qualities, &c.
3. *Mukta-vandhanāḥ* [released.....fettters.....]—who has given up pride for this mortal frame.
4. *Avijnāta-gatīḥ* [whose...imperceptible]—Where has he gone to ?—(the answer is that) his course is unknown.
5. *Dātrāḥ* [the 'wise']—He is called the wise because after suffering (patiently) the miseries of this world he hath attained to the final beatitude.
6. *Vai* [Verily]—surely.

[JĪVA GOŚVAMIN'S GLOSS—V. 25.]

1. The distinction between the verses 25 and 26 is a marked one, the former indicates the life of a person who had renounced the world but as yet in a distressed condition, where as the other shows that condition of a devotee when he had sought refuge in the Supreme Lord on account of his attaining to true knowledge.

He is the best of men who is self-possessed, and being, in this (world) possessed of the complete indifference either from (his) ownself (a) or from (the instruction of) others (b), and keeping Hari in (his) mind, goeth forth from (his) house. 26.

- (a) *Svakāḥ* [from...ownself]—See *Ġṛidhara*, 2.
 (b) *Paratāḥ* [.....others]— " " 3.

[ĠṚIDHARA'S GLOSS—V. 26.]

1. This verse states that the best of men take precaution and find out remedy for evil.
2. *Svakāḥ* [from.....ownself]—by nature ; naturally.
3. *Paratāḥ* [.....others]—by reason of instruction from others.

Therefore, do thou go towards the northern quarters, (thy) course being unknown by (thy) kinsmen. The time following (a) the present (one) shall be, for the most part, destructive (b) of the qualities (c) of men. 27.

- (a) *Arakāḥ* [following]—See *Ġṛidhara*, 2.
 (b) *Vibhāṣaṇāḥ* [destructive]— " " 4.
 (c) *Guṇa* [qualities]— " " 3.

[ĆRIDHARA'S GLOSS—V. 27.]

1. This verse states that as Dhṛitarāshtra did not previously become the best of men, he should now become the 'wise'.
2. *Arvaḥ* [following]—about to come ; or future.
3. *Guṇa* [qualities].—It includes patience, &c.
4. *Vikarshaṇaḥ* [destructive]—causing destruction.

In this way, being enlightened (a) by (his) younger brother Vidura and cutting the strong (b) cord of affection for kinsmen and (adopting) the path fully pointed out by (his) brother (c), the king of the Ajamīdha family (d) having wisdom as the only eyes (e) went away (from the place) 28.

- (a) *Evam bodhitāḥ* [In.....enlightened]—See Ćridhara, 3.
 (b) *Draḍhinnak* [strong] " " 4.
 (c) *Bhrātrisaṇdarṣita-dhva* [the path...brother]— " 5.
 (d) *Ājamīdhak Rāja* [the king...family]—See Ćridhara, 1.
 (e) *Prajñachakṣuḥ* [having.....eyes]—See Ćridhara, 2.

[ĆRIDHARA'S GLOSS—V. 28.]

1. *Ājamīdha* [अजमिद] begotten from the family of Ajamīdha. (Dhṛitarāshtra).
2. *Prajñachakṣuḥ* [having...eyes]—blind.
3. *Evam bodhitāḥ* [In...enlightened]—having thus obtained knowledge.
4. *Draḍhinnak* [strong]—on account of the firmness of mind.
5. *Bhrātrisaṇdarṣita dhva* [the path...brother]—regarding whom the spiritual path was pointed out by Dhṛitarāshtra's brother.

As the severe (a) fighting (b) (gladdeneth) the prudent (warrior) (c), (so) the virtuous (d) daughter of Suvala (e) faithful to (her) lord, followed (f) (with pleasure) the husband departing to the Himalaya, which (inspireth) gladness to those who have given up doing wrong to others (g). 29.

- (a) *San* [severe]—See Ćridhara, 6.
 (b) *Sam-pralāraḥ* [fighting]—See Ćridhara, 7.
 (c) *Manasvinī* [the prudent...]— " " 5.
 (d) *Sādhi* [virtuous]— " " 3.
 (e) *Suvalasyaputri* [daughter of Suvala]—See Ćridhara, 1.
 (f) *Anujagāma* [followed]— " " 2.
 (g) *Nyasthādanā-praharsaṁ* [gladness...others]—See Ćridhara, 4.

[CRIDHARA'S GLOSS—V. 29.]

1. *Suvalaya putri* [daughter of Suvala].—Gāndhārī.
 2. *Sādāri* [virtuous]—good ; of well-conduct.
 3. *Anujagāma* [followed,]—went after the husband who was departing for the Himalayas. Why the good lady Gāndhārī went to the Himalayas, a place full of snow and coldness ?

4. *Nyasthadanda-praharsham* [gladness...o there]—thereason being it is a place where the persons who have renounced the secular affairs and by repairing to which place, they find happiness.

5. *Manasvinam* [the prudent...]—(as) the hero (in battle).

6. *Sam* [severe]—strong.

7. *Sam-prahārah* [fighting]—act of striking fully. It should be noted that anything which gives pain to mankind may become the source of happiness. The simile of the Himalayas is an instance ; although it is a place of severe coldness yet the true devotees find happiness in this place. In some manuscripts and printed editions of the *Crimadbhāgavata*, the *Sat-samprahāram* (सत्सम्प्राहारम्) is to be seen ; which signifies the mode in which the war is carried on.

Performing prayers to Sūrya (*a*), offering libations to the fire, bending down (*b*) to Brāhmanas by (offering) sesamon-seed (*c*), cow, land and gold, and entering the apartments with a view to honour the venerables, the (king) without enemy, did not see the daughter of Suvala and (both) the uncles (*d*). 30.

(*a*) *Kṛita-maitraḥ* [Having...Sūrya]—See *Crīdhara*, 1.

(*b*) *Natvā* [bending down]— " " 2.

(*c*) *Tila* [sesamon-seed]—the seed of the sesamon plant (*Sesamon Indicum*).

(*d*) *Pitarau* [...uncles]—See *Crīdhara*, 3.

[CRIDHARA'S GLOSS—V. 31.]

1. *Kṛita-maitraḥ* [Having...Sūrya]—who has performed prayers, &c.

2. *Natvā* [bending down]—having paid due honour.

3. *Pitarau* [.....uncles].—Dhṛitarāshtra and Vidura.

(Then Yudhishtira) depressed in mind asked Sanjaya (who was) sitting there: (O) son of Gāvalgaṇa, where have our old and blind father gone, and also the distressed mother (aunt) (*b*) whose sons have been killed (*c*), and the friendly uncle (*d*)? 31.

(*a*) *Gāvalgaṇa* [son of Gāvalgaṇa]—Sanjaya is the minister and charioteer of Dhṛitarāshtra. He also acted as an ambassador and diplomatist. It

was he who recited the *Bhagavat-Gītā*. He was sent by Dhṛitarāshtra to the Pāṇḍavas for inducing them to return to Hastināpura. The inevitable war between Kauravas and Pāṇḍavas broke out and Sanjaya was employed by Dhṛitarāshtra for the purpose of informing the latter every event that transpired during its progress.

(b) *Amā* [mother...]—Gandhārī is the wife of Dhṛitarāshtra, hence the aunt of the Pāṇḍavas. He is mentioned in the verse as mother, because Dhṛitarāshtra is also stated to be the father of the Pāṇḍavas.

(c) *Hatuputrā* [whose...killed]—Duryyodhana and others were killed in the great war of Kurukshetra.

(d) *Pitṛiṅga* [uncle].—Vidura. He is mentioned here as friendly, because he was a well-wisher of the Pāṇḍavas.

Hath he plunged into the Ganges with (his) consort being deprived of relations, depressed in mind, and apprehensive of (a) offence (b) from me (Yudhishtira who is of) uninformed mind (c) ? 32.

(a) *Ācāṃsamānāḥ* [apprehensive of]—See *Śrīdhara*, 3.

(b) *Çamalaṃ* [offence]— " " 2; and *Jīva*, 1.

(c) *Akṛita-prajñe* [of uninformed mind]—See *Śrīdhara*, 1.

[ŚRĪDHARA'S GLOSS—V. 32.]

1. *Akṛita-prajñe* [of uninformed mind]—of less intellectual.

2. *Çamalaṃ* [offence]—(sin).

3. *Ācāṃsamānāḥ* [apprehensive of]—afraid of.

[JĪVA GOŚVAMIN'S GLOSS—V. 32.]

1. *Çamalaṃ* [offence]—wishing that the sin of Dhṛitarāshtra's death for Yudhishtira's neglecting to take care of the old uncle, may fall on the latter.

Where have (those) uncles (a) gone from this place (b) (who) saved from difficulties all of us, the infants of (their) kinsmen, on the demise of father Pāṇḍu ? 33.

(a) *Pitṛiṅga* [uncles]—See *Śrīdhara*, 1.

(b) *Itaḥ* [from this place]— " " 2.

[ŚRĪDHARA'S GLOSS—V. 33.]

1. *Pitṛiṅga* [uncles]—both Dhṛitarāshtra and Vidura.

2. *Itaḥ* [from this place]—from the place (where they were staying).

Not seeing his master (a) and harassed by separation (b), the Charioteer (c) extremely distressed (on account of) kindness and bewilderment. (caused by) affection (d), could not reply. 34.

- (a) *Ātmeçvaram* [his master]—See *Çrīdhara*, 2.
 (b) *Viraha-karṣitāḥ* [harassed by separation]—See *Çrīdhara*, 3.
 (c) *Sataḥ* [Charioteer]— " " 4.
 (d) *Kṛipayā-sneha-vaiklavyāt* [...kindness...affection]— " 1.

[ÇRĪDHARA'S GLOSS—V. 34.]

1. *Kṛipayā-sneha-vaiklavyāt* [...kindness...affection]—by reason of kindness and confusion caused by affection.
2. *Ātmeçvaram* [his master]—Dhṛitarāshtra.
3. *Viraha-karṣitāḥ* [harassed by separation]—tormented on account of separation.
4. *Sataḥ* [Charioteer]—Sanjaya.

Having wiped off the tears by (his) hands and made (his) mind (a) steady (b) by his intellect (c) and remembering the feet of (his) master (d), (Sanjaya) replied to the (king) who hath no enemy (e). 35.

- (a) *Ātmānam* [mind]—See *Çrīdhara*, 2.
 (b) *Viśṭabhya* [steady]— " " 3.
 (c) *Ātmānā* [by intellect]—See *Çrīdhara*, 1.
 (d) *Prabhu* [master]— " " 4.
 (e) *Ajāta-śatruṃ* [...who...enemy]—Yudhishtira.

[ÇRĪDHARA'S GLOSS—V. 35.]

1. *Ātmānā* [by intellect]—by his intellectual power. (*Buddhi*).
2. *Ātmānam* [mind]—(*Mana*).
3. *Viśṭabhya* [steady]—making full of patience.
4. *Prabhu* [master]—Dhṛitarāshtra.

Sanjaya said (a) : (O king thou the) cause of joy to (thy) family (b), I do not know (c) (what), thy fathers (uncles) and also Gāndhārī have determined (to do) (d); (O) great-armed (hero), (I have been) deprived of (e) the high-souled beings (Dhṛitarāshtra and Vidura). 36.

- (a) *Sanjaya uvācha* [Sanjaya said]—See *Jīva*, 1.
 (b) *Kulanandana* [...cause...family]—Yudhishtira.
 (c) *Naham-vedmi* [I do not know]—See *Jīva*, 2.
 (d) *Vyavasitām* [...determined...]—See *Çrīdhara*, 1.
 (e) *Mushitāḥ* [deprived of]— " " 2.

[ÇRĪDHARA'S GLOSS—V. 36.]

1. *Vyavasitām* [...determined...]—settled.
2. *Mushitāḥ* [deprived of]—robbed off.

[JIVA GOVAMIN'S GLOSS—V. 36.]

1. *Sanjaya vāccha* [Sanjaya said]—these words are not to be found in some of the editions of the *Śrīmadbhāgavata*.

2. *Nāhaṃ-vedmi* [I do not know].—In some of the editions, different reading is found. *

Then, arrived (there) the glorious Nārada with lyre (in his hand). The king with his younger brothers, rising, saluting, and (while) paying honour to the sage, (thus) said : 37.

[ŚRĪDHARA'S GLOSS—V. 37.]

1. This verse states that when Yudhishtira was relieved from his grief in a small degree ; then Nārada arrived there. There is a different reading of the text in some of the editions, but the interpretation given here is the only appropriate one ; on account of his excessive grief, Yudhishtira commenced to speak at the time when he was paying respects to Nārada.

[JIVA GOVAMIN'S GLOSS—V. 37.]

1. There is a different reading in the text. †

Yudhishtira said ; (O) glorious one, I do not know (a) the movements of the fathers (uncles) ; where have they gone to from this place, and whereto also hath gone the mother (aunt) whose sons have died and (who is) afflicted and distressed ? (b). 38.

(a) *Nāhaṃ veda* [I...know]—Yudhishtira said he did not know.

(b) *Tapaśvini* [distressed]—sorrowful. (*Śrīdhara*).

(O) Glorious (being, thou art the) helmsman in the boundless (ocean of world, who) showeth its opposite coast (to mankind). Then the glorious Nārada, the best of sages, said : 39.

[ŚRĪDHARA'S GLOSS—V. 39.]

1. In this ocean of trouble, the glorious Nārada is the being who can show me the opposite bank, therefore do thou say (the whereabouts of uncles, &c. said Yudhishtira).

* कश्चिद्व्यवसितं पादम् पिब्रीषी कुञ्जमन्दनम् । न वेद साध्या नाम्नाप्यास्तुषितोऽपि महात्मनिः ॥

† एतन्निब्रवीद विप्रा भारदः प्रबृहस्पतः । वीचां त्रितर्की ज्ञयन् मनवान् सङ्गुण्डुः ॥

पादद्वयोपवीतार्थं प्रसुब्बाशानिन्दितम् । परमासन आसीनं वीरवेन्द्रः ख. भावदे ॥

(O) king, said Narada, do not lament over any person (whatsoever), because this universe is under the sway of God ; the Lord for whom offerings are borne by these worlds with their guardians, uniteth all beings, and (it is) He alone separateth (them). 40.

[ĀRIMDHARA'S GLOSS—V. 40.]

1. If real truth is communicated to Yudhishthira at the outset, then, he might have swooned. It is for this reason, Narada first tried to remove his grief by consoling-words—do not lament over any one, because the universe is under the subjection of God.

Like the oxen pierced (through) in the nose by (different) cords and bound (together) in (one large) rope, these (men of the) worlds with their guardians, (being) bound in the rope of the *Vedas*, with (strings of) races under different) names, carry offerings to God. 41.

[JIVA GOŚVAMIN'S GLOSS—VV. 41-42.]

1. *Yathā gāvah* [Like oxen]—This verse is not to be found in some of the manuscripts and printed editions of the *Ārīmadbhāgavat*. From the wordings of the next verse (42), it appears that the genuineness of the verse is approved by Ārīdhara. The wording of the verse (40), is expressive of subjection. The latter half of the same verse, (*Na samyujanti* (न संयुजन्ति) is also wanting in some of the copies of the *Ārīmadbhāgavat*. It seems apparent from the words *Vahanti valmīkīn* (वहन्ति वल्मीकितः) in verses 40 and 41, that error has crept in on account of the mistake of the original copyist amongst the certain sect of the followers of Viṣṇu.

As the alliance and separation of the articles of sports (*a*) are caused in this world by the wish of the player, so (the conjunction and separation) of human beings, verily (happen) by God's pleasure. 42.

(*a*) *Kṛtīḍopaskarāṇāṃ* [the articles.....sports]—See Ārīdhara, 2.

[ĀRIMDHARA'S GLOSS—V. 42.]

1. This verse states that the conjunction and separation of men are subject to the pleasure of the Supreme Lord.

2. *Kṛtīḍopaskarāṇāṃ* [the articles.....sports]—such as wooden sheep, &c. used in sport.

If thou considerest (the beings of all the) worlds (*a*) (as) stable or unstable (*b*), neither (stable nor unstable) (*c*) ; or both (*d*) (stable and unstable, then, considered in) all (these four ways) (*e*), they (thy uncles) (*f*) are not (the fit objects) of grief (*g*) in (any) other way, beyond affection (*h*) generated from the delusion (of mind) (*i*). 43.

(*a*) *Lokaṃ* [...worlds]—See *Ṣṛidhara*, 2.

(*b*) *Dhruvaṃ manyase adhruvaṃ vā* [...considerest...stable or unstable]—See *Ṣṛidhara*, 3.

(*c*) *Nu vā* [neither.....]—See *Ṣṛidhara*, 4.

(*d*) *Ubhayaṃ* [both]— " " 5.

(*e*) *Sarvathā* [...all...]— " " 6.

(*f*) *Te* [they...]— " " 7.

(*g*) *Goçhyāḥ* [...of grief]— " " 8.

(*h*) *Sneḥāt anyatra* [in (any)...affection]—See *Ṣṛidhara*, 9.

(*i*) *Mohajāt* [generated from delusion...]—" " 10.

[*ṢṚIDHARA'S GLOSS—V. 43.*]

1. This verse states that as everything is subject to the will of God, it is no good to lament over the departed ones ; and in considering the truths regarding the universe, it is also held that sorrow for the dead is not ordained for men.

2. *Lokaṃ* [...worlds]—persons of the universe.

3. *Dhruvaṃ manyase adhruvaṃ vā* [...considerest...stable or unstable]—consider men in the light of individual spirit as eternal ; or as unstable when they are looked up as beings with material body.

4. *Nu vā* [neither...]—or when looked upon in the light of the inexpressible Supreme Spirit, then, (if men are considered) neither eternal nor stable ; or

5. *Ubhayaṃ* [both]—when they are seen in the light that they are the source of all sensations like Spirit as composed of material parts, then if men are considered both eternal as well as unstable.

6. *Sarvathā* [.....all.....ways]—by the light of four ways.

7. *Te* [they...]—uncles, &c., (*Dhṛitarāshtra*, *Vidura* and *Gāndhārī*).

8. *Goçhyāḥ* [...of grief]—worthy object of grief.

9. *Sneḥāt anyatra* [in.....affection]—only by affection (which is)

10. *Mohajāt* [generated from delusion...]—produced from delusion.

Therefore, indeed, (O king), do thou give up the bewilderment produced by ignorance (*a*) of (thy) mind to this (effect)—‘How will they who are without a protector and in a miserable (condition), live being not under my shelter ?’ 44.

(a) *Ajñāna* [ignorance].—This implies (in philosophy) spiritual ignorance; not merely a negative, but an active principle, which consisting of the three *guṇas* (*fetters* or qualities) *Sattva*, *Rajas*, and *Tamas*, and preventing the soul from realizing its identity with Brahma, causes self to appear a distinct personality, and matter to appear a reality; hence equivalent to *Prakṛti* or Nature, and termed a divine *Śakti* (power), synonymous with *Māyā*. (Illusion).

[CRIDEARA'S GLOSS—V. 44.]

1. This verse states that Nārada advised Yudhishtira that he should give up the distressing thought to the effect that how Dhṛitarāshtra, &c., will live on earth, being bereft of Yudhishtira's shelter.

This (human) frame (composed of the) five elements (α), is subject (b) to time (c) (the effect of) acts (d) and qualities (e), therefore, how can (a person) save another, like one swallowed up by a serpent (unable to save) others ? (f). 45.

(a) *Pañcha-bhūatikah* [...of five elements].—The five elements are :—earth, air, fire, water, and ether. See p. 132 ; and *Cūḍhara*. 6.

(b) *Adhina* [subject to]—See *Crithara*, 5.

(c) *Kala* [time]— " " 2.

(d) Karma [acts]—	"	"	3.
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(e) *Guṇa* [qualities]— " " 4.

(f) *Sarpagrastah aparāṇ yathā* [like...swallowed by serpents]—*See* *Cridhara*, 7.

[CRIDHARA'S GLOSS—V. 45.]

1. This verse states that it is not true that the lives of Dhṛitarāshtra, &c. were maintained by Yudhishtira.

2. *Kāla* [time]—time causes change in the qualities.

3. *Karma* [acts]—acts of men is for birth.

4. *Guṇa* [qualities]—qualities are likened to material.

5. *Adhinah* [subject to]—subject to time and acts.

6. *Pancha-bhautikah* [...five elements]—inanimate (particles) and the human mind are subject to destruction on the dissolution of these elements.

7. *Sarpagrastah aparam yathā* [like.....swallowed by serpents]—devoured by large snakes.

The handless (beasts) (α) are the means of sustenance to the beings having hands (human beings), the footless (β) (grass) to the quadrupeds and smaller (γ) than these (beasts and men) to the greater (ones); in

this way (all less powerful) beings are the means of sustaining life to (all other) beings (of greater power) (*e*). 46.

- (*a*) *Ahastāni* [handless]—See *Ṛṣadhara*, 2.
 (*b*) *Apadāni* [footless]— " " 3.
 (*c*) *Falgūni* [smaller]— " " 5.
 (*d*) *Tutra* [these]— " " 4.
 (*e*) *Jivah jīvasya jīvanam* [...being...beings]—See *Ṛṣadhara*, 6.

[*ṚṢIDHARA'S GLOSS*—V. 46.]

1. This verse states that the means for sustaining life ordained by the Supreme Being are profuse everywhere.

2. *Ahastāni* [handless]—beasts, &c.

3. *Apadāni* [footless]—grass, &c.

4. *Tutra* [these]—amongst these handless (beasts, &c.) also.

5. *Falgūni* [smaller]—little.

6. *Jivah jīvasya jīvanam* [...beings...beings...].—In this way all beings are the life (or means of sustenance) to others of greater strength to them. This is also expressive of the fact that all are subject to death.

[*JĪVA GOSVAMIN'S GLOSS*—V. 46.]

1. This verse states that although they are liable to be devoured by tiger &c., yet there should be no lamentation for them.

(*O*) king, this very (*a*) (universe) is the self-manifesting Supreme Lord Himself. (He also) is one (only) (*b*), the soul of souls (*c*), and shineth inside and outside (of the universe) (*d*). (Thou) lookest upon Him in different manner (light) on account of (His) Illusion (*e*). 47.

- (*a*) *Tat idam* [this very]—See *Ṛṣadhara*, 2.
 (*b*) *Ekah* [one.....]— " " 3.
 (*c*) *Ātmanāṃ ātmāḥ* [the soul of souls]—See *Ṛṣadhara*, 4.
 (*d*) *Antarah anantarah bhāti* [shineth.....outside.....]—See *Ṛṣadhara*, 5.
 (*e*) *Māyaya tam urudhā paçya* [.....lookest...manner...]—See *Ṛṣadhara*, 6.

[*ṚṢIDHARA'S GLOSS*—V. 47.]

1. This verse speaks about the fallacy regarding the doctrine of *Advaita* (duality).

2. *Tat idam* [this very]—this universe consisting of handless (beasts) and (beings) with hands, is the God Himself and not distinct from Him.

2. *Ekah* [one...]—one only and not various.

4. *Ātmanam ātmah* [the soul of souls]—it may be asked that a distinction is observed between God and the different objects of creation considered as distinct classes, but He is the soul of all souls (persons enjoying) and therefore, there is no distinction between Himself as Supreme Lord and His creation when both these are looked upon as belonging to distinct classes.

5. *Antarāḥ anantarah bhāti* [shineth...outside...]—He is manifest internally and externally as objects of enjoyment, hence there is no distinction between God and His creation.

6. *Māyā tam urudhā parya* [...lookest...manner...]—how is it possible to look upon the same thing in different lights ? Therefore, it is said here that you look upon it in different form by illusion.

[JĪVA GOŚVAMIN'S GLOSS—V. 47.]

1. This world is under the subjection of the Supreme Lord by reason of His glorious and powerful deeds which cannot be questioned by means of dry arguments. The Supreme Lord is manifest like the universe on account of His incomprehensible power. But though the world is so manifested, yet He remains in His own form. This is the opinion of Chintamani.

(O) great king, this very Supreme Lord (who) causeth the existence of beings, hath, verily, descended to-day (at present) on this (earth) (*a*) in the form of the Destroyer (*b*) for (the purpose of) destruction (*c*) of the gods' enemies (*d*). 48.

(*a*) *Ayām* [this.....]—See *Çrīdhara*, 2.

(*b*) *Kālārūpak* [in the form of the Destroyer]—See *Jīva*, 3.

(*c*) *Abhāvāya* [for.....destruction]—See *Çrīdhara*, 3 ; and *Jīva*, 2. (in some of the editions of the *Çrīmadbhāgavata* the word *Abhāvāya* (अभावाय).

(*d*) *Suradvishām* [of gods' enemies]—See *Jīva*, 1.

[ÇRĪDHARA'S GLOSS—V. 48.]

1. Where is that great Illusionist ? He is now at Dvārakā.

2. *Ayām* [this.....]—on this land.

3. *Abhāvāya* [for.....destruction]—for annihilation.

[JĪVA GOŚVAMIN'S GLOSS.—V. 48.]

1. *Suradvishām* [of gods' enemies]—of *Dāityas* (demons).

2. *Abhāvāya* [for.....destruction]—for causing destruction.

3. *Kālārūpak* [in the form of the Destroyer]—the Supreme Lord assumed the form of the Destroyer, but His real form is always full of happiness.

The acts relating to gods have been accomplished (*a*) (by Him ; and He is only) waiting for (the performance of) the remaining (deeds) (*b*). As long as that Mighty (Lord) stayeth on this (earth), do thou wait (here). 49.

(a) *Deva-kṛityaṃ* [the acts.....accomplished]—See *Çrīdhara*, 2.

(b) *Avāśaṃ* [the remaining...]— " " 3.

[ÇRĪDHARA'S GLOSS—V. 49.]

1. It should not be understood that Kṛiṣṇa is still on this earth. This verse states that His divine acts are finished.

2. *Deva-kṛityaṃ* [the acts.....accomplished]—(Kṛiṣṇa has) finished the acts of gods.

3. *Avāśaṃ* [the remaining...]—(He is only waiting) for the end. The destruction of the Yadu race was in His mind, after which He will go to His own abode ; therefore, the Pāṇḍavas should also go. Although Nārada was describing the events which had already passed, yet, he did not like Vidura directly say the actual state of affairs.

Dhṛitarāshtra with his wife Gāndhārī and (his) brother have gone to the hermitage of the sages on the south of the Himālayas. 50.

[ÇRĪDHARA'S GLOSS—V. 50.]

1. After consoling Yudhishtira in the previous verses, Nārada informs him the real state of facts regarding the whereabouts, &c., of Dhṛitarāshtra and others.

(In which place) the renowned (a) Heavenly Stream (Ganges) branches itself into seven different (b) parts (c) by (the seven streams) (d) for the pleasure (e) of the seven (sages) (f), therefore, which holy place is called the *Sapta-srota* (seven streams). 51.

(a) *Vai* [renowned]—See *Çrīdhara*, 1.

(b) *Nānā* [different]— " " 3.

(c) *Saptadhā* [seven ..parts]— " 2.

(d) *Saptabhīḥ srotabhīḥ* [seven...streams]—See *Çrīdhara*, 4.

(e) *Prīṭaye* [for the pleasure]— " " 5.

(f) *Saptānām* [seven...]—Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vasishtha are the seven sages.

[ÇRĪDHARA'S GLOSS—V. 51.]

1. *Vai* [renowned]—well-known.

2. *Saptadhā* [seven...parts]—divided itself into seven parts.

3. *Nānā* [different]—distinct.

4. *Saptabhīḥ srotabhīḥ* [seven...streams]—by the seven distinct streams.

5. *Prīṭaye* [for the pleasure]—for the satisfaction.

Having bathed (a) three times a day (b), offered (c) in due form the burnt-offerings to the fires,

and drunk water, he (Dhṛitarāshtra) (whose) mind hath become pacified (*d*), (who is) free from desires (*e*) (who) hath subdued his seat (posture for sitting in contemplative meditation); suppressed breathing, restrained the six organs of senses (from susceptibility to outward impressions); fixed steady thought over Hari, and whose impurity generated from (the qualities of) Goodness, Passion, and Darkness hath been destroyed, is (living) at present in that place. * 52-53.

(*a*) *Snātvā* [Having bathed]—See *Çrīdhara*, 1.

(*b*) *Anusavanam* [three times a day]—at every sacrifice.

(*c*) *Hutvā* [.....offered]—See *Çrīdhara*, 1.

(*d*) *Upaśāntātmā* [whose...pacified]—See *Çrīdhara*, 2.

(*e*) *Vigataishārah* [free from desires]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—VV. 52-53.]

1. These and the subsequent two verses state about the eight stages of contemplative meditation practised by Dhṛitarāshtra. The offering of burnt offerings and drinking water are indicative of the *Niyama* stage of the *Yoga* meditation.

2. *Upaśāntātmā* [whose...pacified]—whose mind is calmed.

3. *Vigataishārah* [free from desires]—whose desire for getting children is gone. This is indicative of *Yama* (self-restraint.)

Having joined together (*a*) the Individual Spirit (*b*) with the Intellectual Soul (*c*) and fully adhering the latter to the Spirit knowing the body (*d*), and (then) like the ether in a jar mergeth with the (vast expanse of) sky (*e*), (so) merging (the purified Individual Soul) with the Supreme Lord (*f*) (who is) the container (of all) (*g*), Dhṛitarāshtra, from whom the effects of the ultimate result of the qualities of Illusion hath been annihilated (*h*) and the actions of whose organs of senses, and mind have been restrained (*i*), (therefore) all desires for enjoyment have ceased (*j*), is now staying (in that hermitage steady) like a trunk (of a tree , (*k*). 54-55. †

* Cf. *Note Yoga* pp. 99-100.

† Cf. *Note Yoga* p. 100. Para 18. (3).

- (a) *Samyojya* [Having...together]—See *Çrīdhara*, 3. (v. 54.)
 (b) *Ātmānam* [the Individual Spirit]—, „ 2. (v. 54) ; and *Āva*, 1
 (c) *Vijnānātmani* [Intellectual Soul]—, „ 4 ; „ and „ 3.
 (d) *Kaṣṭrajña* [with...body]—, „ 5 ; „ and „ 2.
 (e) *Amvare ghaṭāmvaram iva* [like...sky]—See *Çrīdhara*, 8. (v. 54.)
 (f) *Brahmaṇi* [Supreme Lord]—, „ „ 6. „
 (g) *Ādhāre* [the container...]—, „ „ 7. „
 (h) *Dhvasta-māyā-guṇodarkah* [from...annihilated]—See *Çrīdhara*, 2 (v. 55).
 (i) *Niruddha-karaṇācāyāḥ* [the actions...restrained]—, „ „ 3 „ „
 (j) *Nivartitā-khilāhārāḥ* [all...ceased]—, „ „ 4 „ „
 (k) *Sīdhānuḥ* [trunk...]—, „ „ 5 „ „

[ÇRĪDHARA'S GLOSS—V. 54.]

1. This and the verse 55 describe the *Samādhi* state of *Dhṛitarāshtra*'s mind.
2. *Ātmānam* [the Individual Spirit]—the Individual Spirit with ego or which is the container of ego ; that is to say, that condition of the Individual Spirit which is not free from ego. *Dhṛitarāshtra* made the individual Spirit free from the grosser body.
3. *Samyojya* [Having...together]—uniting with or making one and the same.
4. *Vijnānātmani* [Intellectual Soul]—Intellectual Spirit.
5. *Kaṣṭrajña* [with.....body]—having freed the Intellectual Spirit from the visible part thereof uniting with the purified soul and then freeing that soul from the Spectator (*Drashtā*) fully merges into the
6. *Brahmaṇi* [Supreme Lord]—the God.
7. *Ādhāre* [the container...]—refuge.
8. *Amvare ghaṭāmvaram iva* [like...sky]—the part of the sky enclosed in an earthen jar mixes with the vast sky pervading over the earth when the jar is broken, so Individual Spirit freed from condition, merges with the Supreme Spirit.

[JIVA GOŚVAMIN'S GLOSS—V. 54.]

1. *Ātmānam* [the Individual Spirit]—having freed the subtle body of the soul from the grosser body, which is the source of ego.
2. *Kaṣṭrajña* [with.....body]—the Individual Spirit having grosser and subtle body.
3. *Vijnānātmani* [Intellectual Soul]—causing to merge the *Kaṣṭrajña* with the *Vijnātmā* (pure soul) and then fully uniting the latter with the Supreme Spirit.

[ÇRĪDHARA'S GLOSS—V. 55.]

1. This verse states that *Dhṛitarāshtra*'s *Yoga* meditation was not affected by any event. Such state of the contemplative meditator happens either for mental or physical cause. No such cause existed in *Dhṛitarāshtra*, because
2. *Dhvasta māyā-guṇodarkah* [from...annihilated]—whose desires have come to an end.
3. *Niruddha-karaṇācāyāḥ* [the actions.....restrained]—the actions of eyes and other organs of senses as well as the mind,

4. *Nivartitā-kāṣṭhāraḥ* [all...ceased]—(therefore) whose desire for taking food or the satisfaction of other organs of senses has stopped.

5. *Sthāṇṇ* [trunk...]—steady or stable like the trunk.

Verily, do not come (*a*) in the way (*b*) of Him (Dhṛitarāshtra) who hath fully cast down all acts. Verily, (*O*) king, he shall give up (his) own (*c*) (mortal) frame on the fifth day from this day following (*d*), also the said (frame shall be then) burnt to ashes (*e*). 56.

(*a*) *Mā abhāḥ eva* [Verily, do not come]—See Çrīdhara, 3.

(*b*) *Antarāyāḥ* [in the way]— " " 2.

(*c*) *Svām* [... own]— " " 5.

(*d*) *Ādyatanāṭi* [from this day]— " " 4.

(*e*) *Bhasmī-bhavishyati* [shall... ashes]— " " 6.

[ÇRĪDHARA'S GLOSS—V. 56.]

1. This verse states what Nārada said to Yudhishtira who was anxious to bring back his uncle Dhṛitarāshtra, &c.

2. *Antarāyāḥ* [in the way]—do not give hindrance.

3. *Mā abhāḥ eva* [Verily, do not come]—surely you should not be (an hindrance).

4. *Ādyatanāṭi* [from this day]—from to-day.

5. *Svām* [... own]—under his control.

6. *Bhasmī-bhavishyati* [shallashes]—shall we not go to bring back his remains ?—no it shall be burnt to ashes there.

On the husband's body being burnt by fire with the hut made of leaves (in which he is living) (*a*), the virtuous consort (of Dhṛitarāshtra) from outside, shall follow that husband by entering into the fire. 57.

(*a*) *Utaja* [hut made of leaves ...]—See Çrīdhara, 2.

[ÇRĪDHARA'S GLOSS—V. 57.]

1. This verse states that it is useless for Yudhishtira to go to the place for bringing back Gāndharī, as she also shall follow her husband by entering into the fire.

2. *Utaja* [hut made of leaves...]—when husband's body as well as the hut in which he is living shall be burning by the flames produced from the *Yoga* meditation, then his wife shall enter into the fire from outside the burning hut.

But, (*O*) the descendant of Kuru, having seen the strange sight, Vidura, being full of delight (*a*) and sorrow (*b*), shall depart from that place for enjoying (the felicity of visiting the places of) pilgrimage. 58.



NO. 9. S. M. Dutta's, *Grimacchhaganesa* }

[From the sketch of M. N. Chatterjee.

DERITARASHTRA'S BURNING BODY—GANDHARI (entering the fire).

On the husband's body being burnt by fire with the help of leaves (in which he is lying), the virtuous consort (of Dhritrashtra) from outside, she (the wife) and her husband enter into the fire.

(a) *Harsha* [delight]—See *Āṇḍhara*, 2 ; and *Jva*, 1.

(b) *Ṣoka* [sorrow]— " " 2 ; and " 2.

[ĀṆḌHARA'S GLOSS—V. 58.]

1. This verse states that there is no chance of bringing back Vidura from the place as he shall also go to the places of pilgrimage after the demise of his brother Dhṛitarāshtra and his wife.

2. *Harsha* [delight]—become happy, because of his brother's happy end shall lead him to the final liberation.

3. *Ṣoka* [sorrow]—at Dhṛitarāshtra's death.

[JIVA GOŚVAMIN'S GLOSS—V. 58.]

1. *Harsha* [delight]—the extreme pleasure which Vidura felt in his mind on account of Dhṛitarāshtra's happy end.

2. *Ṣoka* [sorrow]—ordinary sorrow.

Then, having said this, Nārada with his lyre, ascended the heaven ; and taking the words of him in mind, Yudhishtira gave up (his) grief (a). 59.

(a) *Ṣoka* [grief]—this includes series of griefs.

FINIS OF THE THIRTEENTH CHAPTER,
NAMED THE SPEECH OF NĀRADA, IN THIS
STORY OF NAIMIṢA, IN THE FIRST
BOOK, IN THE ĀRIMADBHĀGA-
VATA, THE GREAT PURĀṆA,
AND THE VYĀSA'S TREA-
TISE OF THE SELF.
DENYING DE-
VOTES.

CHAPTER XIV.

(THE YUDHISHTHIRA'S QUESTIONS.)

After the departure (*a*), said Sūta, of the Conquering (*b*) (Arjuna) to Dvārakā, with a desire to see friends, and the doings (and also to know as regards the pleasure) of Kṛishṇa (*b*), (who is) of holy fame, ¹.

Several (*c*) months passed away, but, Arjuna did not then (*d*) return (*e*) from that place (*f*), (in the meantime) Yudhishtira (*g*), perceived dreadful omens (*h*). ²

(*a*) *Samprasthite* [After the departure]—See *Jiva*, 1. (v. 1).

(*b*) *Kṛishṇasya cha* [...of Kṛishṇa]— „ *Çrīdhara*, 1. (v. 1).

(*c*) *Katichit* [Several]— „ „ 1. (v. 2).

(*d*) *Tada* [then]— „ „ 2. (v. 2).

(*e*) *Na agat* [did not...return]— „ „ 4. (v. 2).

(*f*) *Tatah* [from that place]— „ „ 3. (v. 2).

(*g*) *Kurudvāḥ* [Yudhishtira]—one who elevates, carries away, or continues the race of Kurus ; here it refers to Yudhishtira. See *Çrīdhara*, 6. (v. 2).

(*h*) *Nimittāni* [omens]—See *Çrīdhara*, 5. (v. 2).

[ÇRĪDHARA'S GLOSS—V. 1.]

1. *Kṛishṇasya cha* [...of Kṛishṇa]—the particle *cha* (also) includes to know Kṛishṇa's object.

[JĪVA GOŚVAMĪN'S GLOSS—V. 1.]

1. *Samprasthite* [After the departure].—This must be understood as the time after Kṛishṇa's return to Hastinā for the purpose of causing the performance of the horse-sacrifice.

[ÇRĪDHARA'S GLOSS—V. 2.]

1. *Katichit* [Several]—seven (months).

2. *Tada* [then]—on the elapse of so long a time.

3. *Tatah* [from that place]—from Dvārakā.

4. *Na agat* [did not...return]—did not come back.

5. *Nimittāni* [omens]—calamities.

6. *Kurudvāṇah* [Yudhishtira].—the eldest of the five Pāṇdavas. Yudhishtira.

[JIVA GOSVAMIN'S GLOSS—V. 2.]

1. *Dadarṣa* [perceived].—This refers to the time after Vidura's coming to Yudhishtira, and the period subsequent to that event. (That is to say, the evil omens were seen during that time.

Seeing also the terrible (a) situation of time (consisting of) seasons with reversed nature (b), men (whose) souls are full of anger, avarice, falsehood (c), and (who are) following the vicious livelihood (d), 3.

(Their) dealings (e) full of moral crookedness to the greatest extent (f), friendship mixed with villany (g), quarrelings (h) among father, mother, friend, husband and wife (i), 4.

Moreover, on the approach of time (producing evil), the omen (foreboding) the greatest evils, and the character of men (full of) bad qualities of which greediness is the first (j), the king said unto his younger brother (k). 5.

- (a) *Raudrām* [terrible]—See *Śrīdhara*, 1.
 (b) *Viparyyastaritu-dharmanāḥ* [seasons...nature]—See *Śrīdhara*, 2.
 (c) *Krodha-lobhāṇṛitātmanām* [...souls...falsehood]— „ „ 4.
 (d) *Vārttām* [livelihood]— „ „ 3.
 (e) *Vyavahṛitām* [dealings]— „ „ 6.
 (f) *Jihma-prāyaṃ* [moral crookedness...extent]— „ „ 5.
 (g) *Āthyam* [villany]— „ „ 7.
 (h) *Kalkanaṃ* [quarrelings]— „ „ 9.
 (i) *Pitri-mātri-suhṛid-bhrātri-dampatīnām* [father...wife]— „ „ 8.
 (j) *Lobhādya-dharma prakṛitīm* [the character...first]— „ „ 11.
 (k) *Anujam* [younger brother]— „ „ 12.

[ŚRĪDHARA'S GLOSS—VV. 3, 4 and 5.]

1. *Raudrām* [terrible]—frightful.
2. *Viparyyastaritu-dharmanāḥ* [seasons...nature]—in which the nature of the seasons became contrary to what the ordinary reasons,
3. *Vārttām* [livelihood]—means of living.
4. *Krodha-lobhāṇṛitātmanām* [...souls.....falsehood]—whose minds are full of anger, avarice, and falsehood.
5. *Jihma-prāyaṃ* [moral crookedness...extent]—not straightforward.
6. *Vyavahṛitām* [dealings]—practices, acts, or usages.
7. *Āthyam* [villany]—deceit. (Friendship mixed with such.)

8. *Pūtri-mātri-suhrid-bhrātri-dampatīnām* [father.....wife]—this implies quarrel with father &c., to the adverse party of each class mentioned in the text.

9. *Kalkanaṃ* [quarrelings]—disputes (with each other).

10. *Ātvarīkṣitāni* [the greatest evils]—evils of great magnitude.

11. *Lovādya-dharma prakṛitiṃ* [the character.....first]—seeing the vicious character of men, full of greediness, &c.

12. *Anujam* [younger brother]—implies Bhīma.

Yudhishthira said : the Conquering (Arjuna) hath been sent to Dvārakā, with a desire to see friends and the doings (and also to know the pleasure) of Kṛishṇa (who is) of holy fame, 6.

Now seven months have passed away ; (O) Bhīmasena, for what reason also thy younger brother hath not returned, I am unable to ascertain it truly. 7.

Has (*a*) the time mentioned by the Divine Sage (*b*) arrived (*c*), at present, when the Supreme Lord, from whom (*d*) are derived (all) our riches, kingdom (*e*), wife (*f*), lives (*g*), race (*h*), children (*i*), the victory over enemies (*j*), and by whose grace (we shall attain the other) worlds (Heavens, &c.) (*k*), is desirous to give up (*l*) His sporting (*m*) body (*n*) ? 8-9.

(*a*) *Api* [Has]—See *Śrīdhara*, 1. (v. 8).

(*b*) *Devārṣiṇā* [Divine Sage].—Nārada See pp. 126-128.

(*c*) *Sah kalāh ayam upasthitah* [Has.....arrived]—See *Śrīdhara*, 5. (v. 8).

(*d*) *Yasmāt* [from whom]—See *Śrīdhara*, 2. (v. 9.) and *Jīva*, 1. (v. 9).

(*e*) *Rājyam* [kingdom].—Hastinā, &c.

(*f*) *Darāḥ* [wife].—Draupadī.

(*g*) *Prāṇāḥ* [lives]—vital airs ; existence.

(*h*) *Kulaṃ* [race].—The Kuru race.

(*i*) *Prajāḥ* [children].—Aravinda, &c.

(*j*) *Sapatna-vijayah* [the victory.....enemies]—the victory over Duryyodhana, &c.

(*k*) *Lokāḥ* [worlds.....]—See *Śrīdhara*, 2. (v. 9).

(*l*) *Utsrīkṣhati* [is desirous.....up]—See *Śrīdhara*, 4. (v. 8).

(*m*) *Ātmanah akṛīḍaṃ* [His sporting]—, " 2. "

(*n*) *Angam* [body]—See *Śrīdhara*, 3 ; (v. 8) and *Jīva*, 1. (v. 8).

[ŚRĪDHARA'S GLOSS—V. 8.]

1. *Api* [Has]—whether.

2. *Ātmanah akṛīḍaṃ* [His sporting]—His things for playing.

3. *Angam* [body]—the acting like a man.

4. *Utiṣṭhikāti* [is desirous.....up]—is willing to give up His mortal frame.

5. *Saḥ kālāḥ ayam upasthitaḥ* [Has.....arrived]—has that time come ?

[JIVA GOŚVAMIN'S GLOSS—V. 8.]

1. *Angam* [body]—Kṛishṇa will shuffle off this great mortal coil on His going to (*Dvārakā*) His own place.

[ĆRIDHARA'S GLOSS.—V. 9.]

1. Kṛishṇa is the cause of all our objects of life ; hence no difficulty will befall on the Pāṇḍavas, until His departure from this world.

2. *Yasmāt* [from whom]—from Kṛishṇa, who is the cause of everything. This point will be fully described by Arjuna in a subsequent chapter.

3. *Lokaḥ* [worlds.....]—the rewards derived from the performance of sacrifices.

[JIVA GOŚVAMIN'S GLOSS—V. 9.]

1. *Yasmāt* [from whom]—by whose grace men were under subjection.

(O) Tiger (amongst) men (*a*), (do thou) behold the terrible calamities (*b*) (derived) from heavens and earth with (those) relating to body, foreboding (*c*) imminent (*d*) danger (*e*) (which is) confusing to our (*f*) intellect. 10.

(*a*) *Nara-vyāghra* [Tiger.....men]—(literally) man-tiger ; hence, an eminent man ; the most illustrious of men.

(*b*) *Utpātān* [calamities]—unusual or startling events foreboding public calamities ; See *Ćridhara*, 4 ; and *Jīva*, 2.

(*c*) *Āpāśataḥ* [foreboding]—(literally) reciting, relating to ; (here) indicative of.

(*d*) *Adārāt* [imminent]—See *Ćridhara*, 1.

(*e*) *Bhayam* [danger] " " 3 ; and *Jīva*, 1.

(*f*) *Nah* [our]— " " 2.

[ĆRIDHARA'S GLOSS—V. 10.]

1. *Adārāt* [imminent]—at hand (not at a distance).

2. *Nah* [our]—(the Pāṇḍavas).

3. *Bhayam* [danger]—expressive of danger.

4. *Utpātān* [calamities]—series of calamities.

[JIVA GOŚVAMIN'S GLOSS—V. 10.]

1. *Bhayam* [danger]—indicative of danger.

2. *Utpātān* [calamities]—many calamities.

Indeed ! (*a*) (O Bhīmasena), the thigh, the eye, and the arm (*b*) are trembling (*c*) again and again, and also

the breast is throbbing (*d*)—all these will give me (*e*) an unpleasant [evil (*f*) at a] near (future) (*g*). ¹¹.

(*a*) *Anga* [Indeed !]—a particle implying attention, assent or desire, and sometimes impatience. It may be rendered by well ; indeed ; true ; please rather ; quick and also 'O'.

(*b*) *Urvakṣhicāvaḥ* [the thigh...arm].—See *Ṣṛidhara*, 2.

(*c*) *Sphuranti* [trembling]—such as twinkling of the eye, &c.

(*d*) *Vepathuh* [is throbbing]—See *Ṣṛidhara*, 3.

(*e*) *Mahyam* [me]— " " 4.

(*f*) *Vipriyam* [unpleasant...]— " " 6.

(*g*) *Ārāt* [...near...]—soon.

[ṢṚIDHARA'S GLOSS—V. 11.]

1. This verse states about the evils relating to body.

2. *Urvakṣhicāvaḥ* [the thigh...arm].—the thigh and the other left parts of the body are trembling.

3. *Vepathuh* [is throbbing]—there is (also) throbbing of the heart.

4. *Mahyam* [me]—to me.

5. *Ārāt* [...near...]—soon, instantaneously.

6. *Vipriyam* [unpleasant...]—disagreeableness.

This jackal (*a*) with fire in (*ke*) mouth (*b*), is yelling, looking at (*c*) the rising ¹, (*d*) sun. Truly, (O Bhīma) (*e*) this dog without fear (*f*) is barking at me. (*g*). ¹².

(*a*) *Ḫivā* [jackal]—See *Ṣṛidhara*, 2.

(*b*) *Anālānandā* [with.....mouth]—See *Ṣṛidhara*, 5.

(*c*) *Abhiraṇṭi* [...at]— " " 4.

(*d*) *Udyantam* [rising]— " " 3.

(*e*) *Anga* [truly...]— " " 6.

(*f*) *Abhīruvat* [without fear]— " " 5.

(*g*) *Mām abhīrebhātī* [.. at me]— " " 7.

[ṢṚIDHARA'S GLOSS—V. 12.]

1. This and the subsequent two and a half of the verses state about the ill-omen produced from earth.

2. *Ḫivā* [jackal]—a female jackal is meant here.

3. *Udyantam* [rising]—(the sun) which is rising.

4. *Abhiraṇṭi* [...at]—the jackal is making a frightful noise at (me).

5. *Anālānandā* [with...mouth]—vomiting (emitting) fire from her mouth.

6. *Anga* [truly...]—O Bhīma.

7. *Mām abhīrebhātī* [.....at me]— indicating that the dog is barking at Yudhishtira.

8. *Abhīruvat* [without fear]—fearlessly.

The laudable (auspicious) (*a*) animals (are passing) me (by leaving me on their) left (*b*), and other (inauspicious ones) (*c*) are keeping (me) on (their) right. (O) Tiger (amongst) men (*d*), I am perceiving that my horses (*e*), are also bewailing. 13.

- (*a*) *Ḡastāḥ* [the laudable]—See *Ḡṛidhara*, 1.
 (*b*) *Māṃ saṃyam* [...leaving me on...left]—See *Ḡṛidhara*, 2.
 (*c*) *Apāre* [other...]—See *Ḡṛidhara*, 3.
 (*d*) *Paruṣha-vyāghra* [(O) Tiger...men]—See note *Narāvyāghra* p. 409. (*a*).
 (*e*) *Vāhaṇ* [horses]—animals used for riding, or drawing. See *Ḡṛidhara*, 4.

[*ḠṚIDHARA'S GLOSS*—V. 13.]

1. *Ḡastāḥ* [the laudable]—praised (adorable) animals such as cow, &c.
2. *Māṃ saṃyam* [...leaving me on...left]—keeping me on their left side (the auspicious animals are passing by my right side).
3. *Apāre* [other...]—inauspicious animals, such as, ass, &c.
4. *Vāhaṇ* [horses]—steeds.

This pigeon (appeareth to me, like) the messenger of Death. Causing the heart to tremble by their disagreeable noise (*a*), the owl and its adversary (crow) (*b*) are wishing, as it were (to make) (*c*), the universe (*d*) void (of everything) . 14.

- (*a*) *Kuḥvanāḥ* [disagreeable noise]—See *Ḡṛidhara*, 2.
 (*b*) *Pratyulūkāḥ* [the adversary...]—See *Ḡṛidhara*, 1; and *Jīva*, 1.
 (*c*) *Ḡānyam icchhataḥ* [...wishing...void]—See *Ḡṛidhara*, 4.
 (*d*) *Viḡam* [universe]— " " 3.

[*ḠṚIDHARA'S GLOSS*—V. 14.]

1. *Pratyulūkāḥ* [the adversary...]—crow or crane.
2. *Kuḥvanāḥ* [disagreeable noise]—by inauspicious sounds.
3. *Viḡam* [universe]—the whole creation.
4. *Ḡānyam icchhataḥ* [wishing...void]—desirous of making void of.

[*JĪVA GOSVAMIN'S GLOSS*—V. 14.]

1. *Pratyulūkāḥ* [the adversary...]—(owl) and another owl which is in antagonism with the former owl. Trembling the heart they are present there without sleeping.

The smoky quarters (are surrounding the worlds, like the) circle of light (*a*) (covereth the fire) (*b*), the earth with the mountains are quaking ; and (O) dear

(brother) (*c*), (behold) also the great lightning (*d*) accompanied by the muttering of clouds (*e*). 15.

(*a*) *Paridhayaḥ* [the...light]—the word *Paridhi* (परिधि) has different significations,—that by which any thing is surrounded or enclosed (said of the ocean as surrounding the earth) ; a misty halo or circle round the sun or moon ; the horizon ; circumference, a circle surrounding the globe ; a great circle ; epicycle and a circle or disk of light. The latter has been adopted here according to Ṣṛīdhara's interpretation. See Ṣṛīdhara, 2 ; and Jīva, 1.

(*b*) *Dhūmrā diṣaḥ paridhayaḥ* [the smoky...light]—See Ṣṛīdhara, 2.

(*c*) *Tātaḥ* [dear...]—The word has various significations :—Father, venerable ; reverend ; respectable ; and dear ; it is a term of affection or endearment addressed to any person, but especially to a junior or inferior.

(*d*) *Nirghātaḥ* [the lightning...]—See Ṣṛīdhara, 3.

(*e*) *Stanayitnubhik* [with...clouds]—, , 4.

[ṢṚĪDHARA'S GLOSS—V. 15.]

1. This and the next verse state about the calamities befalling from the heavens.

2. *Dhūmrā diṣaḥ paridhayaḥ* [the smoky...light]—as the circle of light encircles the fire, similarly the misty quarter covered the worlds.

3. *Nirghātaḥ* [the lightning...]—fall of thunderbolt without any cloud.

4. *Stanayitnubhik* [with...clouds]—with the roaring of clouds.

[JĪVA GOŚVAMIN'S GLOSS—V. 15.]

1. The quarters of the world and the circle round the sun, &c., are full of smoky hue.

Fully creating (*a*) darkness (*b*) by dust, the air, hot to the touch, is blowing. The clouds are also fearfully showering blood on all sides. 16.

(*a*) *Viśṛjjan* [Fully creating]—fully producing. (Ṣṛīdhara, 1.).

(*b*) *Tamaḥ* [darkness]—the state of being destitute of light.—(*Ibid*).

(O brother, do thou), behold the sun bereft of its brightness, the mutual friction between the planets (*a*) in the firmament, and the world and the sky (*b*), as if, burning (*c*) with the (evil) spirits (*d*) and other beings (*e*). 17.

(*a*) *Grahaṃarddham* [friction.....planets]—See Ṣṛīdhara, 1.

(*b*) *Rodasā* [the world and sky]—, , 4.

(*c*) *Jvalite iva paçya* [behold.....burning]—, , 5.

(*d*) *Bhūtaganaiḥ* [the.....spirits]—, , 2.

(*e*) *Sa-saṅkulaiḥ* [with,....beings]—, , 3.

[ÇRĪDHARA'S GLOSS—V. 17.]

1. *Grahamaṛdaṣ* [friction...planets]—the battle or clashing of the planets.

2. *Bhūtagaṇaiḥ* [the.....spirits]—the followers of Rudra (Çiva).

3. *Sa-saṅkulaiḥ* [with.....beings]—beings other than evil spirits.

4. *Rodasi* [the world and the sky]—earth and the firmament.

5. *Jealīṣa paṇya* [behold.....burning]—look, it seems to burn.

The rivers (*a*) and streams (*b*) are (in) an agitated (state), and the lakes and the minds also (*c*); the fire doth not burn with clarified butter ; (I am unable to ascertain) what (evil) this time shall ordain (produce) ! 18.

(*a*) *Nadyah* [The rivers]—*Nada* is the male personification of a river, such as, the Brahma-putra, Sone, Indus, &c.

(*b*) *Nadaḥ* [streams]—the female personification of a river, such as Gangā, Jumunā, &c.

(*c*) *Manāṃsi cha* [the minds also]—See Çrīdhara, 1.

[ÇRĪDHARA'S GLOSS—V. 18.]

1. This and the next two and a half verses are again describing about the earthly calamities.

2. *Manāṃsi cha* [the minds also]—minds of the beings.

The calves are not sucking udder, and (their) mothers are not yielding (milk) (*a*), and cows having tears on (their) face are weeping in the cow-pen ; and the bulls are not rejoicing.

[*This verse may be rendered differently*] :—

The children are not sucking their mother's breast, and (their) mothers are not yielding (milk) (*a*) ; &c. 19.

(*a*) *Na duhyanti* [not yielding...]—not supplying adequately. (Çrīdhara).

The images of deities (*a*) are perspiring, as if, in weeping, and fully moving. Bereft of beauty, these countries, villages, cities, gardens, mines, and hermitages, in which (there is) no happiness, are exhibiting what a calamity (*b*) regarding ourselves (I do not know) ! 20.

(*a*) *Dairatāni* [The images of deities]—idols of gods and goddesses. (Çrīdhara).

(*b*) *Aghaṃ* [calamity]—distress. (*Ibid*).

(I) consider (that) the earth (whose) good fortune is blighted by (reason of) these great calamities, hath, verily, been deprived of the Supreme Lord's feet, the beauty (of which feet) is not to be found in any other being (*a*). 21.

(*a*) *Ananya-purusha-ṛibhīḥ* [the beauty...being]—the beauty of Kṛishṇa's feet which is marked with the symbol of thunderbolt, &c., cannot be found in any other person. Yudhishtira considered that the world has been bereft of such beautiful feet. (*Śrīdhara*).

(O) Brāhmaṇa, the (hero) having a monkey as (his) symbol (*a*), returned from the city of the Yadus (*b*) (in the presence of) that (*c*) king (who) was thus thinking (*d*) (within himself) by (his) mind, which knew (anticipated) the evil (about to befall on earth) (*e*). 22.

(*a*) *Kapīdhvajah* [.....having.....symbol]—an epithet of Arjuna.

(*b*) *Yadupuryāḥ* [from.....Yadus]—from Dvārakā.

(*c*) *Tasya* [that]—See *Śrīdhara*, 1.

(*d*) *Chintayataḥ* [thinking]—See *Śrīdhara*, 4.

(*e*) *Dṛishtārīkṣtena* [.....knew.....the evil.....]—See *Śrīdhara*, 3.

[ŚRĪDHARA'S GLOSS—V. 22.]

1. *Tasya* [that]—that (king).

2. *Iti* [thus]—in this way.

3. *Dṛishtārīkṣtena* [...knew...the evil...]—(whose mind) foresaw the evil to happen.

4. *Chintayataḥ* [thinking]—thinking by such mind.

Seeing (Arjuna) destitute of shadow (of personal charms) (*a*), and becoming agitated in mind (*b*) by remembering fully what Nārada had said, the king asked, in the midst of friends, that younger brother, (who), being distressed, having the face downwards, shedding (*c*) drops of tears (*d*), from (his) lotus-like eyes, fell (prostrated) (*e*) unlike before (*f*) at the (king's) feet. 23-24.

(*a*) *Vichokhāyam* [destitute.....shadow.....]—See *Śrīdhara*, 6.

(*b*) *Udvigna-hṛdayaḥ* [becoming...mind]— " " 5.

(*c*) *Srijantam* [shedding]— " " 4.

(*d*) *Avindan* [drops of tears]— " " 3.

- (e) *Nipatitam* [falling]—See *Çrīdhara*, 2.
 (f) *Ajathāpūrvam* [unlike before]—See *Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—VV. 23-24.]

1. *Ajathāpūrvam* [unlike before]—not like before ; unlike the previous occasions.
2. *Nipatitam* [falling]—the distressed brother lay prostrated on the ground, &c.
3. *Avindān* [drops of tears]—tears.
4. *Srijantam* [shedding]—shedding from the eyes.
5. *Udvigna-hṛdayaḥ* [becoming...mind]—whose heart was trembling.
6. *Vichehḥayam* [destitute.....shadow...]—bereft of brightness of beauty.

Yudhishtira said : Are our own peoples (*a*) Madhu (*b*), Bhoja (*c*), Daçarha (*d*), Arha (*e*), Sātva (*f*), Andhaka (*g*), and the Vṛishṇis (*h*) in (the enjoyment of) happiness (*i*) in the city of Anartta (Dvārakā) ? 25.

(*a*) *Svajanāḥ* [own peoples...]—friends. (*Çrīdhara*).

(*b*) *Madhu* [मधु]—See p. 347 note (*e*).

(*c*) *Bhoja* [भोज]—, p. " " (*f*).

(*d*) *Daçarha* [दशार्ह]—See p. 347 note (*g*).

(*e*) *Arha* [अर्ह]—, p. " " (*h*).

(*f*) *Sātva* [सात्वत]—, p. 34 note (*a*).

(*g*) *Andhaka* [अन्धक]—, p. 347 note (*j*).

(*h*) *Vṛishṇayaḥ* [Vṛishṇis]—See p. 348 note (*k*).

(*i*) *Sukham āsate kachchit* [are...in...happiness]—*kad* (कद्) originally the neuter form of the interrogative pronoun *ka* (क्). It is a particle of interrogation, where? *kad* is used with the particle *chid* (चिद्). *Kachchid* (कचिद्) is sometimes used, like the simple *kad*, as a particle of interrogation. *Kachchid* may sometimes be equivalent to ' I hope that. '

Is the venerable (*a*) maternal grandfather Çūra (*b*) in prosperity ? and whether is the maternal uncle Ānaka-dundubhi (*c*) with his younger brother well ? 26.

(*a*) *Māriṣaḥ* [the venerable]—See *Çrīdhara*, 2.

(*b*) *Çūraḥ* [चूरः]—Grandfather of Kṛishṇa, and father of Vasudeva and Kuntī, therefore, the maternal grandfather of the five Pāṇavas.

(*c*) *Ānaka-dundubhi* [आनक-दुन्दुभि]—this is a name of Kṛishṇa's father Vasudeva. It is said to have been derived from the beating of drums at his birth by the gods, &c., who foresaw that the Supreme Being in the shape of Kṛishṇa

would descend on earth by assuming the human form in Vasudeva's family, and in joy they sounded the drum of heaven. See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 26.]

1. Yudhishthira apprehending what unpleasant answer he may get from Arjuna regarding his friends and relatives, asked questions about them, commencing first the distant relations and then mentioning by degrees the nearly connected ones.

2. *Māriṣaḥ* [the venerable]—(maternal grandfathers) getting respect.

3. *Ānaka-duṇḍubhi* [आनक-दुन्दुभि]—Vasudeva.

Are his consorts (my) seven aunts (who are mutually related to one another as their) own sisters, (in the enjoyment of happiness) ? Do they themselves of whom Devakī is the chief with (their), sons and daughters-in-law fare well ? 27.

(a) *Sasara* [...own sisters]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 27.]

1. By asking about the welfare of Vasudeva, the good of their consorts has been asked ; yet a separate question is put in this verse regarding them.

2. *Sasara* [...own sisters]—the wives of Vasudeva are mutually related to as sisters.

Are the king Āhuka (a) whose son was vicious (b) and his younger brother (c) alive ? Are Hṛidika (d) with (his) son (e), Akrūra (f), Jayanta, Gada, and Sārṇa (g). 28.

And others, of whom Çatrujit (h) is the first, in good condition ? Is the glorious Balarāma (i), the Lord of the Votaries, in (the enjoyment of) happiness ? 29.

(a) *Āhuka* [आहुक]—See *Çrīdhara*, 1 ; and note Ugrasena. p. 349.

(b) *Asatputraḥ* [whose...vicious]—Ugrasena's son Kamṣa was one of the most cruel princes of ancient India. See p. 266 note (a).

(c) *Aya-anujah* [his younger brother]—See *Çrīdhara*, 2.

(d) *Hṛidika* [हृदीक]—Yādava prince who is the son of Svayambhoja, and father of Çūra, in whose family Kṛiṣṇa was born.

(e) *Sasuta* [with...son]—See *Çrīdhara*, 3.

(f) *Akrūra* [अक्रूर]— „ p. 349 note (c).

(g) *Jayanta-gada-sārṇaḥ* [जयन्त गदासारणाः]—See *Çrīdhara*, 4.

(h) *Çatrujit* [चतुर्जित्]—a brother of Kṛiṣṇa.

(i) *Rāma* [राम]—See note Balarāma, p. 39. note (a).

[ÇRĪDHARA'S GLOSS—V. 28.]

1. *Āhuka* [अहिक]—Ugrasena.
2. *Āya-anujah* [his younger brother]—Devaka.
3. *Sasutah* [with...son]—with (the son of Hyidika, namely) Kṛitavarmā.
4. *Jayanta-gada-sāraṇā* [जयन्त-गदासारणाः]—brothers of Kṛishṇa.

Is Pradyumna (*a*), the greatest warrior amongst all the Vṛishṇis (*b*), enjoying happiness ? Similarly, is the glorious Anirudha (*c*) who hath great impetuous out-set (in battle) (*d*), thriving (*e*) ? 30.

(*a*) *Pradyumna* [प्रद्युम्न]—See p. 304 note (*c*).

(*b*) *Sarva-vṛishṇinām mahārathah* [the greatest.....Vṛishṇis]—See Çrīdhara, 1.

(*c*) *Aniruddha* [अनिरुद्ध]—See p. 205 note (*d*).

(*d*) *Gambhīrarah* [who.....out-set]—See Çrīdhara, 2.

(*e*) *Varddhate* [thriving]—“ ” 3.

[ÇRĪDHARA'S GLOSS—V. 30.]

1. *Sarva-vṛishṇinām mahārathah* [the greatest.....Vṛishṇis]—Pradyumna is the greatest hero amongst the descendants of Vṛishṇi.

2. *Gambhīrarah* [who.....out-set]—full of great speed (in battle).

3. *Varddhate* [thriving]—is cheerful.

Are Sushena (*a*), Chārudesṇa (*b*), Sāmva (*c*) the son of Jāmbavati (*d*), and the other best (*e*) sons of Kṛishṇa (*f*) and also those of which Rishabha (*g*) is the first ; similarly, also the followers of the descendant of Çūra (*h*), of which Çruta-deva (*i*), and Uddhava (*j*) are the first, and the other best of the *Sātvatas* (*k*) of which Sunanda and Nanda are the head (*l*) well off ? 31-32.

(*a*) *Sushena* [सुशेन]—one of the sons of Kṛishṇa by his wife Rukmiṇī.

(*b*) *Chārudesṇa* [चारुदेश]—See p. 349. note (*g*).

(*c*) *Sāmva* [साम्वाः]—See p. 349. note (*h*).

(*d*) *Jāmbavati* [जाम्बवती]—a wife of Kṛishṇa.

(*e*) *Pravarāḥ* [the best]—See Çrīdhara, 2.

(*f*) *Kāṣhṇi* [sons of Kṛishṇa]—See Çrīdhara, 1.

(*g*) *Rishabha* [रिशभ]—a son of Kṛishṇa.

(*h*) *Çaura* [of the descendant of Çūra]—an epithet of Kṛishṇa.

(*i*) *Çruta-deva* [च्रुतदेव]—a Yādava.

(*f*) *Uddhava* [उद्धव]—name of a Yādava ; the friend and counsellor of Kṛishṇa.

(*k*) *Satvatarashabhāḥ* [the.....best...*Sātvatas*]—for explanation of the word *Sātvata* See p. 35.

(*l*) *Sunanda-nanda-śīrṣhanyāḥ* [of which.....head]—See *Śrīdhara*, 3.

[ŚRĪDHARA'S GLOSS—V. 31 and 32.]

1. *Kāśhṇi* [sons of Kṛishṇa]—progeny of Kṛishṇa.

2. *Pravarāḥ* [the best]—the most excellent (among such sons).

3. *Sunanda-nanda-śīrṣhanyāḥ* [of which.....head]—the chief of which are Sunanda and Nanda.

Are all those whose refuge is the arm of Rama and Kṛishṇa all right ? And whether the Yādavas firm in friendship, remember (enquire) about our welfare ? 33.

Is also the glorious Govinda (*a*) who is kind to the devotees and benefactor of the Brāhmaṇas (or the *Vedas*), surrounded by His friends, at ease (*b*), in His assembly (named) the *Sudharmā* (*c*) in the city (*Dvārakā*) ? 34.

(*a*) *Govinda* [गोविन्द]—See p. 261 note (*e*).

(*b*) *Sukham* [at ease]—See *Śrīdhara*, 1.

(*c*) *Sudharmā* [सुधर्मा].—This was the Council hall or Assembly room of Indra. It was taken by Kṛishṇa and made over to Ugrasena, the king of the Yādavas, where the latter used to assemble. It was the celestial court, emblazoned with jewels and defended by the arms of Kṛishṇa, Vāyu conveyed this edifice to the Yādavas from the Heaven of Indra by Kṛishṇa's command ; henceforth the Yādava chiefs possessed it. When Kṛishṇa gave up His mortal frame, and the Yadu race was annihilated, the *Sudharmā* was replaced on the Heaven of Indra.

[ŚRĪDHARA'S GLOSS—V. 34.]

1. *Sukham* [at ease].—It would be inappropriate to say about Kṛishṇa that He was in the enjoyment of happiness, hence this verse describes that whether He is at ease in His city of *Dvārakā*.

Is the Primeval Being (*a*) with the Friend of, Ananta living (*b*) in the ocean of the race of Yādavas for the creation (*c*) preservation (*d*) and good (*e*) of mankind ? 35.

(*a*) *Ādyaś Pumaṇ* [the Primeval Being]—Kṛishṇa.

(*b*) *Anantashabhaḥ* [Friend of Ananta]—See *Śrīdhara*, 5.

- (c) *Bhāṣya* [for.....the creation]— See *Ṣṛīdhara*, 4.
 (d) *Kṣhemāya* [for.....the preservation]— „ „ 3.
 (e) *Mangalāya* [for the.....good]— „ „ 2.

[ṢṚIDHARA'S GLOSS—V. 35.]

1. This and the subsequent four verses state that Kṛiṣṇa's act of staying on earth is only beneficial to mankind, otherwise not.
2. *Mangalāya* [for the.....good]—for the benefit.
3. *Kṣhemāya* [for.....the preservation]—for the purpose of preserving that which has already been gained.
4. *Bhāṣya* [for.....the creation]—for the production.
5. *Ananta-sakhaḥ* [Friend of Ananta]—the being who is kind to Baladeva (Balarāma).

Being guarded by whose arm (compared to a) staff and honored (a) in (their) own city (b), the Yādavas amuse (themselves) in supreme felicity (c) like the great worshippers of Puruṣha (d). 36.

- (a) *Archechitāḥ* (honored]—See *Ṣṛīdhara*, 1.
 (b) *Svapuryyām* [in.....own city]—Dvārakā.
 (c) *Paramānandaṃ* [in supreme felicity]—See *Ṣṛīdhara*, 2.
 (d) *Mahā-pauruṣikāḥ iva* [like the great worshippers of Puruṣha]—See *Ṣṛīdhara*, 3.

[ṢṚIDHARA'S GLOSS—V. 36.]

1. *Archechitāḥ* [honored]—respected by their own people.
2. *Paramānandaṃ* [in supreme felicity]—in great happiness.
3. *Mahā-pauruṣikāḥ iva* [like the great worshippers of Puruṣha]—like the followers of the Lord of Vaikuntha (Viṣṇu).

Subduing (a) the gods (b) in battle (c) by (means of their) best act of serving whose feet (d) the twice eight thousand wives of which Satyabhāmā is the first (e) appropriate their object of enjoyment (f) fit for (g) the darling (h) of the (being) having the thunderbolt for the weapon (i). 37.

- (a) *Nirjitya* [Subduing]—See *Ṣṛīdhara*, 4.
 (b) *Tridaśaṇ* [gods].—The gods are called the 'three-conditioned', as they have only three conditions of life—the infancy, adolescence, and youth, but not the old age.
 (c) *Samkhye* [in battle]—See *Ṣṛīdhara*, 3.
 (d) *Yat-pāda-ṣu-rāṣaṇa-mukhya-karmanā* [by best..... feet]—See *Ṣṛīdhara*, 1.
 (e) *Satyādayaḥ* [of.....first]—See *Ṣṛīdhara*, 2.

- (f) *Tadāśishah* [their object of enjoyment]—See *Śrīdhara*, 5.
 (g) *Uchitah* [fit for]— " " 8.
 (h) *Vallabhā* [darling]— " " 7.
 (i) *Bajrāyudha* [.....weapon]— " " 6.

[ŚRĪDHARA'S GLOSS—V. 37.]

1. *Pa-tpāda-ṣu, rūṣhaṇa-mukhya-karmanā* [by.....best... ..feet]—the act (of the sixteen thousand women) which is the best of all the acts of austerities.
2. *Satyadayaḥ* [of.....first]—Satyabhāmā and others.
3. *Samkhye* [in battle]—in the battle-field by Kṛishṇa's prowess.
4. *Nirjitya* [Subduing]—vanquishing.
5. *Tadāśishah* [their object of enjoyment]—objects of enjoyment for gods such as the *Parijāta*, &c.
6. *Bajrāyudha* [.....weapon]—Indra.
7. *Vallabhā* [darling]—Sachi.
8. *Uchitah* [fit for]—worthy of.

Living under the prosperity (prowess) of whose arm (compared to a) staff (*a*) and being without fear from anywhere, the heroes of the Yādava race snatched by force the Assembly (hall named) the Sudharmā, the worthy (object of enjoyment), of the Best of the gods (*b*) and (who) verily attack (tread the same) by (their) feet again and again. 38.

- (a) *Yadvāku-dandābhyudayaṇuṣṭvinaḥ* [Living...staff]—See *Śrīdhara*, 1.
 (b) *Surasuttama* [the Best of the gods]—Indra.

[ŚRĪDHARA'S GLOSS—V. 38.]

1. *Yadvāku-dandābhyudayaṇuṣṭvinaḥ* [Living staff]—Yādavas, who are dependent to the prowess of Kṛishṇa's arm-staff, attack by their feet (tread) Assembly hall named *Sudharmā*. The previous five verses should be construed together with the sentence—'Is that Govinda at ease ?'

Art thou (O) dear brother in (the enjoyment of) health ? (*a*) (Thou) appeareth to me as bereft of brightness. (O) dear brother hast (thou who) lived long abroad (*b*) not received due honour (*c*) or (*d*) (hast thou) been slighted (by others) (*e*). 39.

- (a) *Anamayam* [...health]—See *Śrīdhara*, 2.
 (b) *Chkroshitah* [.....lived long abroad]—See *Śrīdhara*, 6.

- (c) *Alavdhamānāḥ* [hath.....due honor]—See *Çrīdhara*, 3.
 (d) *Va* [or]— „ „ 4.
 (e) *Anajñātāḥ* [.....slighted.....]— „ „ 5.

[ÇRĪDHARA'S GLOSS—V. 39.]

1. In this and the next five verses, Yudhishtira is putting questions regarding Arjuna himself.

2. *Andamayam* [.....health]—are in sound health ?

3. *Alavdhamānāḥ* [hath.....due honor]—He who has not received proper respect from friends.

4. *Va* [or]—whether.

5. *Anajñātāḥ* [.....slighted...]—reproached.

6. *Chiroshīṭāḥ* [.....lived long abroad]—because Arjuna stayed long in that place (*Dvārakā*).

I hope that thou hast not been humbled (*a*) by the evil (*b*) words void of affection (*c*). Is it that (thou hast not spoken with the supplicant (for favors) ? (*d*) or having promised (*e*) with hope (*f*) (hast thou not) given (what was promised by thee ?) 40.

- (a) *Abhīhataḥ* [humbled]—See *Çrīdhara*, 4.
 (b) *Amangalaiḥ* [the evil]— „ „ 3.
 (c) *Abhāvaiḥ* [void of affection]—See *Çrīdhara*, 2.
 (d) *Arthibhyāḥ* [the supplicant...]— „ „ 5.
 (e) *Pratiçrutam* [having promised]— „ „ 7.
 (f) *Āçayā* [with hope]— „ „ 6.
 (g) *Dattam* [.....given]— „ „ 8.

[ÇRĪDHARA'S GLOSS—V. 40.]

1. There should be a pause after *Abhāvaiḥ*.

2. *Abhāvaiḥ* [void of affection]—which is not expressive of affection.

3. *Amangalaiḥ* [the evil]—harsh.

4. *Abhīhataḥ* [humbled]—chastised or stricken.

5. *Arthibhyāḥ* [the supplicant.....]—did not promise to the solicitous that something will be given.

6. *Āçayā* [with hope]—inspiring hope to give.

7. *Pratiçrutam* [having promised]—promising that Arjuna would give.

8. *Dattam* [.....given]—did not give.

Hast thou who giveth protection (to others) eschewed the Brāhmanas, the children, the cows, the aged, the diseased, the women and (other) beings (who) had come (to thee) for seeking protection. ? 41.

[ÇRĪDHARA'S GLOSS—V. 41.]

1. Hast thou forsaken the persons who sought protection of thee ? Thou art the person who had given protection to others on previous occasions.

Hast thou committed illicit intercourse with an inaccessible (unfit for frequenting) (*a*) woman or with one accessible (fit) but of ill-fame ? (*b*) or hast thou been defeated (*c*) in the way, by one who is not superior (*d*) or unequal to thee (*e*) ? 42.

- (*a*) *Agamyām* [inaccessible...]—See Çrīdhara, 2.
 (*b*) *Asatkṛitām* [of ill-fame]— „ „ 3.
 (*c*) *Na parājitam* [hast.....defeated]— „ 6.
 (*d*) *Nottamaih* [one.....superior]— „ 4.
 (*e*) *Asamaih* [unequal]— „ 5.

[ÇRĪDHARA'S GLOSS—V. 42.]

1. There should be a pause after *Agamyām*.
 2. *Agamyām* [inaccessible...]—blamable.
 3. *Asatkṛitām* [of ill-fame]—dressed with dirty clothes, &c. (had Arjuna carnal intercourse with blamable or unblamable but ill-dressed women ?).
 4. *Nottamaih* [one.....superior]—equal.
 5. *Asamaih* [unequal]—inferior.
 6. *Na parājitam* [hast.....defeated]—subdued.

Leaving aside the aged and the children fully worthy (*a*) of taking meals with thee, hast thou eaten (food) ? or hast thou done any blamable act which is unfit (for thee) to perform (*b*) ? 43.

- (*a*) *Sambhojyān* [fully worthy of taking meals]—fit to eat (with Arjuna) (Çrīdhara).
 (*b*) *Aśhamam* [unfit.....perform]—unworthy of Arjuna to perform. (*Ibid*).

Or do thou consider thyself to the effect that 'being bereft of my always (*a*) most beloved (*b*) friend (*c*) I feel (my) heart (*d*) void (*e*) ? ; otherwise (it is impossible that) there should be (mental) disease (*f*) in thee. 44.

- (*a*) *Nityam* [always]—See Çrīdhara, 1.
 (*b*) *Pṛekṣhatamena* [most beloved]—See Çrīdhara, 2.
 (*c*) *Ātmabandhunā* [my.....friend]— „ „ 4.
 (*d*) *Hṛdayena* [heart]— „ „ 3.

(e) *Ānyāś asmi* [I.....void]—See *Grīdhara*, 5.

(f) *Rūk* [.....disease]— „ „ 6.

[*GRĪDHARA'S GLOSS*—V. 44.]

1. *Nityam* [always]—every day.

2. *Prekṣitātamena* [most beloved]—dearest.

3. *Hṛdayena* [heart]—part of the heart, or fondly attached.

4. *Ātmabandhunā* [my.....friend]—*Kṛishṇa*.

5. *Ānyāś asmi* [I.....void]—I feel myself distressed ; or my heart is void.

6. *Rūk* [.....disease]—illness of mind.

FINIS OF THE FOURTEENTH CHAPTER, NAMED

THE YUDHISHTHIRA'S QUESTIONS, IN

THIS STORY OF NAIMIṢA, IN THE

FIRST BOOK IN THE *ĀRIMAD-*

BHĀGAVATA, THE GREAT

PURĀṆA, AND THE *VYĀ-*

SA'S TREATISE OF

THE SELF-DENYING

DEVOTEES.

CHAPTER XV.

(THE ASCENSION TO HEAVEN BY YUDHISHTHIRA AND OTHERS).

Being harassed, said Sūta, (on account of) separation from Kṛishṇa (*a*), and being the subject of doubt (by reason of his) (*b*) appearance (which is) the cause of various apprehensions (*c*) thus observed by (his) brother, the king (*d*), ¹.

(His) lotus-like face and heart being withered (*e*), the brightness (of his beauty) having been destroyed (*f*) by sorrow, and (*g*) and only meditating upon that Lord (Kṛishṇa), Arjuna (*h*), the friend of Kṛishṇa, was unable (*i*) to reply (*j*). ²

(*a*) *Kṛishṇa-viśleshakarçitah* [being.....Kṛishṇa]—See *Çrīdhara*, 6.

(*b*) *Avikalpitaḥ* [being the subject.....]— " " 2.

(*c*) *Nānā-çankāṣṭapadaṃ rūpaṃ* [.....appearance.....apprehensions]—See *Çrīdhara*, 3.

(*d*) *Rājā* [king]—Yudhishtira.

(*e*) *Guṣṭhyadvadana-hṛit-sarojaḥ* [...lotus-like...withered]—See *Çrīdhara*, 9.

(*f*) *Hata-prabhāḥ* [the brightness...destroyed]— " " 10.

(*g*) *Çokena* [by sorrow]— " " 7.

(*h*) *Kṛishṇa* [Arjuna]— " " 1.

(*i*) *Na aśaknot* [was unable]— " " 5.

(*j*) *Pratiśhāṣitum* [to reply]— " " 4.

[ÇRĪDHARA'S GLOSS—VV. 1 and 2.]

1. *Kṛishṇa* [Arjuna]—Arjuna is also called Kṛishṇa.

2. *Avikalpitaḥ* [being the subject...]—There should be a stop after this word.

3. *Nānā-çankāṣṭapadaṃ rūpaṃ* [...appearance...apprehensions]—observing the (Arjuna's) appearance which foreboded many kinds of fear (Yudhishtira's mind became subject to many doubts).

4. *Pratiśhāṣitum* [to reply]—answer in turn.

5. *Na aśaknot* [was unable]—could not reply. The verses 1 and 3 should be construed together.

6. *Kṛishṇa-viśeṣhakaraṇitah* [Being.....Kṛishṇa]—(Arjuna could not reply) because he was very weak (on account of anxiety for) Kṛishṇa's separation.

7. *Çokena* [by sorrow]—by reason of sorrow.

8. *Rājā* [king]—(the Rājā in the text implies Yudhishtira who was not only Arjuna's brother but sovereign also).

9. *Çushyadvadana-hṛit-sarojah* [.....lotus-like.....withered]—the face and the heart compared to a lotus, have become dried.

10. *Hata-probhah* [the brightness.....destroyed]—who has been bereft of brightness.

Having restrained (*a*) with difficulty, the (tears of) grief (*b*) in the eyes, and rubbing (those already fallen from them) by hands, (*c*) and being distressed (*d*) by longing for love (*e*) fully produced (*f*) (by reason of Kṛishṇa being) beyond the range of sight (*g*), and, 3.

Remembering fully, (His acts of which) charioteering is the first, companionship (*h*), benevolence (*i*) and friendship (*j*), (Arjuna) thus said unto the king (Yudhishtira his) (*k*) eldest brother with inarticulate words (accompanied by) tears (*l*). 4.

- (*a*) *Samatabhya* [Having restrained]—See Çrīdhara, 2.
 (*b*) *Çuchah* [the.....grief]— " " 1.
 (*c*) *Pāṇinā amṛijya* [rubbing.....by hands]—See Çrīdhara, 3.
 (*d*) *Kātarah* [distressed]— " " 7.
 (*e*) *Pranayaśukānthya* [by.....love]— " " 6.
 (*f*) *Samunnaddha* [fully produced]— " " 5.
 (*g*) *Parokṣheya* [beyond.....sight]— " " 4.
 (*h*) *Sakhyam* [companionship]— " " 8.
 (*i*) *Maitrīm* [benevolence]— " " 9.
 (*j*) *Sauhṛidam* [friendship]— " " 10.
 (*k*) *Nṛipam iti āha* [thus said unto the king]— " " 12.
 (*l*) *Vāspagadgadaya* [by... tears]— " " 11.

[ÇRĪDHARA'S GLOSS—VV. 3 AND 4.]

1. *Çuchah* [the...grief].—The tears which have generated in the eyes.
2. *Samatabhya* [Having restrained]—having retained fully within the eyes.
3. *Pāṇinā amṛijya* [rubbing...by hands]—the tears which have already fallen from the eyes were wiped away by the (palms of Arjuna's) hands.
4. *Parokṣheya* [beyond...sight]—on account of Kṛishṇa being invisible.
5. *Samunnaddha* [fully produced]—arisen fully.

6. *Pranayaukṣaṭhya* [by...love.]—by the eagerness generated on account of love.
7. *Kṣataraḥ* [distressed]—being bewildered, oppressed, or agrieved.
8. *Sakhyam* [companionship]—act of befriending.
9. *Maitrīm* [benevolence]—act of doing good.
10. *Saukṛidam* [friendship]—the act of a friend or connection.
11. *Vāspagudgadaya* [by..... tears.]—by indistinct words on account of (the throat being choked, &c.,) the voice being interrupted by tears (sobbing, &c.).
12. *Nṛipam iti āha* [thus said unto the king].—The verses 3 and 4 should be construed together.

Arjuna said : (*O*) great king, I have been deluded by Hari in the form of a friend ; (and) by whom (*a*) hath been taken away my great beauty creating astonishment even to the gods (*b*). ⁵

(*a*) *Iena* [by whom]—the deceiver (*Kṛishṇa*) (*Āridhara*).

(*b*) *Devavismāḍpanam* [.....astonishment.....gods]—that which generates astonishment in gods. (*Ibid*).

I have to-day (now) been robbed (*a*) by (bereft of) that most excellent (*b*) Being. *

By whose separation (even) for a moment the universe certainly becometh a disagreeable sight, like these (beloved fathers &c.,) (*c*) bereft of vital spirit (*d*) are called the dead. ⁶

By (reason of) whose shelter (*e*) the power (*f*) of the princes infatuated with love (*g*) assembled in the house of Drupada (*h*) was verily snatched (*i*) away by me (*j*) in the beginning of the election of a husband (therein) (*k*), and the fish was killed (*l*) by the bow arrayed (*m*), (by me) and also *Kṛishṇa* was won (in the election contest.) (*n*) ; ⁷

Ah ! (*o*) being in whose proximity and speedily subduing fully also Indra with gods, I presented (*p*) the *Khāṇḍava* (forest) (*q*) to Agni (fire) (*r*) ; acquired the Assembly (hall), built by Maya (*s*) (and which bears) the illusion of wonderful art (*t*) ; and the Lords of

* This portion has been transposed from the verse 12.

men (*u*) gathered together offerings from (various) quarters in thy sacrifice (*v*), ⁸.

By whose prowess (*my*) honored (elder) and thy younger brother (*w*) (who) hath the courage and strength of ten thousand elephants (*x*) killed, for (the purpose of) sacrifice (*y*) (the king Jarāsandha) whose feet used to be on the heads of the protectors of men (*z*). As (*aa*) the rulers of lands (*bb*) brought together (in captivity) (*cc*), by him (*dd*), for the purpose of the sacrifice, (the presiding deity of which is) the Lord of the Pramathas (*ee*) were released (by Bhīma), therefore (*ff*) (those rulers) brought offerings for thy sacrifice (*gg*), ⁹.

Who caused to kill the husbands (*hh*) and (thereby) loosen the hair (*ii*) of the women (*jj*) of those deceitful (persons) (*kk*) (by whom) was scattered (*ll*) and handled (*mm*) the beautiful (*nn*) fillet of hair (*oo*), made commendable (*pp*) by the great consecration (ceremony) (*qq*) performed (*rr*) at the sacrifice (inaugurated by thee) (*ss*) of thy consort (*tt*) (whose) tears (were) gliding down her) face (*uu*) (while) prostrating (*vv*) at the feet (*ww*) (of Kṛishṇa) in the (gambling) assembly ; ¹⁰.

Who, by going to the forest (*xx*) and eating the food, the remnants of the vegetables (*yy*) saved (*zz*) us from the dreadful difficulty (*aaa*) planned (*bbb*) by the enemy (*ccc*) (through) Durvāsā (*ddd*), (who) eateth (sitting) foremost (amongst his) ten thousand (disciples) (*eee*), and by (reason of) which (eating) (*fff*), the hosts (of sages who had) fully immersed in the water (*ggg*), conceived (themselves) that the Three Worlds (*hhh*) have been appeased (of hunger). ¹¹.

Again, by (reason of) whose prowess, being surprised (*iii*) by me in the duel, with (the goddess) born in the Mountains (*jjj*), the Holder of the Trident (*kkk*) gave (*lll*) me his weapon (*mmm*) and others (the

guardians of the quarters) also (*nnn*) presented their arms ; and) verily with this (mortal) frame I won, in the Palace of the great Indra, half the seat (*ooo*) of the Great (*ppp*). ¹².

By whom were made powerful (*qqq*) the arm-staffs of me (Arjuna who was) residing (*rrr*) (there, and which said arm-staffs) marked with (the emblem of the bow) Gāṇḍīva (*sss*), (were sought for as a) refuge (*ttt*), (O) the descendant of Ajamiḍha (*uuu*), in that very place, by the gods with Indra, for (the purpose of) killing the enemies. ¹³.

(a) *Mushitah* [robbed]—See *Crīdhara*, 8. (v. 13.)

(b) *Bhūmā* [most excellent]—See *Crīdhara*, 9. (v. 13.) ; and *Nra*, 1. (v. 13.).

(c) *Eśah* [these...]—See *Crīdhara*, 3. (v. 6).

(d) *Ukthena* [of vital spirit]—, " 2. (*Ibid*).

(e) *Yat samārayāt* [by.....whose shelter]—See *Crīdhara*, 2. (v. 7).

(f) *Tejah* [power]—, " 4. "

(g) *Smaradurmudāṇḍam* [infatuated with love]—See *Crīdhara*, 3. (v. 7).

(h) *Drupada* [द्रुपद]—was the king of the Panchālas, son of Prishata and father of Draupadī, the wife of the five Pāṇḍavas. He has been described as one of the generals of the Pāṇḍava army. He was subdued by Droṇa, the preceptor of the Pāṇḍavas and Kauravas, and a large part of his kingdom was confiscated retaining only the southern portion of it from the Ganges to the Charmavati, in which are included the cities Mākandī and Kampilya. Mortified at this, he long meditated on the means by which he should avenge the wrong. At last he inaugurated a sacrifice for giving a son whose youth and valour might compete with the disciples of Droṇa. It is said that the king's consort could not join in the sacrifice as she had not completed the toilet. The sacrifice proceeded and a son named Dhṛishtadyumna was born out of the sacrificial fire and a daughter the celebrated Draupadī also came out of the altar. The king was killed by Karna in the battle of Kurukshetra. The present verse has allusion to the marriage of Draupadī when princes from the different parts of the country assembled to woo her killing the fish twining over the mystical wheel over the wedding pavilion. The following poetical version substantially depicts the event :—

In Panchāla's spacious realm,

The powerful monarch Drupada observes

A solemn feast ; attending princes wait

With throbbing hearts, his beauteous daughter's choice ;

The royal Draupadī, whose charms surpass

All praise, as far as her mild excellence.
 And mind transcend the beauties of her person.

* * * * *

And now the day of festival drew nigh ;
 When Drupada, whose anxious hopes desired.
 A son of Pāṇdu for his daughter's lord,
 And who had sent his messengers to search.
 The banished chiefs, still sought by them in vain,
 Devised a test—no other force but theirs
 He deemed could undergo, to win the bride.
 A ponderous bow with magic skill he framed,
 Unyielding but to more than mortal strength.
 And for a mark he hung a metal plate
 Suspended on its axle, swift revolving
 Struck by a shaft that from the centre strayed.
 This done he bade proclaim—that he whose hand
 Should wing the arrow to its destined aim,
 Should win the princess by his archery.

Before the day appointed, trooping came.
 Princes and chiefs innumerable ; 'midst the throng
 Duryodhana and all the hundred sons
 Of Dhṛitarāshtra, with the gallant Karna,
 In haughty cohort at court appeared.
 With hospitable act the king received
 His royal guests and fitting welcome gave.

Between the North and East without the gates
 There lay a spacious plain ; a fosse profound
 And lofty walls enclosed its ample circuit,
 And towering gates and trophied arches rose,
 And tall pavilions glittered round its borders :
 Here ere the day of trial came, the sports
 Were held : and loud as ocean's boisterous waves,
 And thick as stars that gem the Dolphin's brow,
 The mighty city here her myriads poured.
 Around the monarch's throne on lofty seats
 Of gold with gems emblazoned sat the kings,
 Each lowering stern defiance on the rest.
 Without the barriers pressed the countless crowd
 On clambering upon scaffolds clustering hung.
 Skirting the distance multitudes beheld
 The field from golden lattices, or thronged
 The high house-tops, whose towering summits touched
 The clouds, and like the mountain of the gods
 With sparkling peaks streamed radiant through the air.
 A thousand trumpets brayed, and slow the breeze

With incense laden wafted perfume round.
 Whilst games of strength and skill—the graceful dance,
 The strains of music, or dramatic art,
 Awoke the gazer's wonder and applause.

Thus sixteen days were passed, and every chief
 Of note was present—and the king no more
 Could with fair plea his daughter's choice delay.
 Then came the Princess forth in royal garb
 Arrayed and costly ornaments adorned :
 A garland interwove with gems and gold
 Her delicate hands sustained—from the pure bath
 With heightened loveliness she tardy came,
 And blushing in the princely presence stood.
 Next in the ring the reverend Priest appeared
 And strewed the holy grass and poured the oil,
 An offering to the God of Fire, with prayer
 Appropriate, and with pious blessings crowned.
 Then bade the king the trumpets' clangor cease
 And hush the buzzing crowd—while his brave son
 The gallant Dhṛishtadyumna on the plain
 Descended and his father's will proclaimed.
 "Princes, this bow behold—you mark—these shafts—
 Whoc'er with dexterous hand at once directs
 Five arrows to their aim, and be his race,
 His person and his deeds equivalent
 To such exalted union, He obtains
 My sister for his bride—my words are truth."
 Thus said, he to the Princess next described
 Each royal suitor by his name and lineage
 And martial deeds, and bade her give the wreath
 To him whose prowess best deserved the boon.
 Quick from their gorgeous thrones the kings uprose,
 Descending to the conflict, and around
 The lovely Draupadī contending pressed ;
 Like the bright gods round Īśa's mountain bride.
 Love lodged his viewless arrows in their hearts,
 And jealous hatred swelled their haughty minds ;
 Each on his rivals bent a lowering glance,
 And friends till now, they met as deadliest foes.
 Alone the kindred bands remained aloof
 Who owned Janārdana their glorious chief.
 He and the mighty Halāyudha curbed
 Their emulous zeal,—and tranquil they beheld
 Like furious elephants the monarchs meet ;
 Their rage by courteous seeming ill repress
 Like fire amidst the smouldering embers glowing.

CHAPTER XV.] *THE ASCENSION TO HEAVEN.*

And now in turn the Princes to the trial
Succeeding past, in turn to be disgraced—
No hand the stubborn bow could bend—they strained
Fruitless each nerve, and many on the field
Recumbent fell, whilst laughter pealed around.
In vain they cast aside their royal robes
And diamond chains and glittering diadema,
And with unfettered arm and ample chest
Put forth their fullest strength—the bow defied
Each chief nor left the hope he might succeed.
Karṇa alone the yielding bowstring drew
And ponderous shafts applied, and all admired.
The timid Draupadī in terror cried,
I wed not with the base-born—Karṇa smiled
In bitterness and upwards turned his eyes
To his great Sire the Sun—then cast to earth
The bow and shafts and sternly stalked away.

Thus foiled the Princes, through the murmuring crowd
Amazement spread—then Arjuna from where
He and his brethren with the Brāhmaṇas placed
Had viewed the scene, advanced to prove his skill—
The priestly bands with wonder struck beheld
Who seemed a student of their tribe aspire
To triumph where the mightiest chiefs had failed—
They deemed the like disgrace would shame the attempt,
And ridicule their race and name assail,
And many a venerable elder strove
To turn the stripling from the hopeless task :
They strove in vain—nor did they all despair—
For many marked his elephantine strength,
His lion port and self-collected soul ;
And fancied that they saw revived in him
The son of Jamadagni : to o'erthrow
Once more the haughty Kshatriya's power and pride
Unheeding praise or censure, Arjuna
Passed to the field : with reverential steps
He round the weapon circled, next addressed
A silent prayer, to Mahadeo, and last
With faith inflexible on Kṛishṇa dwelt.
One hand the bow up bore, the other drew
The sturdy cord, and placed the pointed shafts—
They flew—the mark was hit—and sudden shouts
Burst from the crowd long silent : flattering waved
The Brāhman scarfs, and drum and trumpet brayed,
And Bard and Herald sung the hero's triumph.
(*H. H. Wilson's works vol. iii, pp. 328—335.*)

(i) *Hritak* [snatched away]—See *Çrīdhara*, 5 ; (v. 7).

(j) *Maya* [by me]—It refers to Arjuna.

(k) *Svayamvara-mukha* [in.....husband]—See note *Svayamvara* p. 337 note (k).

(l) *Matsyuh nihatah* [fish.....killed].—This refers to the fact that it was a condition precedent that whoever shot the arrow through the revolving wheel on the first attempt and struck the eye of the golden fish should have Draupadi as his wife. When all the princes failed to accomplish this, Arjuna in the guise of a Brāhmaṇa advanced, lifted the bow, bent it, and drew the cord, then fitting the arrow to the string, he discharged it through the centre of the wheel and struck the eye of the golden fish. Cf. *Çrīdhara*, 7. (v. 7).

(m) *Sajjīkrītena* [arrayed.....]—See *Çrīdhara*, 6. (v. 7); and also the preceding note.

(n) *Kṛishṇa adhigata* [Kṛishṇa was won]—When Arjuna performed the feats described in (l), Draupadi as commanded by her brother Dhṛishtadyumna, came forward and threw the garland round the neck of the victorious Arjuna who was then permitted to lead her away as is customary on such occasion. Draupadi is also called Kṛishṇa as she was of very dark complexion, although of exceeding loveliness.

(o) *U* [Ah !]—See *Çrīdhara*, 1. (v. 8).

(p) *Adān* [presented]—See *Çrīdhara*, 3. (v. 8).

(q) *Khāṇḍavaṃ* [खण्डवम्]—See *Çrīdhara*, 2. (v. 8). It is the name of a forest in Kurukshetra, sacred to Indra and burnt by Agni (fire) with the assistance of Arjuna and Kṛishṇa (see Mahābhārata I., 8207).

(r) *Agni* [अग्नि]—is the god of fire, he appears in different characters in the Hindu mythology as a son of Angiras, as a king of the Pitṛis, as a Marut, as a grandson of Saṃdila, as one of the seven sages during the reign of the fourth Manu, as a star, and in the earliest period as inspired author of several Vaidik hymns. According to some he is said to be the son of Kaçyapa and Aditi and to have married his sister Çakti or Svāha. From the descriptions given in several Purāṇas it will appear that he had two faces, three legs and seven arms, of a red colour and riding on a ram, a swallow tailed banner with an emblem of a ram being before him. But according to other account he is known as a corpulent man of a red complexion, with eyes, eyebrows, head and hair of a tawny colour and riding on a goat. He holds a spear in his right hand and seven streams of glory issue from his body. The fire is invoked as the mediator between man and the gods, as protector of mankind, and their home, and as witness of their actions. It is said that Arjuna by the assistance of Kṛishṇa defeated the gods as well as Indra and possessed Himself of the Khāṇḍava forest from them and made over to Agni.

(s) *Maya-kṛita* [built by Maya]—See *Çrīdhara*, 4. (v. 8).

Maya was a demon, described sometimes as an artificer or architect of the Daityas, and sometimes as versed in Magic, Astronomy and Military science. He is said to have built the council house of Yudhishtira.

(t) *Adbhuta-aiṣya-māya* [.....the.....art]—See *Çrīdhara*, 6. (v. 6).

(u) *Nṛipatayuk* [the Lords of men]—kings.

(v) *Te adhvaṛe* [in thy sacrifice]—See *Çrīdhara*, 8. (v. 8).

(w) *Tava anuja* [thy younger brother]— „ 2. (v. 9).

(x) *Gujāyuta-suteva-vīryah* [...the courage...elephants]—See *Çrīdhara*, 4. (v. 9).

(y) *Makhartham* [for.....sacrifice]—See *Çrīdhara*, 3. (v. 9).

(z) *Nrīpa çironghrīm* [whose....men]— „ 1. „ The words refer to the king Jarāsandha the ruler of Magadha and son of Vṛibadratha. It is said that he was born in two parts, but was put together by Jarā, a female fiend. While reigning in the kingdom of Magadha, he was informed that his son-in-law had been killed by Kṛishṇa; collecting a large army, he attacked Mathurā eighteen times, but was repulsed. Yudhishtira was informed by Kṛishṇa when the former was about to engage in performing the great Royal Sacrifice, that without conquering Jarāsandha, the sacrifice could not be performed; accordingly, Kṛishṇa, Arjuna and Bhīma started for Magadha in the guise of Brāhmanas; and in combat with Bhīma, Jarāsandha was killed. The *Mahābhārata* contains a detailed account of this event.

(aa) *Yat* [As]—See *Çrīdhara*, 8. (v. 9).

(bb) *Rhāpak* [rulers of lands]—Kings.

(cc) *Āhṛitāḥ* [brought together]—See *Çrīdhara*, 7. (v. 9).

(dd) *Tena* [by him]— „ „ 6. „

(ee) *Pramatho-nātha-mukhaya* [for.....sacrifice.....Pramathas]—See *Çrīdhara*, 5. (v. 9). Çiva is called the Ruler of the Pramathas (which literally mean destroyers or tormentors). They are a class of fiends attending on Çiva.

(ff) *Tat* [therefore]—See *Çrīdhara*, 9. (v. 9).

(gg) *Te adhvaṛe* [in thy sacrifice]—See *Çrīdhara*, 10. (v. 9).

(hh) *Hateṣa* [...to kill the husband]—See *Çrīdhara*, 7. (v. 10).

(ii) *Muktakeṣā* [...loosen the hair]— „ „ 8. „

(jj) *Tat-striyah* [the women of those]— „ „ 6. „

(kk) *Kitavāḥ* [.....deceitful.....]— „ „ 1. „

(ll) *Vikṛiyah* [scattered]—See *Çrīdhara*, 4 (v. 10).

(mm) *Spṛiṣṭam* [handled]— „ „ 5. „

(nn) *Chāru* [beautiful]— „ „ 13 „

(oo) *Kavaram* [fillet of hair]—See *Çrīdhara*, 3. (v. 10).

(pp) *Çāghṛishṭa* [made commendable]— „ 12. „

(qq) *Mahābhishēka* [the great consecration...]—See *Çrīdhara*, 11. (v. 10).

(rr) *Kṛapta* [performed]— „ „ 10. „

(ss) *Adhūmakha* [the sacrifice.....]— „ „ 9. „

(tt) *Tava patnyāḥ* [of thy consort]—Here Draupadī is meant. See *Çrīdhara*, 2. (v. 10).

(uu) *Āçumukhyāḥ* [tears.....face]—See *Çrīdhara*, 15. (v. 10).

(vv) *Patitā* [prostrating]— „ „ 16 „

(ww) *Padayoh* [feet]— „ „ 14. „

(xx) *Vane etya* [going to the forest]—going to the forest named Dvaita where the Pāṇdavas with Draupadī were residing after Yudhishtira's defeat in gambling with Duryyodhana.

(yy) *Ṣakṣannaśiṣṭam* [the food the remnants of vegetables]—See *Ṣṛīdhara*, 7. (v. 11).

(zz) *Jugopa* [saved]—See *Ṣṛīdhara*, 6. (v. 11)

(aaa) *Duranta-kṛichchhṛat* [dreadful difficulty]—See *Ṣṛīdhara*, 5. (v. 11)

(bbb) *Rachitāt* [planned]—See *Ṣṛīdhara*, 4. (v. 11)

(ccc) *Ari* [enemy]—See *Ṣṛīdhara*, 3. (v. 11.)

(ddd) *Durvasa* [दुर्वासा]—was a celebrated sage, the son of Atri and Anastya and an incarnation of a portion of *Ṣiva*. Being an immortal, he was not limited to one age. Several incidents of his career indicating his irritative temper by the ancient writers are found. It is said, Indra incurred his displeasure on account of his elephant Airāvata slighted the garland of flower which Durvasa presented to Indra. The consequence was that the Three-worlds lost their fervor and fell into decay and ruin ; the gods oppressed by the demons sought protection of Viṣṇu who directed them to churn the ocean. On a reference to the drama *Ṣakuntalā*, it will appear that his curse on the heroine of the said work became the cause of all her sorrow and disgrace. See *Ṣṛīdhara*, 2. (v. 11).

(eee) *Ayutāgrabhuk* [...eateth... thousand...]—See *Ṣṛīdhara*, 1. (v. 11).

(fff) *Yatah* [by.....which.....]— " " 2. "

(ggg) *Viśvagna-saṅghaḥ* [hosts.....water]— " " 3. "

(hhh) *Trilokīm* [the Three Worlds]— " " 10. "

(iii) *Viśvāpitaḥ* [surprised by]— " " 2. (v. 12).

(jjj) *Sagirjāḥ* [with.....Mountain]— " " 1. "

(kkk) *Ṣaḥapāṇā* [the Holder of the Trident]—*Ṣiva*.

(lll) *Adat* [gave]—See *Ṣṛīdhara*, 4. (v. 12).

(mmm) *Nijaṃ astraṃ* [his weapon]—See *Ṣṛīdhara*, 3. (v. 12).

(nnn) *Anye api cha* [others...also...]— " " 5. "

(ooo) *Aśanārdāham* [half the seat]— " " 7. "

(ppp) *Mahat* [of the Great]— " " 6. "

[THE ALLUSION TO THE FACTS IN THE MAHABHARATA.]

The incidents in connection with Arjuna's getting the *Pāśupata* (weapon) from *Ṣiva* are mentioned in this verse. On the advice of Indra, Arjuna engaged in an austere devotion to *Ṣiva*. A man-eater in the shape of a boar approached him. Arjuna threw his arrow at the boar. *Ṣiva* with Durgā happened to be there, darted his javelin. A conflict ensued between Arjuna and *Ṣiva* with a view to ascertain who had killed the boar. *Ṣiva* was so very pleased with the prowess of Arjuna that he conferred upon him the great weapon *Pāśupata*.

(qqq) *Anubhāvitam* [made powerful]—See *Ṣṛīdhara*, 6 (v. 13).

(rrr) *Viharataḥ* [residing]— " " 2. "

(sss) *Gāṇḍīva-lakṣaṇam* [marked...Gāṇḍīva]—See *Ṣṛīdhara* 2. (v. 13).

(ttt) *Ṣṛīṭhā* [refuge]— " " 5. "

(uuu) *Ajamtika* [(O) the descendant of Ajamiha]—See *Ṣṛīdhara* 7. (v. 13).

[ṢṚĪDHARA'S GLOSS—V. 6.]

1. The pronoun *Yasya* (यस्य by whose) should be construed with the words *Tena aham adya mushtitā* (तेन अहम् अद्य मुष्टितः) in verse 12. (The portion contain-

ing the words has been transposed at the beginning of the verse 6). This verse states by example what is very dear becomes unpleasant also (on certain circumstances).

2. *Ukthena* [of vital spirit]—(bereft) of life.

3. *Eśaś* [these...]—fathers, &c.

[ÇRĪDHARA'S GLOSS—V. 7.]

1. This and the subsequent nine verses state that Arjuna is remembering what good Kṛishṇa has done to the Pāṇḍavas.

2. *Yatsamāgrayaś* [By...whose shelter]—by whose power.

3. *Smaradurmadaṇḍam* [infatuated...with love]—maddened with lust.

4. *Tejah* [power]—prowess.

5. *Hṛitāś* [snatched away]—taken away on (Arjuna's) holding the bow in his hand.

6. *Sajjīkṛiteṇa* [arrayed...]—(next) the arrow was put in the bow (as if it were, in search of a prey).

7. *Matsyaś nihataś* [fish...killed]—the fish which was moving above was pierced (by an arrow from the bow).

8. *Kṛishṇā adhigata* [Kṛishṇa was won]—subsequently received Draupadī (as a reward) by defeating the princes assembled (in king Drupada's house).

[ÇRĪDHARA'S GLOSS—V. 8.]

1. *U* [Ah !]—this is expressive of astonishment.

2. *Khāṇḍavaṃ* [*Khāṇḍava*...]—It was a forest of Indra.

3. *Adāṃ* [presented]—gave.

4. *Mayakṛitā* [built by Maya]—constructed by Maya who was saved from fire by Arjuna at the time when the Khāṇḍava forest was set on fire. The Assembly hall built by Maya was also obtained.

5. *Adbhuta-;ilpa-māyā* [...the...art]—in which there was illusion in the shape of wonderful art.

6. *Ts adhvare* [in thy sacrifice]—in his (Yudhishtira's) *Rājāsya yajna*.

[ÇRĪDHARA'S GLOSS—V. 9.]

1. *Nripa-;ironghrīṃ* [whose...men].—Jarāsandha whose feet were on the heads of kings. (He was so haughty as if he used to trample under foot the kings of his time).

2. *Tava-anuja* [thy younger brother]—Bhīma.

3. *Mahārthaṃ* [for...sacrifice]—killed on account of the sacrifice (inaugurated by Yudhishtira), because without slaying (a refractory king like Jarāsandha) it was quite impossible for him to accomplish the Royal Sacrifice.

4. *Guḍāyuta-satva-vīryaś* [...the courage...elephants]—whose earnestness and strength are like those of ten thousand elephants.

5. *Pramathā-nātha-mahāyā* [for...sacrifice...Pramathas]—for the sacrifice dedicated to the great Bhairava.

6. *Tva* [by him]—by Jarāsandha.

7. *Ārividā* [brought together]—collected (brought together in captivity).
8. *Yat* [As]—because (such princes were released).
9. *Tat* [therefore]—hence.
10. *Tē adhvare* [in thy sacrifice]—in Yudhishtira's sacrifice, they brought offerings.

[CRIDHARA'S GLOSS—V. 10.]

1. *Kilavaiḥ* [deceitful.....]—by those deceitful persons like Duhgāsana and others.
2. *Tava patnyā* [of thy consort]—of (Yudhishtira's) wife.
3. *Karavam* [fillet of hair]—the braid of hair.
4. *Vikṛga* [scattered]—dishevelled.
5. *Spṛiṣtam* [handled]—pulled ; (drawn by force).
6. *Tat-striyaḥ* [women of those]—wives of those deceitful persons (like Duhgāsana, &c.).
7. *Hateṣa* [.....to kill the husband]—without husband. (husbandless).
8. *Mukta-keśa* [...loosen the hair]—therefore on account of widowhood their hairs were caused to loosen by Kṛishṇa (through Bhīma).
9. *Adhimakha* [the sacrifice.....]—during the Royal Sacrifice.
10. *Kṛapta* [performed]—made.
11. *Mahābhisheka* [the great consecration.....]—the great ceremony of consecration.
12. *Āyākṣita* [made commendable]—(rendered) very praise-worthy.
13. *Chāru* [beautiful]—nice.
14. *Padayoh* [feet]—the feet of Kṛishṇa which the Pāṇḍavas got at the very moment when they remembered the same in their difficulty. This circumstance so happened, because Kṛishṇa was kind to them. Draupadī fell upon the said feet of Kṛishṇa.
15. *Āśrumukhyāḥ* [tears.....face]—the tears which were falling down the face.
16. *Patitā* [prostrating]—This word in the text has been conjoined with the word *Āśru* (तू tears).

[JIVA GOVSAMIN'S GLOSS—V. 10.]

1. He (Kṛishṇa) caused those deceitful persons (Duhgāsana, &c.) put to death that their wives should & must not tie up their hair with braids after the demise of their husbands. (This was an act of revenging in return for an utter disgrace Draupadī had received when Duhgāsana pulled her by the hair). What kind of wife (of Yudhishtira) ?—the wife whose fillet of hair was scattered ; and through whose face were gliding the tears to the feet of Kṛishṇa who was in the forest. What kind of fillet of hair ?—It was drawn by force in the gambling assembly by the deceitful (Duhgāsana).

[CRIDHARA'S GLOSS—V. 11.]

1. *Ayutāgrabhuk* [.....eateth.....ten thousand.....]—who eats his food with his ten thousand disciples sitting the same line in which the latter was sitting.

2. *Durvāsasah* [...Durvāsā]—from that Durvāsā.
3. *Ari* [enemy.]—Duryyodhana.
4. *Ruchitāt* [planned]—schemed.
5. *Duranta-kricchekhrāt* [dreadful difficulty]—the fearful difficulty in the shape of a curse.
6. *Jugopa* [saved]—how saved from such difficulty?
7. *Ākannaṅgiṣṭham* [the food the remnants of vegetables]—by going to the forest Kṛishṇa ate the remnant of the cooked herbs.
8. *Yatūh* [by.....which....]—on account of which eating (of food).
9. *Vinimagna saṅghah* [hosts.....water]—the multitudes of sages who went to immerse and bathe in the river.
10. *Trilohit* [the Three Worlds]—the Heaven, the earth, and the lower region.

[THE ALLUSION TO THE FACTS STATED IN THE MAHABHARATA.]

The story in the *Mahabharata* runs thus :—Once upon a time Duryyodhana entertained the sage Durvāsā. Being greatly pleased the sage told his host what boon the latter wanted from him. Duryyodhana told Durvāsā that as Yudhishtira is the most renowned amongst both the branches of the Kuru-family, he would be greatly thankful, if the sage would condescend to accept Yudhishtira's hospitality with ten thousand disciples, subject to the condition that the sage would go to Yudhishtira's place after Draupadī had taken her meals, as the deceitful Duryyodhana did not ostensibly like that her sister-in-law should feel inconvenience for want of food in proper time. The sage agreed and called upon Yudhishtira with his disciples, who received them with due honor. This circumstance occurred while Yudhishtira was residing in the forest with his wife Draupadī and his brothers, necessarily in a very indigent circumstances. He, however, asked Durvāsā and the sages accompanied him to perform ablutions and partake their meals. The sages repaired to the adjacent stream and immersed themselves into it with a view to wash off their sins by the holy water and at the same time to recite holy texts. On the other hand, Draupadī was too much distressed within herself as there was nothing in the house to entertain the guests. She invoked the assistance of Kṛishṇa who was then sporting with one of his consorts, Rukmīṇī. As was kind to the votaries, Kṛishṇa immediately arrived at Yudhishtira's cottage in the forest and hearing all particulars said, 'O Draupadī I also feel hungry, first give me something to eat'. The bashful Draupadī thought for a moment within herself. It is my good as well as ill-luck that the Supreme Lord who is the presiding deity of the sacrifices and master of the Three-worlds has come to my house and soliciting food from me,' and then said 'O Lord, the pot given me by Sūrya (the sun) contains inexhaustible food so long I do not take my meals. Now I have taken my food, after entertaining others, so there is nothing in it. Draupadī began to sob, Kṛishṇa, however, insisted her to bring the pot before Him and when it was brought to Him, He ate a small remnant of herb out of it. Then He commanded to entertain the sages, and Bhīma was sent to call them in. Durvāsā and his disciples felt disinclination of eating anything on account of Kṛishṇa's illusion

of saving the Pāṇḍavas from their difficulty, and being completely satisfied with the treatment they received from Yudhishtira and apprehending that they would not be able to eat anything they went away from the place. So Duryodhana's plan to annihilate the Pāṇḍavas by attempting to incite Durvaṣa's hurling curses upon Yudhishtira, in case the latter fail to entertain the sage with his disciples was to no purpose. It was Kṛishṇa who by his illusion saved the Pāṇḍavas from the imminent danger. (Cf. the *Mahābhārata*—Vana-parva).

[ŚRĪDHARA'S GLOSS—V. 12.]

1. *Sagiriṣa* [with.....Mountain]—with Durgā.
2. *Vimāpita* [surprised by]—being astonished.
3. *Nijam astram* [his weapon]—his weapon named the *Pāṇḍava*.
4. *Adat* [gave]—presented.
5. *Aṅga api cha* [others.....also.....]—the guardians of the quarters of the world also made over their weapons.
6. *Mahat* [of the Great]—of Indra.
7. *Ānandārdham* [half of the seat]—half portion of the seat

[ŚRĪDHARA'S GLOSS.—V. 13.]

1. *Tatra eva* [in that very place]—in Heaven.
2. *Viharaṭa* [residing]—sporting.
3. *Gāṇḍiva-lakṣaṇam* [marked Gāṇḍiva]—which containeth the emblem of Arjuna's bow named the Gāṇḍiva.
4. *Aratīvadhāya* [.....killing the enemies]—for slaying the demons Nivāta-kavacha, &c.
5. *Grīṣā* [refuge]—(taken) shelter ; (took assistance).
6. *Anubhūṣitam* [made powerful]—by whom the arm-staffs were made strong.
7. *Ājamiṭha* [(O) the descendant of Ājamiṭha]—Yudhishtira.
8. *Mukṣita* [robbed]—bereft of.
9. *Bhāṣma* [most excellent]—who is present in his own greatness.

[JIVA GOVAMIN'S GLOSS—V. 13.]

1. *Bhāṣma* [the most excellent]—who is the best of all.

By whose friendship (*a*) I alone (*b*) crossed (*c*) in a chariot the ocean of the Kuru forces (*d*) without end and shore (*e*) and abounding in beings (*f*) (from which it was) difficult to be escaped (*g*) also immense wealth (*h*) was recovered (*i*) by me ; and (the head-dress) the source of brightness (*j*) and (the *Madams*) full of gems (*k*) were taken (*l*) from the heads (*m*) of the enemies (*n*) : 14.

- (a) *Yadūdandhavaś* [By whose friendship]—See *Śrīdhara*, 2.
 (b) *Ekak* [alone]— " " 3.
 (c) *Tatare* [crossed]— " " 6.
 (d) *Kuru-balāndhīṣ* [the ocean of the Kuru forces]—See *Śrīdhara*, 5.
 (e) *Ananta-pāraṣ* [without end and shore]— " " 4.
 (f) *Satvaṣ* [.....beings]— " " 8.
 (g) *Atāryya* [... difficult to be escaped]— " " 7.
 (h) *Puru-dhanaṣ* [immense wealth]— " " 9.
 (i) *Pratyahṛitaṣ* [recovered]— " " 10.
 (j) *Tajaspadaṣ* [the source of brightness]— " " 13.
 (k) *Maṇimayaṣ* [full of gems]— " " 14.
 (l) *Hṛitaṣ* [were taken]— " " 15.
 (m) *Āirobhyaś* [from the head]— " " 12.
 (n) *Parashāṣ* [enemies]— " " 11.

[ŚRĪDHARA'S GLOSS—V. 14.]

1. This and the two subsequent verses should be construed with the sentence—I have been robbed, &c' (transposed to the beginning of the verse 6, from the verse, 13.)

2. *Yadūdandhavaś* [By whose friendship]—whose friend is *Kṛishṇa* or on account of whose friendship.

3. *Ekak* [alone]—without any one else.

4. *Ananta-pāraṣ* [without end and shore]—without depth, or limit.

5. *Kuru-balāndhīṣ* [the ocean of the Kuru forces]—The troops of the Kauravas have been compared to an ocean.

6. *Tatare* [crossed]—reached the opposite side, (subdued the said army in *Uttaragogṛīha*).

7. *Atāryya* [.....difficult to be escaped]—difficult to be saved.

8. *Satvaṣ* [..... beings]—the beings referred to are *Bhishma*, &c., who are compared to whales and other animals living in the sea.

9. *Puru-dhanaṣ* [immense wealth]—cows which are likened to wealth.

10. *Pratyahṛitaṣ* [recovered]—taken back (resumed what had been taken by the enemies.).

11. *Parashāṣ* [enemies]—of the adversary.

12. *Āirobhyaś* [from the head]—adversary's head.

13. *Tajaspadaṣ* [the source of brightness]—here the head-dresses or the turbands as immense wealth are meant.

14. *Maṇimayaṣ* [full of gems]—the diadems as immense wealth are meant.

15. *Hṛitaṣ* [were taken]—the immense wealth in the shape of diadems and turbands were taken from the head of the enemies by the stupefying weapon.

[ALLUSION TO THE FACTS AS STATED IN THE MAHABHARATA.]

1. Once upon a time Kauravas headed by Duryyodhana entered into the cow house of the North, robbed away sixty thousand cows contained therein. They had not gone far when the cowherds who were in charge of the cows gave intimation of what had happened to Uttara, the son of king Virāta. The prince

felt some uneasiness on account of the want of a charioteer, as all available ones accompanied his father Virāṭa who was then there engaged in war with the king of Trigarta. The five Pāṇḍavas with Draupadī were then residing in Virāṭa kingdom in disguise under assumed names. Draupadī informed that there was one man in the capital of Virāṭa named Vṛiḥannalā who could act as a charioteer as he was in the service of Arjuna. On hearing this the prince told his sister Uttarā to induce the man to accept his charioteership. It should be noticed that Vṛiḥannalā is the assumed name of Arjuna. Prince Uttara then set out in great pomp for the recovery of the cow from the enemies and Vṛiḥannalā became his driver. But seeing from a distance the immense army of the Kauravas, Uttara was about to withdraw when Vṛiḥannalā disclosed himself as Arjuna and induced the prince in collecting his courage assuring that the former would fight for him, if the latter would only act as his charioteer. Arjuna then himself fought gallantly with the Kauravas and one by one defeated Bhishma, Droṇa &c., and ultimately recovered the cows from the enemies and replaced them in the 'cow-house of the North.'

Who, taking my lead (*a*), (*O*) Lord, amongst the army (*b*) of Bhishma (*c*), Karna (*d*), the preceptor (*Droṇa*) (*e*), and Çalaya (*f*), (which were) surrounded by the circle of the multitudes (*g*) of chariots (*h*) of the best amongst kings (*i*), took away (*j*) by (his) eyes (*k*) the lives, mental faculties (*l*), and strength (*m*), and the skill in wielding arms (*n*) of the maintainers of the number of chariots (*o*). 15.

(*a*) *Agrecharah* [taking my lead]—See *Çrīdhara*, 5.

(*b*) *Chamā* [army]— " " 4.

(*c*) *Bhishma* [भीष्म]—See p. 290

(*d*) *Karna* [कर्ण]—son of Kuṇṭi by Sūrya.

(*e*) *Guru* [the preceptor.....]—See *Droṇa* p. 247.

(*f*) *Çalya* [चाल्य]—was the king of Madra, near the southern slopes of the Himālayas. Mādri, his sister, was sold by him to Pāṇḍu. In the war between the Kauravas and Pāṇḍavas, he sided first the latter but changed side, and drove the chariot of Karna in his combat with Arjuna. He commanded the Kaurava army on the last day of the great battle of Kurukshetra when he was slain by Yudhishtira.

(*g*) *Adabhra* [multitudes]—See *Çrīdhara*, 1.

(*h*) *Ratha maṇḍala-maṇḍitāṁ* [surrounded...chariots]—See *Çrīdhara*, 3.

(*i*) *Rājanya-varyay* [of the best amongst kings]— " " 12.

(*j*) *Archekṣat* [took away]— " " 11.

(*k*) *Dṛicā* [by (his) eyes]— " " 7.

(*l*) *Maṇḍas* [mental faculties]— " " 8.

- (m) *Sahāh* [strength]—See *Ṣṛidhara*, 9.
 (n) *Ojāh* [skill in wielding arms]—See *Ṣṛidhara*, 10.
 (o) *Rātha-yātha-pāṇam* [of.....chariots]— „ 6.

[*ṢṚIDHARA'S GLOSS—V. 15.*]

1. *Adabāra* [multitudes]—not small (many).
2. *Rājanya-varyya* [of the best amongst kings]—the greatest of kings.
3. *Rātha-maṇḍala-maṇḍitāra* [surrounded..... chariots]—the army was full of multitudes of chariots.
4. *Chamā* [army]—among soldiers (in the regiment).
5. *Agrecharāh* [taking my lead]—proceeding me as a charioteer.
6. *Rātha-yātha-pāṇam* [of.....chariots]—of the Lords (owners) of those multitudes of chariots.
7. *Dṛiṣṭ* [by (his) eyes]—by looking at them (as soon as He looked at them).
8. *Maṇḍasī* [mental faculties]—(mental) powers such as energy, &c.
9. *Sahāh* [strength]—physical power.
10. *Ojāh* [skill in wielding arms]—expertness in wielding arms.
11. *Ārchchhat* [took away]—stole away the lives, &c.

Being placed on whose arms (*a*), the weapons of unerring power (*b*), flung (*c*) by the Preceptor (*d*), Bhīshma (*e*), Karṇa (*f*), the Grandson (*g*), and (the sovereigns among whom) Trigartta (*h*), Çalya (*i*), Saindhava (*j*), and Bāhlika (*k*) are the first, against (me) did not touch (affect) (*l*) me, like the weapon (relating to) demons (hurled) against the servant of the Man-lion Hari (*m*). 16.

- (a) *Yaddohshu* [Being.....arms]—See *Ṣṛidhara*, 1.
 (b) *Amogha-mahimāni* [of unerring power]—See *Ṣṛidhara*, 10.
 (c) *Nirūpitāni* [flung]— „ „ 2.
 (d) *Guru* [the Preceptor]—See *Ṣṛidhara*, 4.
 (e) *Bhīshma* [भीष्म]—See p. 290.
 (f) *Karṇa* [कर्ण]— „ p. 440.

(*g*) *Naptī* [the Grandson]—See *Ṣṛidhara*, 5. Bhūriçravā was the son of Soma-datta who was the king of the Bāhlika, hence Bhūriçravā was a descendant of Kuru and grandson of the Pāṇḍava.

(*h*) *Trigartta* [त्रिगर्त]—See *Ṣṛidhara*, 6. Suparna was the king of Trigartta. It was he who proposed to the Kauravas to invade the kingdom of Virāta. He defeated him in a duel and made him a captive. Subsequently, he himself was captured by Bhīma. He had four brothers. They including himself took the side of the Kauravas, and were defeated on the first

day of the battle of Kurukshetra by Arjuna. Suçarma again fought with Arjuna next day in the southern quarter of the plain, and though the latter gained the day, his son Abhimanyu was killed during Arjuna's absence from the place where his son was fighting.

(i) *Çalya* [चाल्य]—See *Çrīdhara*, 7 ; and p. 440.

(j) *Saindhava* [सैन्धव]—See *Çrīdhara*, 8.

(k) *Bahūka* [बाहूक]— " " 9.

(l) *Upasprīṇṇ* [did.....touch]—See *Çrīdhara*, 2.

(m) *Nṛīhariddāsa* [servant...Hari]—See *Çrīdhara*, 11. See note Prahlāda.

p. 135.

[ÇRĪDHARA'S GLOSS—V. 16.]

1. *Yaddohshu* [Being.....arms].—Being under the shelter of whose arms.

2. *Nirāpitāni* [flung]—(the weapons) aimed at me by the Preceptor, &c.

3. *Upasprīṇṇ* [did.....touch]—did (not) affect me.

4. *Guru* [the Preceptor].—Droṇa.

5. *Napṛī* [the Grandson].—Bhūriçravāh.

6. *Trigarita* (त्रिगर्त)—Suçarma, the king of the country of Trigartta.

7. *Çalya* [चाल्य].—Çalya.

8. *Saindhava* [सैन्धव]—Jayadratha king of Sindhu (Sindh).

9. *Bahūka* [बाहूक]—brother of Çāntanu.

10. *Amogha mahimāni* [of unerring power]—whose power was steady.

11. *Nṛīhariddāsa* [servant.....Hari].—Prahlāda. This is shown by way of example that the weapons did not affect Arjuna in any way, as the weapons thrown against Prahlāda by the demons did not touch his body.

That God, on account of whose prowess (a), the enemies on (their) chariots, being of abandoned mind (b) did not hurt (c) me (Arjuna who) had alighted on the ground (d) (from the chariot my) horses becoming weary (e), and whose lotus-like feet is adored by the best of beings (f) for (the attainment of) Final Beatitude (g), and who granteth existence (to all), was engaged (h) as a charioteer (i) by me (Arjuna who is) of weak intellect (j). 17.

(a) *Yadanubhava* [on account of whose prowess]—See *Çrīdhara*, 9.

(b) *Nirastu-chittāh* [.....abandoned mind]— " " 10.

(c) *Na prāharan* [did not hurt]— " " 1.

(d) *Bhuvishtham* [had alighted on the ground]— " " 2.

(e) *Çrāntavāham* [horses becoming weary]— " " 7.

(f) *Bhavyāh* [the best of beings]— " " 6.

(g) *Abhaya* [for.....Final beatitude]— " " 5.

- (*h*) *Vṛitāh* [was engaged]—See *Çrīdhara*, 4.
 (*i*) *Sautya* [...a charioteer]— " " 3.
 (*j*) *Kumati* [weak intellect]— " " 2.

[*ÇRĪDHARA'S GLOSS*—V. 17.]

1. This verse states that Arjuna became sorrowful in remembering his own fault of employing so great a Being like Krishna as his charioteer.

2. *Kumati* [weak intellect]—being of bad intellect. The fact that Krishna was engaged as a charioteer, is indicative of weak intellect of Arjuna (so at least Arjuna felt repentance for allowing Him to perform such acts which were beneath His dignity).

3. *Sautya* [.....a charioteer]—in the office of a charioteer.

4. *Vṛitāh* [was engaged]—appointed.

5. *Abhaya* [for.....Final Beatitude]— for final liberation.

6. *Bhavyāh* [the best of beings]—the most excellent beings.

7. *Çrāntavāhaṃ* [horses becoming weary]— whose horses were fatigued.

8. *Bhuvishtham* [had alighted on the ground].—As the horses were very weary on account of not drinking water at the time of the battle in which Jayadratha was slain ; hence Arjuna alighted from his chariot for the purpose of digging earth by his weapon to get water for the horses.

9. *Yadunubhava* [on account of whose prowess]— by whose prowess.

10. *Nirasta-chittāh* [... ..abandoned mind]—the mind becoming inactive or passive.

11. *Na prāharan* [did not hurt]—(the enemies) did not use their weapon against me.

(*O*) God amongst men (*a*), the humorous speech (*b*) of Mādhava (*c*) adorned (accompanied) (*d*) by the generous (*e*) and charming (*f*) smile (*g*), and similarly (*h*) (his) heart-touching (*i*) prattles (*j*) (like) these—'(*O*) Son of Prithā, (*O*) Arjuna, (*O*) friend, (*O*) Being who is) doing honour to the family', Kuru (race) steal away (*k*) the heart of me (Arjuna who) remembereth (them) (*l*). 18.

(*a*) *Nara-dera* [(*O*) God amongst men].—Yudhishtira. See *Çrīdhara*, 1.

(*b*) *Narmāḥ* [humorous speech]— " " 6.

(*c*) *Mādhavaḥ* [of Mādhava]—of the descendant of Madhu ; of Krishna.

(*d*) *Çobhitāni* [adorned ...]—See *Çrīdhara*, 5.

(*e*) *Udāra* [generous]— " " 2.

(*f*) *Ruchira* [charming]— " " 3.

(*g*) *Smīta* [smile]— " " 4.

(*h*) *Tathā* [similarly]— " " 7.

(*i*) *Hṛdisprīṇāni* [heart-touching]—See *Çrīdhara*, 9.

(*j*) *Sam-jalpitaṇi* [prattles]— " " 6.

(*k*) *Lutkanti* [steal away]— " " 11.

(*l*) *Smṛtiḥ* [remembereth.....]— " " 10.

4. *Vayasya Rītavān* ['Friend...truthful...]—Arjuna addressed Kṛishṇa in this ironical language. Where the reading is *Rītamān* (रितमान्), it should be considered a poetical license.

5. *Vipralavdhah* [mocked]—said ironically.

6. *Agham* [offences]—faults.

7. *Sahe* [bore]—(bore patiently).

8. *Mahitaya* [on account of (His) magnanimity]—on account of Kṛishṇa's greatness of mind ; where the reading is *Mahā-mahitaya* (महामहिता) the meaning should be 'on account of extreme greatness.'

9. *Sakhā iva sakhyaḥ* [a friend.....friend]—as the friend excuses the fault of a friend.

10. *Pitrivat tanayasya* [father of a son]—father excuses the fault of a son.

(O) the chief amongst kings (*a*), I—that (very person)—have been abandoned by the best of beings (*b*), the companion (*c*), the beloved, and the friend ; (therefore) I have become void in (my) mind (*d*). Indeed ! (O king) (*e*) in protecting the wives of the (Being who is) of high rank (*f*), I have been completely defeated, in the way, like woman (*g*), by the servile (*h*) cowherds. 20.

(*a*) *Nṛipendra* [(O) the chief amongst kings]—Yudhishtira.

(*b*) *Purushottama* [the best of beings]—Kṛishṇa.

(*c*) *Sakhya* [by.....companion]—See *Çrīdhara*, 2.

(*d*) *Hridayena śūnyah* [void.....mind]—See *Çrīdhara*, 3.

(*e*) *Anga* [Indeed.....]— " " 4.

(*f*) *Urutrama-parigrahaṁ* [the wives.....rank]—See *Çrīdhara*, 5.

(*g*) *Avatā iva* [like woman]— " " 7.

(*h*) *Asadbhiḥ* [servile]— " " 6.

[ÇRĪDHARA'S GLOSS—V. 20.]

1. This verse states that Arjuna had been defeated by cow-herds, as apprehended by Yudhishtira.

2. *Sakhya* [by.....companion]—(I have been) forsaken by the companion.

3. *Hridayena śūnyah* [void.....mind]—therefore my mind is void.

4. *Anga* [Indeed.....]—O king.

5. *Urutrama-parigrahaṁ* [the wives.....rank]—sixteen thousand wives of Kṛishṇa.

6. *Asadbhiḥ* [servile]—by the mean.

7. *Avatā iva* [like woman]—as a female (is defeated).

The same well-known bow (*a*), the same arrows, the same chariot, the same steeds, I am the same warrior, for whom (and for which said objects) (*b*) the sovereigns bend down to me—all these, being devoid of God (*c*), are

(h) *mushṭibhāḥ* [by fists.....]—See *Çrīdhara*, 9.

(i) *Ajānatām iva* [as if unacquainted]—See *Çrīdhara*, 7.

(j) *Anyonyam* [each other]— " " 8.

[*Çrīdhara*'s GLOSS—VV. 22 AND 23.]

1. *Suhṛitpura* [in the city of the friends]—(in *Dvārakā*).

2. *Tvaya anupṛiṣṭānām* [.....questioned by thee]—regarding which you have enquired.

3. *Nah suhṛidām* [amongst our friends]—amongst (friends of the *Pāṇḍavas*).

4. *Chatuḥ-pancha* (four or five)—(four or five persons).

5. *Avaśeṣitāḥ* [.....remaining.....]—(there remain only four or five individuals) the reason for such occurrence is that the *Yādavas* were led astray by the curse, &c.

6. *Vāruṇī* [वारुणी]—made of rice.

7. *Ajānatām iva* [as if unacquainted]—as if unknown to each other.

8. *Anyonyam* [each other]—one another.

9. *Mushṭibhāḥ* [by fists...]—hilt or handle of *Erakā* (which is a sort of grass of emolient and diluent properties ; in the *Mushala parva* of the *Mahābhārata*, this grass, when plucked by *Kṛishṇa* and his family, turned to clubs).

(The events like) these that the beings mutually kill and protect (*α*) each other are, as a rule, the acts of the glorious God. 24.

(*α*) *Bhāvayanti* [protect]—See *Çrīdhara*, 2.

[*Çrīdhara*'s GLOSS—V. 24.]

1. This and the next two verses describe about the creator who is the cause of all events.

2. *Bhāvayanti* [protect]—maintain.

(O) king, as in waters the largest (*α*) amongst the amphibious (*b*) devoureth the smaller ones (*c*), and the strongest the weaker ; and the large and the strong (ones living on land) mutually devoureth each other ; 25.

Similarly, by killing (through) the strongest and the greatest of the *Yadus*, the others (of them), and verily the *Yadus* one another (through) the *Yadus* (of equal strength) ; the Mighty (Lord) lessened the burden of the Earth (*d*). 25-26.

(*α*) *Mahāntaḥ* [the largest]—See *Çrīdhara*, 2.

(*b*) *Jalaukasām* [amphibious]—(literally) leeches ; here it means all aquatic animals. See *Çrīdhara*, 1.

(c) *Aṅgyasaḥ* [the smaller ones]—See *Çrīdhara*, 3.

(d) *Bhābhārāṇ samjahāru* [lessened.....Earth]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V V. 25 and 26.]

1. *Jalaukasāṃ* [amphibious]—amongst fish, &c.

2. *Mahāntaḥ* [the largest]—very big or fat ones.

3. *Aṅgyasaḥ* [the smaller ones]—smaller in size.

4. *Bhābhārāṇ samjahāru* [lessened.....Earth]—killed the Yadus who are likened to the burden of the earth.

The words spoken by Govinda (*a*) fit for (all) time, place, and necessity (*b*) (and which) alleviate the pangs of mind (*c*) are taking away the mind (*d*) of me (Arjuna who is) remembering (*e*) (the same). 27.

(a) *Govindabhihitāni* [The words ... Govinda]—See *Çrīdhara*, 4.

(b) *Deçakālārthayuktāni* [fit.....necessity]— " " 2.

(c) *Hṛitāpapaçamāni* [.....alleviate.....mind]— " " 3.

(d) *Chittam haranti* [are taking away the mind]— " 6.

(e) *Smarataḥ* [.....remembering]— " " 5.

[ÇRĪDHARA'S GLOSS—V. 27.]

1. This verse states that Arjuna could not speak further.

2. *Deçakālārthayuktāni* [fit.....necessity]—conveying meaning fit for every country and age.

3. *Hṛitāpapaçamāni* [.....alleviate.....mind]—(which) release the disease of mind.

4. *Govindabhihitāni* [The words ... Govinda]—what Kṛishṇa had said. (the words of Kṛishṇa).

5. *Smarataḥ* [.....remembering]—who is recollecting.

6. *Chittam haranti* [are taking away the mind]—are attracting my mind.

The mind of the Conquering (Arjuna) who was meditating upon (*a*) the lotus-like feet of Kṛishṇa, on account of the very deep (*b*) friendship (for him) (*c*), became, in this way, pacified (*d*) and pure (*e*). 28.

(a) *Chintayataḥ* [meditating upon]—See *Çrīdhara*, 4.

(b) *Atigadha* [the very deep]— " " 2.

(c) *Sauhārddeṇa* [...friendship...]— " " 3.

(d) *Çanta* [pacified]— " " 5 ; and *Īva*, 1.

(e) *Vimala* [pure]— " " 6 ; and , 2.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. This verse is a part of the speech of Bṛata.

2. *Atigadha* [the very deep]—extreme.

3. *Sauhārdana* [friendship...]—love or affection.
4. *Chintayatah* [meditating upon]—(who was) thinking upon.
5. *Āntā* [pacified]—devoid of grief.
6. *Vimalā* [pure]—free from desires, &c.

[JIVA GOSVAMIN'S GLOSS.—V. 28.]

1. *Āntā* [pacified]—devoid of grief from the mind on account of the Supreme Lord's advent as the eye felt pleasure on seeing Him.
2. *Vimalā* [pure]—free from those feelings which are bad.

The mighty Arjuna (*a*), from whose intellect (*b*) the endless (*c*) uncleannesses (of the desire for enjoyment, &c.,) (*d*) have been rooted out (*e*) by devotion, the speed (*f*) of which had been increased (*g*) by the uninterrupted meditation (*h*) upon the feet of Vāsudeva, regained (*i*) that knowledge (of truth) (*j*) which was sung (spoken to him) (*k*) in the front of the battle (*l*) by the Supreme Lord (*m*), (but) had remained suppressed (within himself) (*n*) by (reason of the efflux of) time (*o*), acts (*p*), and ignorance (*q*). 29-30.

(*a*) *Arjuna* [अर्जुन, —See *Āridhara*, 9.

(*b*) *Dhishanah* [intellect]—See *Āridhara*, 8.

(*c*) *Aśha* [endless]— " " 6.

(*d*) *Kaśāya* [uncleannesses,...]— " " 7.

(*e*) *Nirmathita* [have been rooted out]—See *Āridhara*, 5.

(*f*) *Rapḥasā* [speed]— " " 4.

(*g*) *Parivṛṇhita* [...had been increased]— " " 3.

(*h*) *Anudhyana* [by uninterrupted meditation]—See *Āridhara*, 2.

(*i*) *Punah adhyagamāt* [regained]— " " 10 ; *Jīva*, 4.

(*j*) *Yat jñānam* [that knowledge.....]—the principles of truth inculcated and described in the *Bhagavat-gītā*.

(*k*) *Uttaṃ* [sung.....]—described.

(*l*) *Samgrāma mūrdhani* [in the front of the battle]—in the battle-field of Kurukshetra.

(*m*) *Bhagavatā* [by the Supreme Lord]—Krishṇa.

(*n*) *Ruddham* [...suppressed...]—See *Āridhara*, 14.

(*o*) *Kāla* [time]— " " 11 ; and *Jīva*, 1.

(*p*) *Karma* [acts]— " " 12 ; and " 2.

(*q*) *Tama* [ignorance]— " " 13 ; and " 3.

[ĀRIDHARA'S GLOSS—VV. 29 and 30.]

1. These two verses state about the intellectual derangement of Arjuna, (which was cured by devotion to Vāsudeva).

2. *Anudhyāna* [by uninterrupted meditation]—by continued thinking.
3. *Parīkṣita* [.....had been increased]—fully increased.
4. *Rasphaṣa* [speed]—(whose) speed (has been countenanced).
5. *Nirmathita* [have been rooted out]—have been destroyed.
6. *Aśaṣa* [endless]—many.
7. *Kaṣāya* [uncleannesses...]—desires for enjoyment, &c.
8. *Dhīhaṇah* [intellect]—understanding.
9. *Arjuna* [अर्जुन].—The verses 29 and 30 should be construed together.
10. *Punah adhyagamāt* [regained]—this should be construed with the word 'Arjuna' in verse 29.
11. *Kāla* [time]—on account of the passing of time.
12. *Karma* [acts]—for various acts (of mankind).
13. *Tuma* [ignorance]—act of turning the mind for the purpose of enjoyment.
14. *Ruddham* [...suppressed...]—covered.

[JIVA GOŚVAMIN'S GLOSS—V. 30.]

1. *Kāla* [time]—the Supreme Lord's pleasure as regards His sport.
2. *Karma* [acts]—the Supreme Lord's sport.
3. *Tuma* [ignorance]—the mind being deeply engaged in Kṛishṇa's sports, not enquiring about Him.
4. *Punah Adhyagamāt* [regained]—having regained Kṛishṇa, Arjuna was convinced of Kṛishṇa's promise (in the *Bhagavat-gītā*) that Arjuna would get Him back.

He (Arjuna) became free from grief (*a*) whose ignorance (*b*) had been annihilated by the divine knowledge (*c*), in whom the nature of the actions of qualities (*d*) did not exist (*e*) (by reason of which, he became) devoid of the subtile body (*f*) (the consequence of which in turn is that he was) bereft of grosser body (*g*), and therefore whose error of duality was, completely torn off (removed). ³¹

- (*a*) *Viçokah* [became.....grief]—See *Çridhara*, 2.
 (*b*) *Prakṛiti* [ignorance]—See *Jiva*, 6.
 (*c*) *Brahma-sampattya* [by the divine knowledge]—See *Jiva* 2.
 (*d*) *Nairguṇyat* [.....the nature.....qualities]— " " 7.
 (*e*) *Īna* [did not exist]— " " 5.
 (*f*) *Alingaśāt* [.....devoid of subtile body]— " " 8.
 (*g*) *Asambhavaḥ* [.....bereft of grosser body]— " " 9.

[ÇRĪDHARA'S GLOSS—V. 31.]

1. The error of the duality is also destroyed by the absorption of the soul into the divine essence.
2. *Viçokah* [became.....grief]—being thus Arjuna became griefless.

[JIVA GOSVAMIN'S GLOSS—V. 31.]

1. This verse states that Arjuna attained the object (of his life).
2. *Brahma-sampattyā* [by the divine knowledge]—by the sight of the hum... bodied Supreme Lord.
3. *Sam-ahinna* [completely torn off.....]—fully destroyed by whom.
4. *Samāyāh* [error of duality]—the doubt to the effect that there is a universe quite distinct from the Being who is present in the heart. As regards the obtainment of the Supreme Lord by Arjuna even the interval between death and re-birth did not intervene as in the case of other persons.
5. *Līna* [did not exist]—fled ; gone.
6. *Prakṛiti* [ignorance]—the cause of qualities.
7. *Nairguṇyāt* [.....the nature.....qualities]—by reason of being beyond the qualities and the cause of the qualities.
8. *Alīngatvāt* [.....devoid of subtle body]—on account of being without a subtle body.
9. *Asambhavaḥ* [.....bereft of grosser body]—being without transmigration or re-birth.

Having heard about the ways of the Supreme Lord (*a*) and the annihilation (*b*) of the Yadu race and being of resolute mind, Yudhishtira made up his mind for the way to Heaven (*c*). 32.

- | | | |
|--------------|---|--------|
| (<i>a</i>) | <i>Bhagavanmārgam</i> [the ways of the Supreme Lord]—See <i>Çrīdhara</i> , 1. | |
| (<i>b</i>) | <i>Samāsthāṁ</i> [the annihilation]— | " " 2. |
| (<i>c</i>) | <i>Svāh</i> [to Heaven]— | " " 3. |

[ÇRĪDHARA'S GLOSS—V. 32.]

1. *Bhagavanmārgam* [the ways of the Supreme Lord]—having thought over the course adopted by the Supreme Lord.
2. *Samāsthāṁ* [the annihilation]—destruction of the Yadu race.
3. *Svāh* [to Heaven]—to Kṛishṇa's place.

Having heard about the destruction (*a*) of the Yadus, and the departure of that Supreme Lord described by Dhananjaya (*b*), Prithā (*c*) also, whose mind was fixed upon the Supreme Lord who is not subject to the organs of senses (*d*), ceased from the (affairs of the) world (*e*). 33.

- | | | |
|--------------|---|-----------|
| (<i>a</i>) | <i>Nāṣam</i> [destruction]—See <i>Jīva</i> , 1. | |
| (<i>b</i>) | <i>Dhananjaya</i> [धनञ्जय]—Arjuna, See p. 250. | |
| (<i>c</i>) | <i>Prithā</i> [प्रीठा]—Kuntī. | " p. 255. |

(d) *Adhokṣhaḥ Bhagavati Niveṣitātmā* [mind.....senses]—See *Jīva*, 2 and note *Adhokṣhaḥ* p. 52.

(e) *Samṛiteḥ uparārāma* [ceased from the.....world]—See *Çrīdhara*, 2 and *Jīva*, 3.

[ÇRĪDHARA'S GLOSS—V. 33.]

1. Inscrutable are the ways of the Supreme Lord. It will be described subsequently that as the men of this earth are unable to find out the course of the lightning, so the gods were also unable to find out the ways of Kṛishṇa.

2. *Samṛiteḥ uparārāma* [ceased from the.....world]—released from this life ; or gave up this mortal frame.

[JĪVA GOŚVAMIN'S GLOSS—V. 33.]

1. *Nāṣaṃ* [destruction]—means annihilation as appears to the eyes of men, but in reality it signifies that the Yādus could not be seen by the mortal eyes.

2. *Adhokṣhaḥ Bhagavati Niveṣitātmā* [mind.....senses].—The author indicates what Kuntī has settled in her mind after pointing out that the Supreme Lord is the object of her meditation. In the eleventh book, it has been shown by way of example of a lightning passing through the sky the course of which is not visible again, that the death of Kṛishṇa was not the actual death, but it appeared to mankind to be so. The similar meaning should be inferred here also.

3. *Samṛiteḥ upārārāma* [ceased from.....world]—ceased from the advent of this world again.

As by a thorn (another) thorn (is taken away) (a), so, the Birthless (Kṛishṇa) gave up that frame by which (b) He took away (c) the burden of the earth ; because as regards God, both (the burdens of the earth and His mortal frame as well as of the Yādavas) are verily equal (d). 34.

(a) *Kṣantakena kṣantakam iva* [As...thorn...]—See *Çrīdhara* 4 ; and *Jīva*, 2.

(b) *Yayā* [by which]— " " 2. " " 1.

(c) *Aharat* [took away]—See *Çrīdhara*, 3.

(d) *Dvayam api cha Iṣituh samam* [both.....equal]—See *Çrīdhara*, 5 ; and *Jīva*, 3.

[ÇRĪDHARA'S GLOSS—V. 34.]

1. This and the next verses state about the difference between Kṛishṇa and the Yādavaa. The difference is expressed by describing (more than once) yet in these two verses the distinction is clearly pointed out refuting the assertion of the less intellectual persons that He and the Yādavas are one and the same.

2. *Yayā* [by which]—by his mortal frame as one of the Yādus.

3. *Aharat* [took away]—relieved the earth of its weight.

4. *Kṣantakena-kṣantakam iva* [As.....thorn...]—like the thorn which draws out another thorn.

5. *Dvayam api cāha Iṣṭuḥ samam* [both.....equal]—as regards the destruction of the mortal body of the Yādavas as well as the body of those who are burdens of earth (such as *Asuras*, &c.) are equal in every respect in the sight of God.

[JIVA GOŚVAMIN'S GLOSS—V. 34.]

1. *Fayā* [by which]—by the use of the words *tanu* (तनु), *rūpa* (रूप) and *kalevara* (कलवर) implying body it is stated in this verse that Kṛishṇa's desires for relieving the earth of its burden and protecting the gods are stated to be burdens. On a reference to the chapter 20, Book III, it will appear that similar words have been used as regards Brahma. Similar interpretation of words should be understood here as regards the Supreme Lord. But such burden is not a real burden to the Supreme Being ; it is only so conceived as regards the Supreme Lord in the same sense as has been said about Brahma in the chapter quoted above.

2. *Kantakena kantakam iva* [As...thorn...]—the simile is very appropriate.

3. *Dvayam api cāha Iṣṭuḥ samam* [both...equal]—both are held to be equal in the sight of God.

As (the Supreme Lord) like an actor (*a*), had assumed and quitted (*b*) the forms of which Fish was the first (*c*), (so), (He) gave up that body (*d*) by which (*e*) (He) caused to destroy the burden of the earth (*f*). 35.

(*a*) *Nataḥ yathā* [like an actor]—See *Çrīdhara*, 3 ; and *Jīva*, 2 and 6.

(*b*) *Yathā dhātte jalyāt* [as.....assumed and quitted]—See *Çrīdhara* 2.

(*c*) *Matsyādirūpāṇi* [the forms.....first]—See *Jīva*, 1.

(*d*) *Tat cā kalevaram jahau* [.....gave up that body]—See *Çrīdhara*, 4 ; and *Jīva*, 5.

(*e*) *Fena* [by which]—See *Jīva*, 3.

(*f*) *Bhābhārah kṣapitāḥ* [...caused to destroy...earth]—See *Jīva*, 4 and 7.

[ÇRĪDHARA'S GLOSS—V. 35.]

1. This verse states about the special form of Kṛishṇa.

2. *Yathā dhātte jalyāt* [as.....assumed and quitted]—as he took and abandoned (the forms of fish, &c.)

3. *Nataḥ yathā* [like an actor]—As an actor who with his real form of a man appeareth on the stage in different forms and afterwards disappears.

4. *Tat cā kalevaram jahau* [...gave up that body]—similarly, Kṛishṇa gave up that body of His ; that is to say He disappeared.

[JIVA GOŚVAMIN'S GLOSS—V. 35.]

1. *Matsyādirūpāṇi* [the forms.....first]—characters of incarnations, &c., of fish, &c.

2. *Nata* [actor]—It is used as a simile. The *Nata* includes *çraṇya* (चरण) and *rūpaka* (रूपक) ; the former implies that which is fit for bearing, such as the

Raghuṃśa, &c., and the latter means that which can be represented on the stage, such as, the *Çukuntala*, &c. ; the performer of a drama. In the gloss of the chapter II, Book I, Çrīdhara has explained the words *Nata*, &c. The actors in their real forms and of their own accord assume and give up the forms of a male and a female performers ; or the *Bhagavat-gītā* says 'I who is covered by the Illusion of *yoga*, am not visible to all.' *

The verse in the *Padma-purāṇa* part I., runs thus :—'Janārdana' is visible to the contemplative sages by devotion ; without devotion he is not visible ; and on account of anger and pride also, He is not observable'. † The *Viṣṇu-Purāṇa* also says as regards Çiçupāla, 'Being devoid of faults of which anger is the first, and fully brightened with the rays of (his) weapon and discus, (he) saw the Supreme Being who is the great Brahma and full of eternal light.' It should be understood from all those verses that Kṛiṣṇa's form observable in *Asuras*, is not His real form, but is a creation of Illusion only. When His real form becomes manifest in them, then the enmity goes away.

3. *Yena* [by which]—therefore, that body being manifest in the *Asuras*.

4. *Bhūbhārah kṣhapitāh* [...caused to destroy...earth]—having killed the *Asuras* who were the burdens of this earth.

5. *Tat-cha-kalevaram-jahau* [...gave up that body]—(Kṛiṣṇa) abandoned that body and never attempted to re-assume it. But His form visible on account of devotion, is always eternal.

6. *Nata yathā* [like an actor]—Therefore, as an Illusionist assumes the form of a fish with a view to oppress the crane who eats the former when his act is accomplished, he gives up that form. (The Illusionist makes other person believe that he is fish which gives trouble to its adversary ; in reality, he is nothing but an Illusionist ; when his performance is over, he gives up the form of a fish which he had assumed.

7. *Bhūbhārah-kṣhapitāh* [.....caused to destroy.....earth]—similarly that birthless Kṛiṣṇa by His form as an Illusionist caused the destruction of the demons, and then gave up His form, that is to say, He became invisible. The word *Kalevara* (body) in this verse should be considered as made up of illusion and may be likened to a cast-off skin of a snake (in short, it appears like a body but not a real body).

When the Supreme Lord, the Giver of Liberation whose sublime story (*a*) is pleasant to hear (*b*) abandoned this earth by (His) own frame (*c*), verily, on that day (*d*) Kāli fully entered (the world) (disclosed himself) (*e*) for the evil of those whose minds were not enlightened (*f*). 36.

* नाट्य प्रकाशः सर्वस्य शीवमायाकलातः ।

† वीजिभिर्हृन्मते भगवा नाभक्ता इत्यनेन वदितम् ।

इह, न मन्वी दीवाव अनुत्पद्यत जनार्दनः ।

- (a) *Sat-kathā* [sublime story]—See *Çrīdhara*, 4.
 (b) *Çravaṇī* [pleasant to hear]—,, „ 3.
 (c) *Svatanvā* [.....own frame]—,, „ 2 ; and *Jīva*, 1.
 (d) *Tadā ahah* [on that day]—,, „ 5.
 (e) *Annavartitā* [fully entered...]—,, „ 7.
 (f) *Aprati-buddha-chetasām* [.....whose.....enlightened]—See *Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS—V. 36.]

1. In describing about the ascension of Yudhishtira to Heaven this verse states regarding the entrance of Kali.

2. *Svatanvā* [.....own frame].—Kṛishṇa left the world by His own body, because it was that form with which He ascended his own place—the Vaikuṇṭha.

3. *Çravaṇī* [pleasant to hear]—fit for hearing.

4. *Sat-kathā* [sublime story]—whose story is beautiful.

5. *Tadā ahah* [on that day]—on that very day.

6. *Aprati-buddha-chetasām* [.....whose.....enlightened].—This shows that Kali had no sway over the wise men.

7. *Annavartitā* [fully entered.....].—This is expressive of the circumstance that Kali had already entered this world, but only fully disclosed himself and established his sway on Yudhishtira's ascent to Heaven.

[JĪVA GOŚVAMIN'S GLOSS—V. 36.]

1. *Svatanvā* [.....own frame]—(literally) it should be understood that (Kṛishṇa abandoned this earth) by His own body ; but it is more accurate to explain the word as—'with His own body' (here Jīva Gośvāmin gives his reason on grammatical point of view).

Observing (a) that (Kali's) (b) creeping about (c) (which act is) full of the circle of inequities of which appetite for enjoyment, untruthfulness, moral crookedness, envy were the first (d) in the city, kingdom, houses and similarly in his heart, the wise Yudhishtira attired (himself (e) for the (purpose of) going away (from the world). 37.

(a) *Vibhāvya* [Observing]—See *Çrīdhara*, 4.

(b) *Tat* [that...]—,, „ 2.

(c) *Paricarpaṇam* [creeping about]—See *Çrīdhara*, 3.

(d) *Lobhāṇṛita-jihva-himsanādyā-dharma-chakram* [full first]—See *Çrīdhara*, 5.

(e) *Paryadhātī* [attired.....]—See *Çrīdhara*, 6.

[ÇRĪDHARA'S GLOSS—V. 37.]

1. *Budhāḥ* [the wise]—Yudhishtira.

2. *Tat* [that.....]—the same Kali's.

3. *Paricarpaṇam* [creeping about]—the act of pervading about.

4. *Vibhāvya* [Observing]—perceiving.

5. *Lobhāṣṛita-jihva-kīṣanādya-dharma-cakram* [full.....first]—What sort of creeping about ?—It is full of inequities of which appetite for enjoyment, &c. were the chief.

6. *Paryadhat* [attired.....]—(Yudhishtira) dressed (himself) suitable for the occasion.

[JIVA GOŚVAMIN'S GLOSS—V. 37.]

1. The act of wearing clothing suitable for the occasion was on account of his desire for going to the Supreme Lord's side, although ostensibly, it is said that he did so on account of Kali's pervading in this world.

In the city bearing the name of the elephant (*a*) the Emperor (*b*) enthroned (*c*) (his) grandson (*d*) (who is) of restrained (mind) (*e*) and exactly equal to (*f*) himself (*g*) in qualities (*h*), as the ruler (*i*) of the earth (*j*) (which is) girdled by the ocean (*k*). 38.

(*a*) *Gajāhve* [In.....elephant]—Hastināpura. See p. 163.

(*b*) *Samrāt* [the Emperor]—Yudhishtira.

(*c*) *Abhyashinchat* [enthroned]—See *Ūrīdhara*, 7.

(*d*) *Pautram* [grandson]—Parīkshit, (See p. 159.).

(*e*) *Vinīyatam* [.....of restrained.....]—full of respect (*Jiva*).

(*f*) *Susamaṃ* [exactly equal]—See *Ūrīdhara*, 3.

(*g*) *Ātmanah* [himself]— " " 1.

(*h*) *Guṇaiḥ* [in qualities]— " " 2.

(*i*) *Patim* [as the ruler]— " " 6.

(*j*) *Bhūmeḥ* [of the earth]— " " 5.

(*k*) *Toyaniṛyāḥ* [.....girdled by the ocean]—See *Ūrīdhara*, 4.

[*ŪRĪDHARA'S GLOSS*.—V. 38.]

1. *Ātmanah* [himself]—Yudhishtira's own.

2. *Guṇaiḥ* [in qualities]—by Yudhishtira's qualities.

3. *Susamaṃ* [exactly equal]—very equal.

4. *Toyaniṛyāḥ* [.....girdled by the ocean]—whose wearing apparel is the water of the ocean which is always in existence.

5. *Bhūmeḥ* [of the earth]—(literally) of land.

6. *Patim* [as the ruler]—as the sovereign.

7. *Abhyashinchat* [enthroned]—consecrated.

Similarly, in Mathura (*a*), (he) (installed) Vajra (*b*) as sovereign of the *Çūrasena* (country) (*c*), after which (act), having performed (*d*) the Sacrifice (of which), the Lord of the *Prajās* is the presiding deity (*e*) the Lord (Yudhishtira) (*f*) offered fires (to the Supreme Being) (*g*). 39.

(a) *Mathurāyām* [in Mathurā]—in the city of Mathurā.

(b) *Vajraṃ* [वज्र]—See *Ṣṛidhara*, 1.

(c) *Ḡarasena* [गरसिन]—name of a country (See p. 339.)

(d) *Nirāpya* [having performed]—See *Ṣṛidhara*, 2.

(e) *Prajāpatyām iṣṭhim* [the Sacrifice.....deity]—this should be construed as having made the sacrifice (dedicated to Prajāpati). It is a sacrifice sacred to Prajāpati in which a person gives away the whole of his property before entering upon the life of an ascetic or mendicant. Prajāpati is the presiding deity of this sacrifice. The text of *Smṛiti* says,—‘Let a Brāhmaṇa go away fully from his house, become an ascetic after performing the sacrifice sacred to Prajāpati to whom may be offered everything (which a man possesses) and having offered the three fires of which *Garhapatyā* is the first.’ * This text is equally applicable to Kshatriyas also. For the particulars of the words *Prajāpati*. See note. p. 93 (d).

(f) *Iṣṭarah* [the Lord.....]—See *Ṣṛidhara*, 4.

(g) *Agnā apīva* [offered fires]—,, 3.

[ṢṚIDHARA'S GLOSS—V. 39.]

1. *Vajraṃ* [वज्र]—name of the son of Aniruddha.

2. *Nirāpya* [having performed]—having made.

3. *Apīva* [offered]—dedicated to the Supreme Spirit.

4. *Iṣṭarah* [the Lord.....]—having power.

The word ‘*Apīva*’ (अपिवा) literally means drank ; but drinking fire conveys no meaning of the text. The nearer rendering would be (Yudhishtira) caused the Supreme Being to drink fires, that is to say, the fires were offered by Yudhishtira with a view that it may be absorbed in God who is the ultimate resting place of everything.

Abandoning there all those of which clothings and bangles were the first ; and being devoid of affection, (becoming) prideless, and the endless bondages having been fully cut off (a), 40.

(Yudhishtira) offered (His) words (b) as oblation (c) to the mind, that (d) to the vital air (of breathing) (e), that (f) to the ether (air) (g) also ; the vital air (which goeth downwards and geteth out of the anus) with the act of voiding by stool (h) to Death (i), and verily that (j) to the five elements collectively (k). 41.

* “महाभारत” निरुक्तिः इत्येवम्—इतिहासः ।

आत्मनोऽपि इत्येवम्—महाभारतः इतिहासः । (Smṛiti).

(a) *Sam-ahhinnaḍaśa-bandhanaḥ* [the endless bondages having been fully cut off]—See *Çrīdhara*, 1.

(b) *Vācyaṃ* [words]—See *Çrīdhara*, 3.

(c) *Juhāva* [offered.....oblation]—See *Çrīdhara*, 4.

(d) *Tat* [that]— " " 5 ; and *Jīva*, 1.

(e) *Prāṇa* [to the vital air.....]— " " 6.

Prāṇa [प्राण].—This word implies breathing ; breath ; respiration ; inspiration and expiration ; breath of life ; spirit ; vital action or life generally ; vitality ; a vital organ, organ of senses (here) vital air. It should be noticed that the vital airs are variously enumerated as three, namely,—*Prāṇa*, *Apāna* and *Vyāna* ; or five, namely, *Prāṇa*, *Apāna*, *Samāna*, *Vyāna*, and *Udāna* ; or with the other vital organs six or seven, or nine or ten or thirteen, the five-fold enumerations being however the most usual ; and the first of the five or *Prāṇa* being used from its seat in the beings to express pre-eminently life and vitality.

(f) *Tam* [that]—See *Çrīdhara*, 7.

(g) *Itare* [other.....]— " 8. It refers to *Apāna* [अपान]—which means expiration, breathing out (opposed to *Prāṇa*) ; that of five vital airs goes downwards and gets out of the anus.

(h) *Sotsargaṃ apānaṃ* [the vital air.....stool]—See *Çrīdhara*, 9.

(i) *Mṛtyau* [to Death]— " " 10.

(j) *Tam* [that]— " " 11.

(k) *Panchatve* [to the five elements collectively]— " " 12 ; and *Jīva*, 2.

[ÇRĪDHARA'S GLOSS—VV. 40 AND 41.]

1. *Sam-ahhinnaḍaśa-bandhanaḥ* [the endless bondages having been fully cut off]—by whom all conditions have been completely removed.

2. The verses 41 and 42 state how all conditions have been removed.

3. *Vācyaṃ* [words]—include all kinds of organs of senses.

4. *Juhāva* [offered.....oblation]—(He) caused (the organs of senses) to merge in the mind fully.

5. *Tat* [that]—that mind.

6. *Prāṇa* [to the vital air...]—to breathing or respiration because the actions of minds are subject to the vital air.

7. *Tam* [that]—that vital air.

8. *Itare* [other.....]—to (the vital air known as) *Apāna*, because it has equal attraction with *prāṇa* (respiration).

9. *Sotsargaṃ apānaṃ* [the vital air.....stool]—the downward vital air, with its actions.

10. *Mṛtyau* [to Death]—to the presiding deity of the downward vital air.

11. *Tam* [that]—that Death.

12. *Panchatve* [to the five elements collectively]—body. It is the body which dies and not the soul.

[JĪVA GOŚVAMĪN'S GLOSS—V. 41.]

1. *Tat* [that]—that mind, that is to say, that part of the mind which is

subject to actions, but not indicative of the great object ; because subsequently other things have been mentioned.

2. *Panchātus* [to the five elements collectively]—to the body which is the unity of the five elements ; but not his body as the *Parahada* (attendant of *Kṛishṇa*).

Having offered also the (body) composed of five elements to the Triad (of three qualities) (*a*) as a burnt-offering, the Seer (*Yudhishtira*) offered those (qualities) (*b*) to the Unity (of all these, the ignorance) (*c*) ; after which all (these) (*d*) were offered as burnt-offerings (*e*) to the Individual Spirit (*f*), and (then) the Individual Spirit (*g*) was offered as burnt-offering to the immutable (*h*) *Brahma*. 42.

- (*a*) *Trīṣa* [Triad.....]—See *Grīdhara*, 1.
 (*b*) *Tat* [those.....]— " " 2.
 (*c*) *Ekāte* [the Unity...]— " " 3.
 (*d*) *Sarvaṃ* [all.....]— " " 4.
 (*e*) *Ajūhavi* [offered as burnt-offerings]—See *Grīdhara*, 6.
 (*f*) *Ātmani* [to the Individual Spirit]— " " 5.
 (*g*) *Ātmānam* [the Individual spirit]— " " 7.
 (*h*) *Ayaya* [immutable]— " " 8.

[GRĪDHARA'S GLOSS—V. 42.]

1. *Trīṣa* [Triad.....]—in the three qualities, (Goodness, Passion, and Darkness).

2. *Tat* [those.....]—those three qualities also.

3. *Ekāte* [the Unity.....]—to the ignorance (*Avidyā*).

4. *Sarvaṃ* [all.....]—everything which is ascribed by reason of ignorance

5. *Ātmani* [to the Individual Spirit]—to *Jīva* (Individual soul).

6. *Ajūhavi* [offered as burnt-offerings].—This is used as a poetical license for the word *Ajohavi*.

7. *Ātmānam* [the Individual Spirit]—(In this way), the purified soul (merges in) *Brahma*.

8. *Ayaya* [immutable]—unchangeable. The Supreme Lord has no change under any circumstances.

[JĪVA GOŚVAMIN'S GLOSS—V. 42.]

1. *Ekāte* [the Unity...]—in the *Ayakte* or in *Prakṛiti* (originant). The things which are unfit to be merged in the Individual spirit were merged in the originant ; and those which are fit for the same were merged in the Individual Spirit as the attendant of the Supreme Lord and that Individual Spirit again was offered to the Great *Brahma* who assumed the form of a man.

[AUTHORITIES IN SUPPORT OF THE VERSES 41 AND 42.]

The following texts of *Vedānta-sūtra* are in point : The faculties of the organs of senses should be offered to the mind (that is to say the external actions of these faculties should cease and they should exist only in mind). Again finding fault with this change, the mind which is engrossed in various subjects, should be offered (concentrated) in the intellect. Next the intellect should be offered (concentrated) in the great spirit (or the enjoying Individual spirit) and lastly, that great spirit should be placed in the Pacified Spirit, the Supreme Being (who is the great Brahma). *

(O) Amiable (one), at the time of starting for the next world, the words of this being should be merged into the mind ; the mind to the vital spirit ; the vital spirit to the light (Individual spirit) which again to the Great Deity, (the Supreme Spirit). †

The word (*Vāḥ वाक्*) in the foregoing text signifies the faculties of the organs of speech, similar interpretation should be given in the case of the words—mind (*Manas मनः*), light (*Tejas तेजः*), &c, these also signify the actions of mind and light but not their ultimate merging with the Supreme Spirit. The following text also supports this view. ‡

Then, dressed in rags, abstemious in food, suppressing voice (*a*) having the hair dishevelled and showing his form like an inanimate object a mad and fiend, and not hearing like a deaf, Yudhishtira went out (from the Palace) without waiting (for any one) (*b*). 43.

(*a*) *Baddhāvāt* [suppressing voice]—See *Śrīdhara*, 2.

(*b*) *Anapekṣhamāṇaḥ* [without waiting.....]—See *Śrīdhara*, 3.

[ŚRĪDHARA'S GLOSS—V. 43.]

1. In the previous verses the internal condition of Yudhishtira has been described ; his external condition has also been described in the present and the one and a half of the verses.

2. *Baddhāvāt* [suppressing voice]—maintaining silence.

3. *Anapekṣhamāṇaḥ* [without waiting.....]—without waiting for the younger brothers.

* बन्धैर्वाङ्मनसि प्राज्ञसदृशैर्इत्यादि वाक्यानि ।

मानसास्त्रिंशन्मनसि निबन्धैर्तदवच्छिन्नात् वाक्यानि । का० । १।३।१२३

† “यस्य वीर्यं । पुत्रपञ्च प्रवर्त्तते वाङ्मनसि सम्बन्धे,

मनः प्राप्ते, प्राज्ञयोगिनि, ततः परस्माद् ईशवासनात् ।” का० । २।८।२।

‡ वागवच्छिन्नाः मनसि सम्बन्धे न तु कुरुपेक्षः ।

Vedānta Sūtra Śāṅkarī Bhāṣya (c. 4 ; p. 2 ; Sūtra, 1).

Meditating upon the great Brahma in his heart, he entered the Northern quarter (*a*) which was formerly frequented (*b*) by the high-souled (persons), from which (*c*) the persons who had gone there, but did not return. ⁴⁴

(*a*) *Zāṇ* [quarter]—See *Çrīdhara*, 1.

(*b*) *Gata pārvaṇ* [formerly frequented]—See *Çrīdhara*, 2.

(*c*) *Yatāḥ* [from which]— " " 3.

[ÇRĪDHARA'S GLOSS—V. 44.]

1. *Zāṇ* [quarter]—Northern side.

2. *Gata pārvaṇ* [formerly frequented]—went there on previous occasions.

3. *Yatāḥ* [from which]—towards which quarter.

Perceiving that the subjects on earth had been touched (affected) by Kali, whose friend is Unrighteousness (*a*), all the brothers who had made a resolution, followed him. ⁴⁵

(*a*) *Adharma-mitreṇa* [whose friend is Unrighteousness].—Unrighteousness is Kali's friend.

Those (brothers) (*a*) by whom all the objects of life (*b*), had been well-performed (*c*), kept in remembrance the same, (*d*) the lotus-like feet of Vaikuṇṭha (*e*), knowing by mind (*f*), to be the greatest (only) (*g*) refuge of soul. ⁴⁶

(*a*) *Te* [Those.....]—See *Jīva*, 1.

(*b*) *Sarvārthāḥ* [all the objects of life]—See *Çrīdhara*, 2.

(*c*) *Sādhukṛita* [had been well-performed]—See *Çrīdhara*, 1 ; and *Jīva*, 2.

(*d*) *Dharmyāmśuḥ* [kept in remembrance]—" " 3.

(*e*) *Vaikuṇṭha-charaṇāmṃjam* [the lotus-like feet of Vaikuṇṭha]—See *Çrīdhara*, 3 ; and *Jīva*, 3.

(*f*) *Manasā* [by mind]—See *Çrīdhara*, 5.

(*g*) *Ātīyantikaṃ* [the greatest.....]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 46.]

1. *Sādhukṛita* [had been well-performed]—well-done.

2. *Sarvārthāḥ* [all the objects of life]—all objects of which *Dharma* is the first.

3. *Vaikuṇṭha charaṇāmṃjam* [the lotus-like feet of Vaikuṇṭha]—therefore, the lotus-like feet of Kṛishṇa.

4. *Ātīyantikaṃ* [the greatest.....]—(knowing to be) very great refuge or protection.

5. *Manas* [by mind]—in the mind.

6. *Dhārayāmāṇa* [kept in remembrance]—borne in the mind.

[JĪVA GOŚVAMIN'S GLOSS—V. 46.]

1. *Ta* [Those.....]—the Pāṇḍavas.

2. *Sādhakṛtā* [had been well-performed]—by whom have been performed all the objects of life, that is to say, the Religion, the Wealth, the Desire for enjoyment, and the Final Beatitude had been brought to their control.

3. *Vaikuṇṭha-śaraṇāmujaṅga* [the lotus-like feet of Vaikuṇṭha]—although they had attained such a state, still they meditated upon the lotus-like feet of Kṛishṇa knowing them to be the greatest of all objects.

They whose intellect hath been purified by the devotion increased by meditation upon Him ; and whose minds are devoted to that great feet of Nārāyaṇa (*a*), which are the abode of those (persons) whose sins have been washed away (*b*), verily (*c*) obtained by the body devoid of (the quality of) Passion (*d*), the refuge (which is) difficult to be reached by the wicked persons (whose) minds are engaged in secular affairs. 47-48.

(*a*) *Nārāyaṇa* [नारायण]—See *Jīva*, 1.

(*b*) *Vidhāta-kalmāṣāsthānaṃ* [which are the abode of those.....away]—See *Śrīdhara*, 1 ; and *Jīva*, 2.

(*c*) *Hī* [verily]—See *Jīva*, 5.

(*d*) *Vīrajena ātmanā* [by the body devoid of...Passion]—See *Śrīdhara*, 2 ; and *Jīva*, 2.

[ŚRĪDHARA'S GLOSS—V. 48.]

1. *Vidhāta-kalmāṣāsthānaṃ* [which are the abode of those.....away]—what kind of feet ! They are the resting place of the persons whose sin has been wiped off.

2. *Vīrajena ātmanā* [by the body devoid of...Passion]—(gain'd) by the body free from Passion ; and not by the subtle body ; or these words can qualify the word] *gati* (गति refuge). The sinless persons receive that condition which is placed in the soul free from Passion.

[JĪVA GOŚVAMIN'S GLOSS—VV. 47 AND 48.]

1. *Nārāyaṇa* [नारायण]—Kṛishṇa.

2. *Vidhāta-kalmāṣāsthānaṃ* [which are the abode of those.....away]—Kṛishṇa's assembly in which He daily appeareth.

3. *Ātmanā* [by.....body]—by his own body.

4. *Vīrajena* [devoid of.....Passion]—by the *Aprakṛita* (body).

5. *Hī* [verily]—This has been used to indicate the removal of the idea of impossibility.

(His mind) being possessed by Kṛishṇa and fully giving up (his mortal) frame in the Prabhāsa, also the prudent Vidura whose mind was on Him (Kṛishṇa), went to (his) own abode with the fathers. 49.

[JĪVA GOSVAMIN'S GLOSS—V. 49.]

1. Vidura went to the region of Yama—the god of Death with a view to protect his own dominion. He did so by assuming another frame on account of his illusion. The latter fact clears the apparent contradiction between the *Īmadbhāgavata* and the *Mahābhārata* on this point.

Knowing (*a*) that her husbands did not wait for her (*b*), and being then of one mind upon the glorious Vasudeva (*c*), Draupadī also, it is known (*d*), attained Him. 50.

(*a*) *Jñāya* [Knowing]—See *Jīva*, 2.

(*b*) *Anapekṣatām* [...did not wait for her]—See *Āridhara*, 1 ; and *Jīva*, 1.

(*c*) *Vasudeve* [वासुदेवे]—See *Jīva*, 3.

(*d*) *Hī* [it is known]— „ „ 4.

[ĀRIDHARA'S GLOSS—V. 50.]

1. Draupadī also attained Kṛishṇa, knowing that her husbands (the Pāṇḍavas withdrew from the worldly affairs) without waiting for her, so that she may also accompany them to the Himālayas.

[JĪVA GOSVAMIN'S GLOSS —V. 50.]

1. *Anapekṣatām* [.....did not wait for her]—Draupadī for whom the Pāṇḍavas did not wait.

2. *Jñāya* [Knowing]—knowing fully that her husbands followed Kṛishṇa.

3. *Vasudeve* [वासुदेवे]—upon the son of Vasudeva.

4. *Hī* [it is known]—this particle is expressive of a known fact. It should be understood from this verse that although the Pāṇḍavas, &c., went to a wrong direction yet the Lord of Dvārakā brought them to His own side by His Illusion ; because He is perpetually near His votaries.

Whoever heareth with reverence in this way (*a*), (about) this retirement (*b*), which is very (*c*) beneficial (*d*) and holy (*e*), of the sons of Pāṇḍu (*f*) who are dear to the Supreme Lord, gaining devotion in Hari, attaineth all objects (of life). 51.

- (a) *Iti* [this way]—See *Çrīdhara*, 1.
 (b) *Samprayānam* [retirement]—See *Çrīdhara*, 2.
 (c) *Alaṁ* [very]— " " 3.
 (d) *Svastyayanam* [beneficial]—,, ,, 4.
 (e) *Pavitraṁ* [holy]— " " 5.
 (f) *Pāṇḍoh sutaṇām* [of the sons of Pāṇḍu]—of the (five) Pāṇḍavas.

[ÇRĪDHARA'S GLOSS—V. 51.]

1. *Iti* [this way]—in this manner.
2. *Samprayānam* [retirement]—act of going away.
3. *Alaṁ* [very]—extremely.
4. *Svastyayanam* [beneficial]—capable of producing good.
5. *Pavitraṁ* [holy]—most holy.

FINIS OF THE FIFTEENTH CHAPTER, NAMED
 THE ASCENSION TO HEAVEN BY YUDHISH-
 THIRA AND OTHERS, IN THIS STORY OF
 NAIMIÇA, IN THE FIRST BOOK, IN
 THE ÇRIMADBHĀGAVATA, THE
 GREAT PURĀṆA, AND THE
 VYĀSA'S TREATISE OF
 THE SELF-DENYING
 DEVOTEES.

CHAPTER XVI.

(THE CONVERSATION OF DHARMA AND EARTH).

Then, (O) Brāhmaṇa, said Sūta, Parikshit, who hath the qualities of the great (*a*) and was a great votary to the Supreme Lord, ruled the earth with the advice of the best of the twice-borns (*b*), in the same way as directed fully by the learned conversant with the astrological calculation of nativity (*c*) on the day of his birth (*d*). ¹

(*a*) *Mahad-guṇah* [who.....great]—See *Çrīdhara*, 4.

(*b*) *Dvijavaryya-çikshaya* [with the advice of the best of the twice-borns]—See *Çrīdhara*, 1.

(*c*) *Abhijāta-kovidāḥ* [the learned.....nativity]—See *Çrīdhara*, 3.

(*d*) *Sātyam* [on.....birth]— " " 2.

[ÇRĪDHARA'S GLOSS—V. 1.]

1. *Dvijavaryya-çikshaya* [with the advice of the best of the twice-borns]—by the instruction of the best of the twice-borns.

2. *Sātyam* [on.....birth]—on the birth-day.

3. *Abhijāta-kovidāḥ* [the learned.....nativity]—those persons who are versed in astrology or in the performance of rites relating to the birth of a child.

4. *Mahad-guṇah* [who.....great]—(O Brāhmaṇa); in whom there are the qualities of a great.

He married Irāvati, the daughter of Uttara (*a*), and begat (*b*) on her four sons (of whom) Janamejaya was the first (*c*). ²

(*a*) *Uttarasya tanayām* [the daughter of Uttara]—This has reference to the events previous to the accession of Parikshit ; because there is no possibility of ascending the throne under the condition of a religious student who (must attain the state of a householder by marrying, &c.). (*Nva*).

(*b*) *Utpadayat* [begat]—See *Çrīdhara*, 2.

(*c*) *Janamejayādān* [Janamejaya was the first]—See *Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 2.]

1. *Janamejayādīn* [Janamejaya was the first]—there is an excess of one word in the latter half of the present verse.

2. *Upādāyat* [begat]—the word in the text is a poetical license.

Having made the son of Çaradvata (*a*) the preceptor, he performed (*b*), on (the banks of) the Ganges three horse sacrifices, (full of) enormous presents (*c*), and in which (*d*) the gods (became) the objects of sight. 3.

(*a*) *Çaradvatam* [the son of Çaradvata]—See Çrīdhara, 2.

(*b*) *Ajahāra* [performed]—“ ” 1.

(*c*) *Bhūri-dakṣiṇā* [.....enormous presents]—It means presents to Brāhmaṇas or young virgins, consisting originally of a cow, given upon solemn or sacrificial occasions.

(*d*) *Yatra* [in which]—See Çrīdhara, 3.

[ÇRĪDHARA'S GLOSS—V. 3.]

1. *Ajahāra* [performed]—made.

2. *Çaradvatam* [the son of Çaradvata]—K1upa.

3. *Yatra* [in which]—in those horse-sacrifices.

The brave (Parikshit), once upon a time, on the subjugation (by him) of various countries in all directions, chastised (*a*) by his prowess, Kali,—a Çudra who, assuming the insignia of sovereignty (*b*), was striking with (his) foot a bull and a cow. 4.

(*a*) *Nijagrāha* [chastised]—See Çrīdhara, 1.

(*b*) *Nṛipa.....ghaṇtatam* [a Çudra.....sovereignty]—See Çrīdhara, 2.

[ÇRĪDHARA'S GLOSS—V. 4.]

1. *Nijagrāha* [chastised]—restrained.

2. *Nṛipa.....ghaṇtatam* [a Çudra.....sovereignty]—This refers to Kali.

Çaunaka said: For what reason did the king (Parikshit), during the conquest of various countries in all directions, chastise (only, but not kill) Kali when this meanest of the Çudras assuming the emblem of a king, hurt the cow by foot ? 5.

[ÇRĪDHARA'S GLOSS—V. 5.]

1. The purport of this verse is that for what reason was Kali chastised, and not killed ? He is the meanest of the Çudras, because he kicked the cow.

(O) great fortunate (one), let those (stories) be described (by thee) (*a*), if they have relation to the career of Vishṇu (*b*) or (that of) the good (men) (*c*) who taste (*d*) the flower-honey (*e*) of His (*f*) lotus-like feet (*g*), (otherwise) what is the use of speaking on other unreal (worthless) subjects (*h*) by which (*i*) the life wasteth in vain ? 6.

(*a*) *Kathyaṭam* [let.....described.....]—See *Śrīdhara*, 5.

(*b*) *Vishṇu-kathāṇyaṁ* [have relation to the career of Vishṇu].—If the story has reference to the life of Kṛishṇa, then do thou describe it, though it may be a digression from the principal subject (*Jīva*).

(*c*) *Satyaṁ* [the good.....]—See *Śrīdhara*, 4.

(*d*) *Likhaṁ* [who taste]— „ „ 3

(*e*) *Makaranda* [flower-honey]— „ „ 2.

(*f*) *Aśya* [of His]—if translated literally it should be rendered—‘of this (Kṛishṇa)’.

(*g*) *Padāmbhoja* [of lotus-like feet]—See *Śrīdhara*, 1.

(*h*) *Anyath asadāśpaik kin* [.....what.....subjects]—See *Śrīdhara*, 6.

(*i*) *Yat* [by which]— „ „ 7.

(*j*) *Ayushah asadvayayah* [the life.....in vain]— „ „ 8

[ŚRĪDHARA'S GLOSS—V. 6.]

1. *Padāmbhoja* [of lotus-like feet]—of Kṛishṇa's lotus-like feet.

2. *Makaranda* [flower-honey]—honey of flower.

3. *Likhaṁ* [who taste]—who lick.

4. *Satyaṁ* [the good.....]—(if those stories) have any relation to those pious men.

5. *Kathyaṭam* [let.....described.....]—Do thou describe.

6. *Anyath asadāśpaik kin* [.....what.....subjects]—otherwise what is the necessity of conversing on other bad subjects.

7. *Yat* [by which]—by which conversation.

8. *Ayushah asadvayayah* [the life.....in vain]—the life is uselessly frittered away.

Indeed ! the illustrious (God of) Death (*a*) of men who are short-lived (*b*), mortal (*c*), and desirous of (attaining) the Final Beatitude (*d*), hath been invited (*e*) in this (place of sacrifice for the purpose of) the act of killing animals (*f*). 7.

(*a*) *Mṛtyuh* [.....Death]—See *Śrīdhara*, 5.

(*b*) *Keshudrayusham* [short-lived]—See *Śrīdhara*, 2.

(*c*) *Marttyānam* [mortal]— „ „ 3.

(d) *Ṛitaṃ icchhātām* [desirous.....Beatitude]—See *Ṣṛīdhara*, 4 ; and *Jīva* 1.

(e) *Upahātāḥ* [hath been invited]—See *Ṣṛīdhara*, 7.

(f) *Ḡāmitra-karmaṇī* [.....the act of killing animals]—See *Ṣṛīdhara*, 6.

[*ṢṚIDHARA'S GLOSS*—V. 7.]

1. This and the next one and a half verses state about the hearing regarding the chanting of the name of Hari which has been likened to a nectar.

2. *Kṣudrāyushām* [short-lived]—whose lives were short.

3. *Martyānām* [mortal]—therefore liable to death.

4. *Ṛitaṃ icchhātām* [desirous.....Beatitude]—yet (who are) anxious for the Final Liberation.

5. *Mṛityuḥ* [.....Death]—Deity of Death of such persons.

6. *Ḡāmitra-karmaṇī* [.....the act of killing animals]—for the purpose of killing beasts.

7. *Upahātāḥ* [hath been invited]—has been called.

[*JIVA GOSVAMIN'S GLOSS*—V. 7.]

1. *Ṛitaṃ icchhātām* [desirous.....Beatitude]—desirous of the great Truth—the Supreme Lord.

As long as the Destroyer is here, so long no one shall die (a). Ah ! the words in which (there is) nectar regarding the Sports of Hari (b) shall be drunk (c) in the world of men (d). Verily, for this reason the illustrious (God of) Death hath been invited by the great sages. 8.

(a) *Iha...mṛiyate* [As.....die]—See *Jīva*, 1.

(b) *Hari līlāmṛitaṃ* [.....nectar.....Hari]—See *Ṣṛīdhara*, 2.

(c) *Piyeta* [shall be drunk]— " " 3.

(d) *Nṛiloke* [in the world of men]—See *Ṣṛīdhara*, 1.

[*ṢṚIDHARA'S GLOSS*—V. 8.]

1. *Nṛiloke* [in the world of men]—amongst men.

2. *Hari līlāmṛitaṃ* [.....nectar. ...Hari]—here the word (narrative) regarding Hari's sports on earth has been compared to nectar.

3. *Piyeta* [shall be drunk]—the narrative in which there is description of Hari's sport of nectar, should be heard

[*JIVA GOSVAMIN'S GLOSS*—V. 8.]

1. No one shall die as long as there is Hari's narrative in this place (of sacrifice). The cause for not dying of the persons who shall hear about Hari's narrative is that the god of Death has been called here (in the place of sacrifice) which the assembled sages have inaugurated.

Verily, the ages (lives) (*a*) of the idle (*b*), the less-intellectual and the short-lived persons, are stolen away by sleep at night (*c*), and at day (*d*) by the useless acts (*e*). 9.

(*a*) *Vayah* [ages.....]—See *Çrīdhara*, 4.

(*b*) *Mandasya* [the idle]—See *Çrīdhara*, 2.

(*c*) *Nidraya hriyate* [are stolen away by sleep]—See *Çrīdhara*, 5.

(*d*) *Diva* [at day]— " " 6.

(*e*) *Vyārtha karmabhik* [by the useless acts]— " " 7.

[*ÇRĪDHARA'S GLOSS—V. 9.*]

1. Without *Kṛishṇa* life, it is useless.

2. *Mandasya* [the idle]—lethargic persons.

3. *Naktam* [at night]—during night.

4. *Vayah* [ages.....]—life.

5. *Nidraya hriyate* [are stolen away by sleep]—sleep takes away (the lives of men, &c.).

6. *Diva* [at day]—the life of men during day (is taken away by).

7. *Vyārtha-karmabhik* [by the useless acts]—by unmeaning acts.

Suta said : When residing in Kurujāṅgala (*a*), Parikshit expert in battle (*b*), then heard that Kali had entered the territory protected by (his) own troops (*c*), afterwards, hearing this not very pleasant news (*d*), (he) took up the bow in (his hand) (*e*). 10.

(*a*) *Kurujāṅgale* [कुरुजङ्गले]—See p. 339.

(*b*) *Saṁ yuga-Çauṇḍak* [expert in battle]—See *Çrīdhara*, 5.

(*c*) *Nija-chakra-varitite* [the territory.....troops]—See *Çrīdhara*, 2.

(*d*) *Anati-priyam* [not very pleasant news]—See *Çrīdhara*, 3 ; and *Jiva*, 1.

(*e*) *Çarṣanam ādade* [.....took up the bow]—See *Çrīdhara*, 4.

[*ÇRĪDHARA'S GLOSS—V. 10.*]

1. This verse introduces the subject relating to the chastisement of Kali.

2. *Nija-chakra-varitite* [the territory.....troops.]—(when) Parikshit heard that Kali has entered into the countries guarded by his own army (then).

3. *Anati-priyam* [not very pleasant news]—the intelligence was not very pleasant, yet it was pleasant in a small degree inasmuch as he shall have the pleasure of fighting with an enemy.

4. *Çarṣanam ādade* [.....took up the bow.....]—(Parikshit took up the bow) with a view to chastise the wicked.

5. *Saṁ-yuga-Çauṇḍak* [expert in battle]—skilled in warfare. Where the

reading is *Saṃ-juga-ṣaṃre* (संजुगषंरे), it should be explained as 'equal to *Kṛishṇa* in battle'.

[JĪVA GOŚVAMIN'S GLOSS—V. 10.]

1. *Anatī-priyaṃ* [not very pleasant news]—very unpleasant.

Having ascended the chariot (adorned) with flags (painted with the emblem of) lion, and attached to the black steeds decked with ornaments, and being surrounded by (his) own army, consisting of chariot, horse, elephant and infantry, (he) set out from the city for conquering the (various) countries. 11.

[ĆRIDHARA'S GLOSS—V. 11.]

1. This verse states that he set out for the conquest.

[JĪVA GOŚVAMIN'S GLOSS—V. 11.]

1. Therefore, Parīkṣhit set out for conquering the countries, that is to say, left his capital for subjugating different wicked (and refractory) princes.

Having fully conquered (*a*) the divisions of the world of which Bhadrāṣva, Ketumāla, Bhārata, North Kuru, and Kimpurusha were the first (*b*), he collected tribute (from them). 12.

(*a*) *Vijīta* [Having fully conquered]—See Ćridhara, 2.

(*b*) *Varṣāṇi* [divisions.....first]—See Ćridhara, 1. They comprise the plains or low lands situated between certain principal mountains ; nine such divisions are enumerated, namely : 1) *Kuru*, (2) *Hiranyaya*, (3) *Ramyaka*, (4) *Īāvṛita*, (5) *Īari* (6) *Ketu-māla*, (7) *Bhadrāṣva* (8) *Kinnara* and (9) *Bharata*.

[ĆRIDHARA'S GLOSS—V. 12.]

1. *Bhadrāṣvam*, &c. [वज्रव]—the divisions of the known continent adjoining on the north, south, east and west of the Meru mountains, which again is surrounded by the *Īta* country on the north of *Īta* is situated the *Ramyaka*, and *Hiranyaya*, on the south *Harivarsha*, and *Kimpurusha*.

2. *Vijīta* [Having fully conquered]—having subjugated these divisions of the known continents.

[JĪVA GOŚVAMIN'S GLOSS—V. 12.]

1. Afterwards on Kālī's losing power in Bhāratavarsha over which only he spread his supremacy Parīkṣhit set out for conquering the other divisions of the world. It is not the intention of the speaker (*Sāta*) to say the order in which these conquests were made, but they were mentioned in passing.

Having heard about the fully chanting (*a*) of the glories (*b*), expressive of Kṛishṇa's greatness, of the great-souled (ones who) preceded him, ¹³.

Also about (his) ownself being saved from the flames of Aṣvathāmā's weapon, and also regarding the affection of the Yūdavas, and the sons of Prithā, and also their devotion to Keçava, and ¹⁴.

Being extremely pleased, (Parikshit) whose eyes were dilated with love, becoming of great-mind, gave them (the chanters) the most precious clothings and necklaces. ¹⁵.

(*a*) *Pragṛyamāṇam* [the fully chanting]—See *Çrīdhara*, 1.

(*b*) *Yacah* [glories]— " " 2.

[ÇRĪDHARA'S GLOSS—V. 13.]

1. *Pragṛyamāṇam* [the fully chanting]—well-chanted.

2. *Yacah* [glories]—hearing about the glories, &c., Parikshit gave them (the chanters), &c. (This verse should be construed with the verse 15).

Hearing also about (His acceptance of the) office of the charioteer (*a*), on account of the affectionate (*b*), sons of Pāṇdu, (His) taking part in (their) (*c*), council (*d*), service (rendered to them) (*e*), (their) companion-ship, envoyship, the condition of a sentinel (*f*), (the act of) following (them), the eulogium (showered on them, His obeisance (to them), and the salutation to Viṣṇu by the (men of the) universe (*g*), the ruler of men (*h*) evinced (his) devotion to (His) lotus-like feet. ¹⁶.

(*a*) *Sārathya* [...the office of the charioteer]—See *Çrīdhara*, 3.

(*b*) *Snigdha* [affectionate]— " " 1.

(*c*) *Pāṇdashu* [the sons of Pāṇdu]— " " 2.

(*d*) *Pārashada* [taking part.....council]— " " 6.

(*e*) *Sevana* [service.....]— " " 7.

(*f*) *Prāsanna* [the condition of a sentinel]— " " 8.

(*g*) *Viṣṇoh-jagat-praṇatim* [the salutation to Viṣṇu.....universe]—See *Çrīdhara* 4.

(*h*) *Nripatīh* [the ruler of men]—See *Çrīdhara*, 5.

[ÇRĪDHARA'S GLOSS—V. 16.]

1. *Snigdha* [affectionate]—the object of (Kṛishṇa's) affection.

2. *Pāṇḍuskā* [the sons of Pāṇḍu]—the Pāṇḍavas.
3. *Sārathya* [...the office of the charioteer]—(Having heard about) Viṣṇu's holding the office of a charioteer, &c.
4. *Viṣṇoḥ-jagat-praṇatim* [the salutation to Viṣṇu.....universe]—the act of bending down by the men of the universe.
5. *Nripatīḥ* [the ruler of men]—Parīkṣhit.
6. *Pāraśada* [taking part.....council]—the Presidentship of the council ; the alteration of position of *raś* (र) and *śa* (श) is on account of meeting the requirement of the verse.
7. *Sevana* [service.....]—service made for pleasing (their) mind.
8. *Vīraśana* [the condition of a sentinel]—the act of keeping the night with a sword in hand.

Do thou hear from me that extraordinary event, which verily happened not at a distance (*a*) to him (Parīkṣhit) who, in this way, following every day the career (*b*) of those who preceded (before him) (*c*). 17.

(*a*) *Natī-dūre* [not at a distance]—See *Çrīdhara*, 2.

(*b*) *Vṛttim* [the career]— " " 1.

(*c*) *Pūrvashāṃ* [of those.....preceded.....]—ancestors.

[ÇRĪDHARA'S GLOSS—V. 17.]

1. *Vṛttim* [the career]—conduct of life.

2. *Natī-dūre* [not at a distance]—soon.

[JĪVA GOŚVAMĪN'S GLOSS—V. 17.]

1. The purport of this verse is that when Parīkṣhit was returning from his conquest, he was travelling in certain quarters and met Kālī near his own kingdom.

Dharma (in the form of a bull) (*a*), walking with one leg and seeing the (earth in the form of a) cow (*b*) bereft of her brightness (beauty) (*c*) and on whose face the tears were gliding down like the mother (cow) (*d*), whose calf is dead (*e*), (thus) asked (*f*) : 18.

(*O*) amiable (one), is thy body (*g*) free from disease (*h*) ? (As) thou art bereft of thy brightness (*i*), (therefore) I am perceiving (*j*) easily (*k*) in thee (on account of thy emaciated face (*l*) (the signs of) mental pain. Mother, art thou lamenting over (the demise of) a distant friend ? 19.

- (a) *Dharma* [धर्म]—See *Çrīdhara*, 1. (v. 18).
 (b) *Gaṁ* [the...cow]—,, ,, 3. (v. 18).
 (c) *Vicchhāyāṁ* [bereft of her brightness...]—See *Çrīdhara*, 2. (v. 18).
 (d) *Mātaram iva* [like the mother ...]—,, *Jīva*, 3. ,,
 (e) *Vivatsāṁ* [whose calf is dead]—See *Çrīdhara*, 4 ; and *Jīva*, 2. (v. 18).
 (f) *Prichchhati* [.....asked]—See *Jīva*, 4 (v. 18).
 (g) *Te ātmanah* [thy body]—,, *Çrīdhara*, 1. (v. 19).
 (h) *Andamayāṁ* [free from disease]—See *Çrīdhara*, 2. (v. 19).
 (i) *Vicchhāyāḥ* [bereft of thy brightness]—See *Çrīdhara*, 4. (v. 19).
 (j) *Ālakṣhaye* [.....perceiving]—,, ,, 3. ,,
 (k) *Iśat* [easily]—See *Jīva*, 1. (v. 19).
 (l) *Mlāyātā mukhena* [emaciated face]—See *Çrīdhara*, 5. (v. 19).

[ÇRĪDHARA'S GLOSS—V. 18.]

1. *Dharma* [धर्म]—in bull's form.
2. *Vicchhāyāṁ* [bereft of her brightness...]—devoid of brightness.
3. *Gaṁ* [the.....cow]—the earth in the form of a cow.
4. *Vivatsāṁ* [whose calf is dead]—whose calf is destroyed.

[JĪVA GOSVAMIN'S GLOSS—V. 18.]

1. Who was asked and like whom ?
2. *Vivatsāṁ* [whose calf is dead]—whose offspring is dead.
3. *Mātaram iva* [like the mother...]—as any one asks his own mother (placed in such condition).
4. *Prichchhati* [.....asked]—similarly asked.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. *Te ātmanah* [thy body]—of thy body.
2. *Andamayāṁ* [free from disease]—although no disease is perceivable externally, yet I am
3. *Ālakṣhaye* [.....perceiving]—seeing disease inside (in the mind), and why ?
4. *Vicchhāyāḥ* [bereft of thy brightness]—because (thou art) bereft of external beauty.
5. *Mlāyātā mukhena* [emaciated face]—the reason given for being bereft of beauty is that the complexion of the face became pale. This and the subsequent four verses contain the enquiry about the causes of such distressed condition of the cow.

[JĪVA GOSVAMIN'S GLOSS.—V. 19.]

1. *Iśat* [easily]—without difficulty or attempt, therefore it should be interpreted as 'easily perceiving them'.

Art thou lamenting over me (a) (*Dharma*) who hath been bereft of (three) legs (b) (therefore who) hath one leg (only) (c) ; or (over) thy ownself (being apprehensive) that thou shalt be the object of enjoyment (d)

of the *Çādras* (*e*); or (over) the gods whose portions (of the offerings) of sacrifices have been stolen (*f*), or (over) the subjects (inhabitants of the earth) for Indra's not pouring down (rain) ? 20.

(*a*) *Mā* [me]—See *Çrīdhara*, 2.

(*b*) *Padaik* [.....hath been.....legs]—See *Çrīdhara*, 1.

(*c*) *Ekapādam* [.....one leg.....]— " " 2.

(*d*) *Bhokṣyamāṇam* [...the object of enjoyment]—See *Çrīdhara*, 5.

(*e*) *Vṛishalaik* [of the *Çādras*]— " " 4.

(*f*) *Hṛitajajna-bhāgān* [whose portions.....stolen]— " " 6.

[ÇRĪDHARA'S GLOSS—V. 20.]

1. *Padaik* [.....hath been.....legs]—deprived of three legs.

2. *Ekapādam* [.....one leg.....]—therefore with one leg.

3. *Mā* [me]—(*Dharma*).

4. *Vṛishalaik* [of the *Çādras*]—by the *Çādras*.

5. *Bhokṣyamāṇam* [...the object of enjoyment]—to be enjoyed.

6. *Hṛitajajna-bhāgān* [whose portions.....stolen]—whose shares in sacrifices have been taken away, because the men do not (now) perform sacrifices.

(*O*) Earth (*a*), art thou grieving for the women who are not protected (*b*) by (their husbands) ; or the boys (unprotected by their sires, on the other hand, also oppressed by those (sires who are) like man-eaters (*c*), or the Goddess of Speech (Learning who is) (*d*) in the race of the *Brahmanas*, whose actions are bad (*e*); or the one born in the best family (*f*) is placed in the family of the kings who are not benefactor to the *Brahmanas*. 21.

(*a*) *Urvī* [Earth.]—See *Çrīdhara*, 1.

(*b*) *Arakṣyamāṇāḥ* [who are not protected]—See *Çrīdhara*, 2.

(*c*) *Puruṣhādaiḥ iva* [.....like man-eaters]— " " 3.

(*d*) *Vācā* [the Goddess of Speech.....]— " " 5.

(*e*) *Kukarmāṇi* [whose.....bad]— " " 6.

(*f*) *Kulāgryān* [the one.....family]— " " 7.

[ÇRĪDHARA'S GLOSS—V. 21.]

1. *Urvī* [Earth]—(*O*) earth (addressing the earth in the shape of a cow).

2. *Arakṣyamāṇāḥ* [who are not protected]—females not protected by their husbands.

3. *Puruṣhādaiḥ iva* [...like man-eaters]—cruel like man-eaters (boys instead of being protected by their fathers are, on the other hand, ill-treated by them).

4. *Artān* [oppressed]—distressed by them.
5. *Vācham* [the Goddess of Speech...].—Learning in the shape of Sarasvatī.
6. *Kūharmāṣi* [whose...bad]—whose conduct is bad.
7. *Kulāgryaṇ* [the one.....family]—the best of Brāhmaṇas who have accepted service (under wicked princes).

Or, art thou (grieving) for the meanest of the warrior class stupefied (a) by (the power of) Kali, countries to be abandoned (b) by them; or the men of the universe (c) who are engaged (d) here and there in eating, drinking, (wearing) dresses, bathing and in the sexual intercourse. 22.

- (a) *Upasriṣṭān* [stupefied]—See *Ṣṛidhara*, 1.
 (b) *Avaropitāni* [to be abandoned]— " " 2.
 (c) *Jvalokam* [the men.....universe]—See *Ṣṛidhara*, 5.
 (d) *Unmukha* [engaged]— " " 4.
 (e) *Vyavāya* [.....sexual intercourse]— " " 3.

[*ṢṚIDHARA'S GLOSS—V. 22.*]

1. *Upasriṣṭān* [stupefied]—perverted by.
2. *Avaropitāni* [to be abandoned]—given up.
3. *Vyavāya* [.....sexual intercourse]—in satisfying carnal appetite.
4. *Unmukha* [engaged]—(who are) busy in eating, drinking, &c., trifling away the injunction (of morality and religion) against sensuality.
5. *Jvalokam* [the men.....universe]—(for) the beings of the universe.

Or, remembering the deeds (a) on which is hanging (depending) the Final Beatitude (b), or Hari who hath disappeared and whose assumption of incarnation was for lessening the great burden (c) of thee and being abandoned (d) (by Kṛishṇa) art thou, O mother (e) Earth (f), lamenting? 23.

- (a) *Karmāṣi smarati* [remembering the deeds]—See *Ṣṛidhara*, 4.
 (b) *Nirvāṇa-vilāsmatāni* [on.....Beatitude]— " " 6.
 (c) *Bhāri-bhārāvatāra-kṛitāvatārasya* [whose.....burden]— See *Ṣṛidhara*, 3.
 (d) *Vīṣṛiṣṭā* [abandoned]—See *Ṣṛidhara*, 5.
 (e) *Amā* [mother]— " " 1.
 (f) *Dhārīṣi* [Earth]— " " 2.

[*ṢṚIDHARA'S GLOSS—V. 23.*]

1. *Amā* [mother]—O Mother.
2. *Dhārīṣi* [Earth]—the world.

3. *Bhāri-bhāratāra-kṛtāvatārasya* [whose.....burden]— who assumed the form of an incarnated being for the purpose of removing the great burden of thee (Earth).

4. *Karmāṇi smaraṇi* [remembering the deeds]—remembering the deeds of Kṛishṇa.

5. *Vīṛiṣṭā* [abandoned]—abandoned by Kṛishṇa, (art thou lamenting over ?)

6. *Nīrvāṇa viṣamvitāni* [on...Beatitude]—in which the Final Beatitude has found its refuge. Where the reading is '*Nīrvāṇa-viṣamvitāni* (निर्वान विषमवितानि), the rendering should be as follows :—'It is that which has been ridiculed by those deeds'; that is to say, the deeds are even superior to the Final Beatitude. Jīva Gosvāmin also supports this interpretation.

(O) Earth, say unto me, by whom thou hast been rendered emaciated (α) (by reason of) this cause of thy mental-pain; or, (O) Mother, hath thy fortune, respected by the gods, been stolen by the (deity of) Death, (who is) the strongest amongst the strong ? ²⁴.

α) *Vikarṣitā* [.....rendered emaciated]—See Jīva. 1.

[ŚRĪDHARA'S GLOSS—V. 24.]

1. This verse states (O) mother hath fortune been taken away by Kāla (the deity of death) ?

[JĪVA GOŚVĀMIN'S GLOSS —V. 24.]

1. *Vikarṣitā* [.....rendered emaciated]—fully made lean.

The Earth said : O Dharma, verily, thou knowest all those what (thou) hast asked me ; because (thou) hadst been living (previously) with four legs carrying the happiness of (all) beings. ²⁵

[ŚRĪDHARA'S GLOSS—V. 25.]

1. This verse states—'although you know everything, yet I will tell you the same'. The verses 25 to 30, should be construed together.

I am lamenting over the (men of the) world who are looked down also by the evil-minded Kālī, being at present, bereft of that Dwelling with the Goddess of Prosperity (Kṛishṇa) who is the receptacle of the (three) qualities, 30. *

* This verse has been transposed here in rendering the text.

In whom truthfulness (*a*), purity (*b*), compassion (*c*), patience (*d*), generosity (*e*), contentment (*f*), simplicity (*g*), quietness of mind (*h*), the restraint of the organs of senses (*i*), austerities (*j*), equality (*k*), endurance (*l*), abstention from prescribed acts (*m*), disquisition on the sacred Scriptures (*n*), 26.

Knowledge (*o*), moralapathy (*p*), ruling capacity (*q*), bravery (*r*), prowess (*s*), strength (*t*), enquiry after the meaning of duty (*u*), independence (*v*), skilfulness in acts (*w*), beauty (*x*), firmness (*y*), and also pliancy (mildness) (*z*), 27.

Arrogance (*aa*), courtesy (*bb*), good conduct (*cc*), capacity of mind (*dd*), strength (of the organs of senses) (*ee*), vigour (of the organs of actions) (*ff*), the sources of enjoyment (*gg*), gravity (*hh*), steadiness (*ii*), reverence (*jj*), glory (*kk*), honour (*ll*), and pridelessness (*mm*), 28.

—(All) these, (*O*) (glorious (one), and also other (*nn*), eternal (*oo*), great qualities (*pp*) (which are) desirable to persons anxious for greatness, did not become annihilated (*qq*). 29.

(*a*) *Satyam* [truthfulness]—See *Çrīdhara*, 1. (v. 26.) and *Jīva*, 1. (v. 26.)

(*b*) *Çauçham* [purity]—See *Çrīdhara*, 2. (v. 26) and *Jīva*, 2 (v. 26)

(*c*) *Dayā* [compassion] „ „ 3. „ and „ 3. „

(*d*) *Kṣāntikā* [patience] „ „ 4. „ and „ 4. „

(*e*) *Tyāgah* [generosity] „ „ 5. „ and „ 5. „

(*f*) *Santoshah* [contentment]—See *Çrīdhara*, 6. (v. 26) ; and *Jīva* 6. (v. 26).

(*g*) *Ārjjavam* [simplicity]—See *Çrīdhara*, 7. (v. 26) and *Jīva* 7. (v. 26).

(*h*) *Çamah* [quietness of mind]—See *Çrīdhara*, 8. (v. 26) ; and *Jīva* 8. (v. 26).

(*i*) *Damaḥ* [the restraint of the organs of senses]—See *Çrīdhara*, 9. (v. 26) and *Jīva*, 9. (v. 26).

(*j*) *Tapah* [austerities]—See *Çrīdhara*, 10. (v. 26) ; and *Jīva* 10. (v. 26).

(*k*) *Sāmyam* [equality]—See *Çrīdhara*, 11. (v. 26), and „ 11. „

(*l*) *Titiksah* [endurance]—„ „ 12 (v. 26). and „ 12. „

(*m*) *Uparatiḥ* [abstention from prescribed acts]—See *Çrīdhara*, 13 (v. 26) ; and *Jīva* 13, (v. 26.)

- (u) *Ṣṛṣṭam* [disquisition on the sacred Scriptures]—See *Ṣṛṣṭhara*, 14 (v. 26) ; and *Jiva*, 14 (v. 26).
- (o) *Jñānam* [Knowledge]—See *Ṣṛṣṭhara*, 1. (v. 27) ; and *Jiva* 1 (v. 27.)
- (p) *Virakti* [moral apathy]—See *Ṣṛṣṭhara*, 2 (v. 27) ; and „ 2. „
- (q) *Āicāryyam* [ruling capacity]—See *Ṣṛṣṭhara*, 3 (v. 27) ; „ 3. „
- (r) *Ḍauryyam* [bravery]—See *Ṣṛṣṭhara*, 4. (v. 27) and „ 4. „
- (s) *Tējāh* [prowess] „ „ 5. (v. 27) ; and „ 5. „
- (t) *Balaṃ* [strength] „ „ 6. (v. 27), and „ 6. „
- (u) *Smṛitiḥ* [enquiry... ..duties]—See *Ṣṛṣṭhara*, 7 (v. 27), and *Jiva* (v. 27).
- (v) *Sodāntṛyam* [independence] „ „ 8. (v. 27), and *Jiva* 8 (v. 27)
- (w) *Kauśalam* [skillfulness in acts]—See *Ṣṛṣṭhara*, 9 (v. 27) ; and *Jiva* 9, (v. 27) ;
- (x) *Kānti* [beauty] „ „ 10. (v. 27) ; and *Jiva* 10, (v. 27).
- (y) *Dhairyyam* [firmness] „ „ 11. (v. 27) and *Jiva* 11, (v. 27).
- (z) *Mārdavam* [pliancy...]—See *Ṣṛṣṭhara*, 12 (v. 27) ; and *Jiva* 12. (v. 27).
- (aa) *Prāgalbhyam* [Arrogance]—See *Ṣṛṣṭhara*, 1. (v. 28) ; and „ 1. (v. 28).
- (bb) *Pracrayah* [courtesy]—See *Ṣṛṣṭhara*, 2. (v. 28) ; and „ 2. (v. 28).
- (cc) *Ḍīlam* [good conduct]—See *Ṣṛṣṭhara*, 3 (v. 28) ; and „ 3. (v. 28).
- (dd) *Saha* [capacity of mind]—See *Ṣṛṣṭhara*, 4 (v. 28) ; and *Jiva* 4 (v. 28).
- (ee) *Ojāh* [strength.....]—See *Ṣṛṣṭhara*, 4, (v. 28) ; and *Jiva*, 5 (v. 28).
- (ff) *Balaṃ* [vigour.....]— „ „ 4 „ „ „ „ 6 „ „
- (gg) *Bhagah* [sources of enjoyment]—See *Ṣṛṣṭhara*, 5. (v. 28) ; and *Jiva*, 7 (v. 28).
- (hh) *Gāmbhīryyam* [gravity]—See *Ṣṛṣṭhara*, 6 (v. 28) ; and *Jiva*, 8 (v. 28).
- (ii) *Sthairyyam* [steadiness]—See *Ṣṛṣṭhara*, 7 (v. 28) ; and „ 9 „
- (jj) *Āstikyam* [reverence]— „ „ 8 (v. 28) ; and „ 10 „
- (kk) *Kīrti* [glory]— „ „ 9 (v. 28) ; and „ 11 „
- (ll) *Mānah* [honour]— „ „ 10 (v. 28) ; and „ 12 „
- (mm) *Anahankṛiti* [proudness]—See *Ṣṛṣṭhara*, 11 (v. 28) and *Jiva* 12, (v. 28).
- (nn) *Eṣa cha anye cha* [all these and also others]—See *Ṣṛṣṭhara*, 1 (v. 29.) and *Jiva* 1, (v. 29).
- (oo) *Nityaḥ* [eternal]—See *Ṣṛṣṭhara*, 4 (v. 29) ; and *Jiva*, 2 (vv. 29-30).
- (pp) *Mahā-guṇāh* [great qualities]—See *Ṣṛṣṭhara*, 2 (v. 29).
- (qq) *Na Viyanti* [did.....annihilated]— „ „ 5. (v. 29).

ṢṚṢṬHARA'S GLOSS—V. 26.]

1. *Satyam* [truthfulness]—act of telling truth.
2. *Ḍauḍam* [purity]—quality of being pure.
3. *Dayā* [compassion]—inability to bear the distress of others.
4. *Kṣāntiḥ* [generosity]—the act of self-control in anger.

5. *Tyāga* [generosity]—the act of giving alms to those who ask for it.
6. *Santoṣaḥ* [contentment]—feeling the satisfaction to the effect that 'this is sufficient'.
7. *Ārijavam* [simplicity]—the quality of being uncrooked (mind).
8. *Ḍamaḥ* [quietness of mind]—steadiness of mind.
9. *Damaḥ* [the restraint of the organs of senses.]—act of checking the external organs.
10. *Tapaḥ* [austerities]—own religion.
11. *Sāmyam* [equality]—want of the feeling which discriminates between a friend and a foe.
12. *Tīkṣhā* [endurance]—at the offence committed by others.
13. *Uparatī* [abstention from prescribed acts]—quality of being unconcerned even in obtaining what is beneficial to a person.
14. *Ḍrutam* [disquisition on the sacred Scriptures]—dissension regarding the sacred Scriptures.

[JIVA GOVAMIN'S GLOSS—V. 26.]

1. *Satyam* [truthfulness]—act of speaking truth.
2. *Ḍauḍam* [purity]—holiness.
3. *Daya* [compassion]—inability to bear the distress of others ; for this reason to protect one who has sought for protection and to make friends with the votaries.
4. *Kṣāntī* [patience]—act of keeping the mind under control when in anger.
5. *Tyāgaḥ* [generosity]—liberality (act of making profuse gifts.).
6. *Santoṣaḥ* [contentment]—natural satisfaction.
7. *Ārijavam* [simplicity]—want of (moral) crookedness. This is conducive of all good.
8. *Ḍamaḥ* [quietness of mind]—inactivity of mind. This is conducive of extreme firmness (of mind.)
9. *Damaḥ* [restraint of the organs of senses]—inactivity of the external organs.
10. *Tapaḥ* [austerities]—sports in the forms of which Kṣatriya was the first ; the nature of the different incarnations.
11. *Sāmyam* [equality]—want of discrimination between a friend and a foe.
12. *Tīkṣhā* [endurance]—act of forbearing the fault of others.
13. *Uparatī* [abstention from prescribed acts]—indifference in gaining (even) what is beneficial.
14. *Ḍrutam* [disquisition on the sacred Scriptures]—the scriptural discussion.

[ḌRIDHARA'S GLOSS—V. 27.]

1. *Jñānam* [Knowledge]—knowledge regarding self.
2. *Virakti* [moral apathy]—devoid of thirst for anything.
3. *Aiśvaryyam* [ruling capacity]—ruling authority.
4. *Ḍauryyam* [bravery]—courage in battle.
5. *Tijāḥ* [prowess]—distinguished bravery.

6. *Balaṃ* [strength]—capacity (of doing anything).
7. *Smṛtiḥ* [enquiry.....duties]—inquiry into the meaning of the different kinds of duties.
8. *Svātantryaṃ* [independence]—state of not being dependent on anything.
9. *Kauśalaṃ* [skillfulness in acts]—skillfulness in performing anything.
10. *Kāntiḥ* [beauty]—external loveliness.
11. *Dhairyyaṃ* [firmness]—state of not being eager.
12. *Mārdavaṃ* [pliancy.....]—softness of heart.

[JIVA GOŚVAMIN'S GLOSS—V. 27.]

1. *Jñānaṃ* [Knowledge]—there were five kinds of knowledge, namely :—(1) quality of being intellectual ; (2) greatfulness ; (3) the knowledge of (the circumstances of) time, place and object, ; (4) the knowledge of all things ; (5) the knowledge of one's ownself.
2. *Viraktiḥ* [maral apathy]—want of thirst for evil things.
3. *Aiśvaryyaṃ* [ruling capacity]—the acts of a ruler.
4. *Çauryyaṃ* [bravery]—courage in battle.
5. *Tejaḥ* [prowess]—power ; it includes supremacy.
6. *Balaṃ* [strength]—capacity (to do a thing) difficult to be performed with quickness.
7. *Smṛtiḥ* [enquiry.....duties]—enquiry as to the purpose of particular duties. Where the reading is *Dhṛiti* (धृति), the meaning should be—'although there is cause for regret, yet not evincing any anxiety for it.'
8. *Svātantryaṃ* [independence]—subjection to no one.
9. *Kauśalaṃ* [skillfulness in acts]—three kinds of expertness in acts.
10. *Kāntiḥ* [beauty]—liveliness of the different part of the body ; this may be classified into four heads with reference to (1) whole body ; (2) its different members ; (3) complexion, flavour, smell, touch, and sound ; flavour has reference to the lips and touch to the leg, &c. ; (4) age from which the beauty of women be judged.
11. *Dhairyyaṃ* [firmness]—unsteadiness.
12. *Mārdavaṃ* [pliancy]—feeling of the mind full of love. This is also expressive of the subjection to love.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. *Prāgalbyaṃ* [Arrogance]—too much show (extreme brightness).
2. *Pracrayaḥ* [courtesy]—humility.
3. *Çīlaṃ* [good conduct]—good behaviour.
4. *Bāha-oja-bādhāni* [activity.....senses]—the activities of the organs of senses and actions.
5. *Bhagaḥ* [sources of enjoyment]—place of enjoyment.
6. *Çamvṛtyaṃ* [gravity]—quality of being not overpowered by sorrow.
7. *Sthairyyaṃ* [steadiness]—the quality of not being fickle.
8. *Zatit்யam* [reverence]—the quality of being respectful.

9. *Kṛtīḥ* [glory]—fame.
10. *Mānaḥ* [honor]—the quality of being adorable.
11. *Anaṅkṛtīḥ* [pridelessness]—freedom from pride.

[JĪVA GOŚVAMIN'S GLOSS—V. 28.]

1. *Prāgalbhyam* [Arrogance]—too much show (extreme brightness).
2. *Pracrayaḥ* [courtesy]—humility ; this is indicative of bashfulness ; quality of being able to pay due respect to others ; and also includes the act of using sweet words to others.
3. *Ātmaḥ* [good conduct]—good character ; this also includes act of taking refuge under the care of good men.
4. *Bāhuh* [capacity of mind]—mind's activity.
5. *Ojaḥ* [strength.....]—activity of the organs of senses.
6. *Balaḥ* [vigour.....]—power of the organs of actions.
7. *Bhagaḥ* [sources of enjoyment]—these are classed under the three heads :—(1) the sources of enjoyment (2)—of happiness, (3)—of being full of all kinds of wealth.
8. *Gāmbhīryyam* [gravity]—It refers to such a state of mind from which the object of a person's mind can be gathered with difficulty.
9. *Sthairyyam* [steadiness]—state of not moving.
10. *Āstikyam* [reverence]—the state of being full of eyes of person versed in the Scripture.
11. *Kṛtīḥ* [glory]—the condition of being full of good qualities ; fame ; this is indicative of being an object of attachment to other people.
12. *Mānaḥ* [honor]—the state of being adored.
13. *Anaṅkṛtīḥ* [pridelessness]—although endowed with the foregoing qualities, yet devoid of pride.

[ŚRĪDHARA'S GLOSS—V. 29.]

1. *Ēta cha anye cha* [..... these and others also]—these thirty-nine and others (including) the act of seeking refuge in the Supreme Lord, &c.
2. *Mahā guṇāḥ* [great qualities]—high qualities.
3. *Yatra* [in whom]—in Śrīnivāsa (Kṛishṇa).
4. *Nityaḥ* [eternal]—natural.
5. *Nu viganti* [did.....annihilated]—did not become destroyed.

[JĪVA GOŚVAMIN'S GLOSS—VV. 29 AND 30.]

1. *Anye cha* [others also]—The particle *cha* (च) includes other qualities than those already described in the previous verses, namely,—friendliness to Brāhmaṇas ; the quality of practising all kinds of *siddhis* ; and also the Supreme Lord's act of assuming the form of an idol ; the contentment and other qualities having reference to the devotees have been described in other places ; the quality of being chosen on account of his great attributes as well as by reason of His being the object of desire, may be added to this list ; in other places, His qualities have been described, expressive of the unsteadiness and in a smaller degree ; in this verse, however, the eternal and entire qualities have been stated.

3. *Nitya* [eternal].—The text of Vyāsa runs thus :—The eyes of the dwellers of *Dvārakā* do not become satisfied, inasmuch as the body of the Imperishable is the abode of beauty* The words *Nitya* (नित्य), and *Na vigraḥ* (न विग्रह) are expressive of His another quality of having received His own perpetual nature. Then the attributes not attainable by men and gods are described as follow :—the determination of truth-telling on His advent; restrainer of the Illusion which is beyond the reach of thought; although there are special advents, yet He is the only supporter of the qualities of goodness which is entire in itself; rulership of the universe; act of ordaining the ultimate good end of a slain enemy; the act of drawing towards Him the votaries who are themselves pleased in their mind; act of serving *Brahmā*, *Rudra*, &c.; the quality of having power of His own nature which is great and beyond the reach of thought; the attribute of the daily advent of new beauties on account of His being eternal; the regulator of Illusion, although descended on earth as the *Puruṣa*; superintendence over the objects of creation in the universe; the quality of being like the seed of incarnation of attributes; the quality of being adorned with pores of hair each of which contain a universe; the character of *Vāmadeva* and *Nārāyaṇa*; the character of the great energy (personified) which is inherent in the Supreme Lord, and beyond the reach of thought; the character of a giver of salvation to the enemy, during the period when the Supreme Lord assumed the form of *Kṛishṇa*; the attribute of being full of sublimity of His wonderful beauty, &c.; the character of bestowing happiness to all, even to those who have no senses or organs of senses. These are not exhaustive, but are mentioned only to give an insight into the nature of the qualities with which the Supreme Lord is endued, and are not specially mentioned in the text; because *Brahmā* said 'Who can measure (count) the various qualities of thee who is full of attributes and whose advent on earth is for the benefit of the universe †

I am lamenting over my ownself (a) and thee, also (who art) the best of gods, similarly, over the gods, the sages, the fathers, the good men, all the castes and conditions of life. 31.

(a) *Ātmanam* [my ownself]—this should be read with '*Tena rakṣitam*' (तेन रक्षित) (*Ita*),

Having abandoned her own abode—the lotus-group (a), and being too much attached to (b) the beauty of whose feet (c), that Goddess of Prosperity, serveth (d) the

* निजं विरीकभावात् नदपि वारपीकभावात् ।

† न विग्रहमिति हि इत्यः विरीकं भावात्तन्मयत्वात् ।

‡ कृपाकलकेदपि कृपायां विनाहं विद्वानवीर्यं च ईषिरीकभावात् ।

same, being desirous of attaining the Final Beatitude (in the shape of a side-look) of the outer-corner of whose eyes (*e*), the (beings) of whom Brahmā is the first (*f*), (though) themselves are the refuge of the best of men (*g*), fully practised austerities for a long period (*h*). 32

- (*a*) *Aravinda-vaṇaṁ-vihāya* [Having.....group]—See *Jīva*, 4.
 (*b*) *Anurakta* [being.....attached to]—See *Āṇḍhara* 8.
 (*c*) *Yat-pāda-saubhagaṁ* [the beauty of whose feet]—See *Āṇḍhara*, 7.
 (*d*) *Bhajate* [serveth]—See *Āṇḍhara*, 9 ; and *Jīva*, 5.
 (*e*) *Yadapāṅga-mokṣa-kāmaḥ* [being.....eyes]—See *Āṇḍhara*, 3 ; and *Jīva*, 2.
 (*f*) *Brahmadayaḥ* [the.....first]—See *Āṇḍhara*, 2.
 (*g*) *Bhagavat-prapaṇḍaḥ* [.....themselves.....men]—See *Āṇḍhara*, 5 ; and *Jīva*, 1.
 (*h*) *Vaḥu-tīthaṁ* [for a long period]—See *Āṇḍhara*, 4 ; and *Jīva*, 3.

[ĀṇḍHARA'S GLOSS—V. 32.]

1. This and the next four verses state that Kṛishṇa's separation is very difficult to be borne.
2. *Brahmadayaḥ* [the.....first]—Brahmā and others.
3. *Yadapāṅga-mokṣa-kāmaḥ* [being.....eyes]—who were anxious to have a kind look upon them by the Goddess of Prosperity.
4. *Vaḥu-tīthaṁ* [for a long period]—(Brahmā and others performed austerities) for a long time.
5. *Bhagavat-prapaṇḍaḥ* [.....themselves...men]—sought shelter in Brahmā, &c.
6. *Sa Ōṛth* [that Goddess of Prosperity]—(Here Lakṣmī is meant).
7. *Yat-pāda-saubhagaṁ* [the beauty of whose feet]—the beauty of Kṛishṇa's feet.
8. *Anurakta* [being.....attached to]—having love for them.
9. *Bhajate* [serveth]—adores that feet.

[JĪVA GOŚVAMIN'S GLOSS—V. 32.]

1. *Bhagavat-prapaṇḍaḥ* [..... themselves..... men]—He who has taken shelter in the Supreme Lord.
2. *Yadapāṅga-mokṣa-kāmaḥ* [being.....eyes]—He also being an object of love is desirous of having side-look of the Goddess of Prosperity. Here Brahmā and others are referred to.
3. *Vaḥu tīthaṁ* [a long period]—for a long time. It took many years to attain the final result of the austerities performed by Brahmā, &c.
4. *Aravinda-vaṇaṁ-vihāya* [Having.....group]—the purport of this is that Lakṣmī surpassed the beauty of the lotus.
5. *Bhajate* [serveth]—even the Goddess of Prosperity serveth.

(My) body being completely adorned with (a) the foot-prints (b) full of prosperity, of that Supreme Lord, (whose foot-prints) are marked with the lotus (c), thunderbolt, hook (goad), and flags (d), I, having obtained prosperity (e) from whom (f) shined surpassing in beauty the three worlds (g), (subsequently) on the annihilation of that (prosperity) (h), that Lord hath abandoned (i) me (Earth who) had (thus) become proud (j). 33.

(a)	<i>Samalankṛitāṅgī</i> [.....body.....with]—	<i>See Ādhara</i> , 6.
(b)	<i>Ketaiḥ</i> [.....prints]—	" " 5.
(c)	<i>Aṇja</i> , &c [with lotus, &c.]—	" " 4.
(d)	<i>Ketu</i> [flags]—	" " 3.
(e)	<i>Vibhātin</i> [prosperity]—	" " 8.
(f)	<i>Tataḥ</i> [from whom]—	" " 7.
(g)	<i>Tān lokān atyaroche</i> [shined worlds]—	<i>See Ādhara</i> , 9.
(h)	<i>Tadante</i> [on the annihilation of that.....]—	" " 10.
(i)	<i>Vyaśijāt</i> [hath abandoned]—	" " 12.
(j)	<i>Utmayati</i> [.....had..... proud]—	" " 11.

[ĀDHARA'S GLOSS—V. 33.]

1. *Tasya Bhagavataḥ* [of that Supreme Lord]—(of Krishna).
2. *Āmat* [full of prosperity]—in which there is prosperity.
3. *Ketu* [flags]—banners.
4. *Aṇja*, &c. [with lotus, &c.]—(marks of lotus and other things mentioned in the text).
5. *Ketaiḥ* [.....prints]—marks (the feet in which there are marks of lotus, thunderbolt, &c ; or by the feet which are the refuge of the lotus, thunder-bolt, &c).
6. *Samalankṛitāṅgī* [.. ...body.....with]—(Earth) whose body was fully adorned by the feet, &c, that I (Earth)
7. *Tataḥ* [from whom]—from that Supreme Lord.
8. *Vibhātin* [prosperity]—wealth and grandeur.
9. *Tān lokān atyaroche* [shined.....worlds]—I look more beautiful than the three worlds together.
10. *Tadante* [on the annihilation of that.....]—(subsequently) when that prosperity was annihilated (then).
11. *Utmayati* [.....had.....proud]—who was arrogant.
12. *Vyaśijāt* [hath abandoned]—hath left (me).

Being independent, it is known, He lessened (a) my great burden (in the shape of) one hundred *Akṣauhini* (b)

of the kings (*c*) belonging to the race of *Asuras* (*d*) and (also) thou (*e*) being of incomplete number of legs (*f*) and (therefore) distressed (*g*), He assumed (*h*) the beautiful form in the *Yadu* race (for the purpose of) making thee (*i*) with His manliness (*j*) full of complete legs (and healthy) (*k*). 34.

(*a*) *Apānūdāt* [lessened]—See *Çridhara*, 5.

(*b*) *Akshauhini-çatam* [one.....*Akshauhini*]—See *Çridhara*, 4; and for the explanation of the word *Akshauhini* (अक्षौहिनि) See p. 287.

(*c*) *Rajnam* [of the kings]—See *Çridhara*, 3.

(*d*) *Asura* [belonging to the race of *Asuras*]—See *Çridhara*, 1 and 2.

(*e*) *Tvām* [thou]— " " 8.

(*f*) *Unapadam* [of incomplete number of legs]— " 6; and *Jiva*, 2.

(*g*) *Duḥstham* [distressed]— " " 7.

(*h*) *Avibhrat* [assumed]— " " 12.

(*i*) *Ātmani* [thee]— " " 10; and *Jiva*, 3.

(*j*) *Pauruṣeṇa* [with His manliness]— " " 9.

(*k*) *Sampādayan* [full of complete legs.....]— " 11; " " 4.

[ÇRIDHARA'S GLOSS—V. 34.]

1. *Asura* [belonging to the race of *Asuras*]—relating to *Asura*.

2. *Vamṣa* [race]—whose race had connection with the *Asuras* (demons).

3. *Rajnam* [of the kings]—of the kings belonging to that race.

4. *Akshauhini-çatam* [one.....*Akshauhini*]—(these have been compared to) the great burden of the earth.

5. *Apānūdāt* [lessened]—took away.

6. *Unapadam* [of incomplete number of legs]—(on account of) not having full number of four legs.

7. *Duḥstham* [distressed]—sorrowful.

8. *Tvām* [thou]—thou also.

9. *Pauruṣeṇa* [with His manliness]—by the form of a man.

10. *Ātmani* [thee]—in thee.

11. *Sampādayan* [full of complete legs.....]—with a view to make thee full of complete number of legs, that is to say, to make thee (*Dharma*) healthy.

12. *Avibhrat* [assumed]—held.

[JIVA GOŚVAMIN'S GLOSS—V. 34.]

1. In ancient times the *Asuras* were the kings. Where the reading is *Asura-veṣa* (आसुर वेस), meaning would be—'entered as an *Asura*.'

2. *Unapadam* [of incomplete number of legs]—thou who art not with the requisite number of legs.

3. *Ātmani* [thee]—in thy ownself which is the refuge (of the legs).

4. *Sampādayan* [full of complete legs.....]—making up the complete number of legs.

What woman can bear the separation of that Greatest of Beings (who) by His look of love (*a*), beautiful smile (*b*), sweet conversation (*c*) used to steal away (*d*) the steadiness (*e*) with pride (*f*) of the women of (the city of) Madhu (*g*), and being adorned with whose feet (*h*), (I felt the pleasure of) the erection of my hair (*i*). 35.

(*a*) *Premāvaloka* [.....His look of love]—See *Āridhara*, 2 ; and *Jīva* 2.

(*b*) *Ruchira-smīta* [.....beautiful smile]—,, " 3 ; and " 2.

(*c*) *Valgu-jalpaiḥ* [sweet conversation]—,, " 4 ; and " 2.

(*d*) *Aharat* [used to steal away]—,, " 8 ; and " 6.

(*e*) *Sthairyam* [steadiness]—,, " 7 ; and " 5.

(*f*) *Samānam* [with-pride]—,, " 6 ; and " 4.

(*g*) *Madhumānintāṁ* [of the women.....Madhu]—See *Āridhara*, 5 ; and *Jīva*, 3.

(*h*) *Yadāṅghri-vitāṅkitāyāḥ* [being...feet]—See *Āridhara*, 9 ; and *Jīva*, 7.

(*i*) *Romotavaḥ* [.....erection of.....hair]—,, " 10 ; and " 8.

[*ĀRIDHARA'S GLOSS—V. 35.*]

1. What woman can bear His (*Kṛishṇa's*) separation ?

2. *Premāvaloka* [.....His look of love]—affectionate look.

3. *Ruchira-smīta* [.....beautiful smile]—tasteful (heart-stealing) smile.

4. *Valgu-jalpaiḥ* [sweet conversation]—heart-stealing talk (by all these).

5. *Madhumānintāṁ* [of the womenMadhu]—*Satyabhāmā* and others.

6. *Samānam* [with pride]—with proudness.

7. *Sthairyam* [steadiness]—calmness (of mind).

8. *Aharat* [used to steal away]—took away.

9. *Yadāṅghri-vitāṅkitāyāḥ* [being.....feet]—adorned with the feet full of dust.

10. *Romotavaḥ* [.....the erection of hair]—the erection of hair is caused (by the contact with whose feet) in the shape of new grass, &c.

[*JĪVA GOSVAMIN'S GLOSS—V. 35.*]

1. Who (what women) can endure the separation of *Kṛishṇa* ?

2. *Premāvaloka-ruchira-smīta-valgu-jalpaiḥ* [by.....conversation]—by all these.

3. *Madhumānintāṁ* [the women.....Madhu]—*Satyabhāmā* and others whose pride (for chastity, &c) are inebriating like liquor.

4. *Samānam* [with pride]—with proudness.

5. *Sthairyam* [steadiness]—calmness.

6. *Aharat* [used to steal away]—(*Kṛishṇa* who) took away.

7. *Yadāṅghri-vitāṅkitāyāḥ* [beingfeet]—adorned with whose feet besmeared with dust.

8. *Āmatsasakā* [.....erection of.....hair]—the new grass, &c., have been compared to the erection of hair in pleasure.

When they, Dharma and Earth, were thus speaking, the sage-like king, named Parīkṣhit reached (the banks of) the Sarasvatī (flowing) eastwards. 36.

FINIS OF THE SIXTEENTH CHAPTER, NAMED
THE CONVERSATION OF DHARMA AND
EARTH, IN THIS STORY OF NAIMIṢA,
IN THE FIRST BOOK, IN THE
ŚRIMADBHĀGAVATA, THE
GREAT PURĀṆA, AND THE
VYĀSA'S TREATISE OF
THE SELF-DENYING
DEVOTEES.

CHAPTER XVII.

(THE CHASTISEMENT OF KALI.)

On that place (*a*), said Sūta, the king (Parīkṣhit), saw a cow and a bull (who were) being hurt (*b*), like (beings) without a protector, and also the Çūdra in whom, there is insignia of royalty, holding a rod in his hand : 1.

A bull, white like the lotus fibre (*c*), as if passing urine (*d*), in fear (*e*), trembling (*f*), with one leg, distressed, and oppressed by the Cūdra ; ².

A cow also milching righteousness (*g*), extremely distressed, hurt by the foot of a Çūdra, bereft of (its) calf (*h*) with face full of tears, lean (*i*), and desirous of eating grass (*j*). 3.

- | | | | |
|-----|--|------------------------------------|--------|
| (a) | <i>Tatra</i> [In that place]— | See <i>Jiva</i> , 1. (v. 1.) | |
| (b) | <i>Hanyamānam</i> [.....being hurt]— | See <i>Ṛṣidhara</i> , 1. (v. 1.) | |
| (c) | <i>Mṛṇāla-dhavalam</i> [white like the lotus fibre]— | See <i>Ṛṣidhara</i> , 1. (v. 2.) | |
| (d) | <i>Nehantam-iva</i> [as if passing urine]— | " | " 3. " |
| (e) | <i>Vibhyatam</i> [in fear]— | " | " 2. " |
| (f) | <i>Vepamānam</i> [trembling]— | " | " 4. " |
| (g) | <i>Dharma-dugham</i> [milching.....righteousness]— | See <i>Ṛṣidhara</i> , 1. (v. 3.) | |
| (h) | <i>Vivatsam</i> [bereft of.....calf]— | " | " 4. " |
| (i) | <i>Kṣamām</i> [lean]— | " | " 2. " |
| (j) | <i>Yavasam ichchhastam</i> [.....grass]— | " | " 3. " |

[CRIDHARA'S GLOSS—V. 1.]

1. *Haṇvāmidnam* [.....being hurt]—who were being beaten.

[JIṢA GOŚVĀMIN'S GLOSS—V. 1.]

1. *Tatra* [In that place].—When suddenly the Çādra came in that place, the king also reached there.

[CRIDHARA'S GLOSS.—V. 2.]

1. *Nripala-dharalam* [white like the lotus fibre]—as white as the lotus root or fibre.

2. *Vibhīṣaṭam* [in fear]—on account of fear.

3. *Mahantam-iva* [as if passing urine]—passing urine or stale as persons do when (in a fearful condition). This indicates that Dharma who had only one leg was passing urine by reason of which he was becoming weaker every moment and was apprehensive of fear also for this account.

4. *Vepamānam* [trembling]—(He, Dharma, in the shape of a bull) was shaking.

[ÇRĪDHARA'S GLOSS—V. 3.]

1. *Dharma-dughdām* [milching.....righteousness]—whose milk produces clarified butter which is necessary for the performance of rites by the ritualists and to be used with their food when inaugurating ritual ceremonies.

2. *Kṣhāntām* [lean]—weak.

3. *Yavasam iohhṣāṣām* [.....grass]—anxious for grass.

4. *Vivatsām* [bereft of.....calf]—on account of the loss of production in the shape of crops, &c., she is called bereft of her offspring. It may be explained in another way :—The earth became lean for want of the sacrifices, therefore, it implies that she is anxious for her shares of the sacrifices.

(The king) who was sitting in a chariot adorned with gold (*a*) and whose bow was fully arrayed (*b*), asked the (Çūdra dressed in gold) in words (voice) deep as (the rumblings of) clouds. 4.

(*a*) *Kārttasvara-parichchhadam* [adorned with gold]—See Çrīdhara, 1.

(*b*) *Samāropita-kārmukah* [whose bow.....arrayed]— " " 2.

[ÇRĪDHARA'S GLOSS—V. 4.]

1. *Kārttasvara-parichchhadam* [adorned with gold]—(who is) dressed with garment embroidered with gold.

2. *Samāropita-kārmukah* [whose bow.....arrayed]—whose bow was adorned with (cord, &c.).

(O) mighty, who art thou that art injuring (*a*) the weak by force in this world whose protector I am ; and in the garb of an actor, thou hast become a king (*b*), but by (thy) actions (thou appearest as one who is) not a twice-born (*c*) ? 5.

(*a*) *Hanṣi* [.....injuring]—See Çrīdhara, 1.

(*b*) *Natavai voṇena narādēva* [in the garb.....king]—See Çrīdhara, 2.

(*c*) *Karmanāḍ advīṣaḥ* [by..... twice-born]—See Çrīdhara, 3 ; and Jīva, 1.

[ÇRĪDHARA'S GLOSS—V. 5.]

1. *Hanṣi* [.....injuring]—hurting.

2. *Natavat vṛṣeṇa naradevaḥ* [in the garb.....king]—Do thou say that art thou a king?—from thy dress only, thou art appearing (to me) so.

3. *Karmaṇā dvījaḥ* [by.....twice-born]—but by thy actions thou seemed to be a Śūdra.

[JIVA GOVSAMIN'S GLOSS—V. 5.]

1. *Dvījaḥ* [not a twice-born]—one who is inimical with the twice-borns.

On the departure at a distance of Kṛishṇa with the Holder of the Gaṇḍīva (Arjuna), thou who art beating in a solitary place (a) the innocent (b), art a wicked (c) person and (therefore) fit to be killed (d). 6.

(a) *Rāhasi* [in a solitary place]—See *Çrīdhara*, 2.

(b) *Açochyān* [innocent]— " " 1.

(c) *Çochyāḥ* [a wicked]— " " 3.

(d) *Vadham arāhasi* [fit to be killed]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 6.]

1. *Açochyān* [innocent]—the innocent persons.

2. *Rāhasi* [in a solitary place]—in private.

3. *Çochyāḥ* [a wicked]—one fit to lament; that is to say, an offender.

4. *Vadham arāhasi* [fit to be killed]—therefore, thou art fit to be slain.

[JIVA GOVSAMIN'S GLOSS—V. 6.]

1. The Supreme Lord (Kṛishṇa) promised Arjuna to the following effect :—
'O son of Prithā, thou shalt find me (again)'. * But it has been mentioned in the *Svarga Parva* of the *Mahābhārata* that there shall be a meeting of both. 'In that place, Govinda who assumed the form of a Brahma and was present with his body marked with the emblems seen before, adorned with the heavenly dress and implored by the powerful Arjuna, was seen (by the latter) as Yudhishtira himself saw *Madhusūdana*.' †

Who art thou (a), white like the lotus fibre, walking with one leg having been bereft of three legs? What god (b) in the form of a bull is (present before us) to make us extremely sorrowful? 7.

(a) *Tvaṃ vā* [Who art thou]—See *Çrīdhara*, 2.

(b) *Kim kachit devaḥ* [What god...]— " 3.

* नामिदेवसि धनं ते प्रदिशामि प्रियोऽसि मे इति । (*Gita*).

† इदं सप्तमं वीर्यं ब्रह्मोपाश्रितं । तेनैव ब्रह्मण्यैव साहस्यवीर्यवत्सम् ।

वीर्यवान् जगदुपाश्रित्यैवैवमकुरुतुम् । उपाश्रित्य वीर्यं ब्रह्मण्यैव इदं वीर्यं ।

ब्रह्मण्यैव वीर्यं ब्रह्मण्यैव जगदुपाश्रितम् ।

[ÇRĪDHARA'S GLOSS—V. 7.]

1. This verse enquires about the particulars of the bull.
2. *Tvam* *śā* [Who art thou]—who are you ?
3. *Kim* *k* *śohit* *devaḥ* [What god.....]—(then) Parīkṣhit himself presuming to the effect—'Is any god in bull's form present before me ?

Embraced by the rod-like arm (*a*) of the best of the descendants of Kuru (*b*), (the tears of grief) of no other beings have on no occasion, fallen on this earth, except thy (tears of) grief (*c*) . 8.

- (*a*) *Dordāṇḍa-parirambhite* [Embraced.....arm]—See Çrīdhara, 1.
 (*b*) *Kauravendraṇḍam* [of the best.....Kuru]—the Pāṇḍava princes.
 (*c*) *Te Çuchah* [thy.....grief]—See Çrīdhara, 2.

[ÇRĪDHARA'S GLOSS—V. 8.]

1. *Dordāṇḍa-parirambhite* [Embraced arm]—Protected under the embrace of the arms (on earth).
2. *Te Çuchah* [thy.....grief]—except thy tears from the eyes on account of grief, no other person's tears have fallen on any occasion. This verse is expressive of sorrow.

(*O*) son of Surabhi (*a*), do not lament (*b*) on this (behalf) (*c*); let thy fear from the Çūdra (*d*) be dispelled. (*O*) Mother (*e*), do not cry (*f*) while I (exist as) the chastiser (*g*) of the wicked. Good (*h*) betide thee. 9.

- (*a*) *Saurabhya* [(*O*) the son of Surabhi].—Dharma is addressed here. See Çrīdhara, 2.
 (*b*) *Mā çuchah* [do not lament]—See Çrīdhara, 4.
 (*c*) *Atra* [this.....]— " " 3.
 (*d*) *Vṛishalāi* [from the Çūdra]—from Kali.
 (*e*) *Amvā* [(*O*) Mother]—See Çrīdhara, 6.
 (*f*) *Mā roḍh* [do not cry]— " " 9.
 (*g*) *Çāstari* [chastiser]— " " 7.
 (*h*) *Bhadrām* [good.....]— " " 8.

[ÇRĪDHARA'S GLOSS—V. 9.]

1. Parīkṣhit is again addressing the aggrieved (Dharma and the cow).
2. *Saurabhya* [(*O*) the Son of Surabhi]—(*O*) the progeny of cow.
3. *Atra* [this.....]—in this matter.
4. *Mā Çuchah* [do not lament]—do not grieve (thyself).
5. *Vyeta* [.....dispelled]—pass off.

6. *Amṣa* [(O) Mother]—This is said in addressing the cow (the former part of the verse being addressed to the bull (Dharma).

7. *Ḍastari* [chastiser]—(while I am alive as) punisher.

8. *Bhadrām* [good.....]—let thou be blest with good.

9. *Mā rodāḥ* [do not cry]—do not lament.

(O) virtuous (*a*), like those of the persons inebriated with liquor, are annihilated the glory, life, fortune (*b*), condition while undergoing transmigration (*c*) and all of (the ruler), all (*d*) the subjects of whose territories are frightened (*e*) by the wicked (*f*). 10.

To remove the trouble of the distressed is verily the greatest duty of a king, therefore, I shall kill this worst of the oppressors of beings. 11.

(*a*) *Sādhu* [(O) virtuous]—See *Ḥṛidhara*, 2.

(*b*) *Bhagah* [fortune]— " " 6.

(*c*) *Gatī* [conditiontransmigration]—See *Ḥṛidhara*, 7.

(*d*) *Sarvāḥ* [all]— " " 3.

(*e*) *Trasyante* [frightened]— " " 5.

(*f*) *Asādhubhīḥ* [by the wicked]— " " 4.

[*ḤṚIDHARA'S GLOSS—V. 10*]

1. These two verses state that Parīkṣit determined to kill the wicked not for the benefit of the earth, but for his own benefit.

2. *Sādhu* [(O) virtuous]—(O) righteous (lady addressing the Earth).

3. *Sarvāḥ* [all]—every one whatsoever.

4. *Asādhubhīḥ* [by the wicked]—by the mischievous persons.

5. *Trasyante* [frightened]—oppressed.

6. *Bhagah* [fortune]—fate.

7. *Gatī* [condition.....transmigration]—next world.

Who hath cut assunder (*a*) thy three legs, (O) son of Surabhi, who had four legs ? Let there be none (so distressed) as thou art (*b*), in the kingdom of those sovereigns who were the followers of Kṛishṇa. 12.

(*a*) *Kaḥ Avṛicchat* [Who hath cut assunder]—See *Ḥṛidhara*, 2.

(*b*) *Tadṛiṣaḥ* [.....as thou art]— " " 2.

[*ḤṚIDHARA'S GLOSS—V. 12.*]

1. Again the bull was addressed in this verse.

2. *Kaḥ Avṛicchat* [Who hath cut assunder ?]—who hath cut off.

3. *Tadṛiṣaḥ* [.....as thou art]—distressed persons like thee.

Good betide thee (*a*), (who art) righteous, and by whom sin was never committed. (*O*) Bull, do thou say (*b*) unto me (fully), who is the defiler of the glory (*c*) of the sons of Prithā by causing thee deformed (*d*) ? 13.

(*a*) *Vah* [thee]—See *Çrīdhara*, 1

(*b*) *Akhyāhi* [...say]— " 4.

(*c*) *Kirtti-dūṣaṇam* [the defiler of the glory]—See *Çrīdhara*, 3.

(*d*) *Ātma-vairūpya-kartāram* [causing thee deformed]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 13.]

1. *Vah* [thee]—(Let good attend) to all of you.

2. *Ātma-vairūpya-kartāram* [causing thee deformed]—the person who made thee deformed by cutting thy feet.

3. *Kirtti-dūṣaṇam* [the defiler of the glory]—who is the spoiler of the glory of the Pāṇḍavas ?

4. *Ākhyāhi* [...say]—tell (me).

(Such persons) (*a*) who add distress (*b*) to men without any fault (*c*), are always afraid of me (*d*). Verily, good shall accrue (*e*) to the virtuous by repressing the wicked. 14.

(*a*) *Asya* [Such persons]—See *Çrīdhara*, 4.

(*b*) *Agham yunjan* [who add distress]—See *Çrīdhara*, 3.

(*c*) *Anāgati* [without any fault]— " " 2.

(*d*) *Sarvataḥ madbhayaṁ* [always afraid of me]—See *Çrīdhara*, 5.

(*e*) *Bhadraṁ eva syāt* [Verily, good shall accrue]—, " 6.

[ÇRĪDHARA'S GLOSS—V. 24.]

1. How benefit shall accrue unto the bull by the latter's informing Parikshit as to the name of the person who had deformed the bull by cutting off his three legs ? This verse states the reason.

2. *Anāgati* [without any fault]—innocent.

3. *Agham yunjan* [who add distress]—who add misery.

4. *Asya* [Such persons]—such kind of persons.

5. *Sarvataḥ madbhayaṁ* [always afraid of me]—apprehensive of danger from me on all occasions.

6. *Bhadraṁ eva syāt* [Verily, good shall accrue]—benefit shall accrue to the good man.

I (who am independent) shall take off the arms with bracelet (thereon) (*a*) of him, although manifestly not a mortal (*b*), (who) being uncontrolled (*c*) on this (earth) causeth distress (*d*) of innocent (*e*) beings. 15.

(a) *Saṅgadam* [with bracelet.....]—See *Çrīdhara*, 6.

(b) *Amartīya* [not a mortal]— " " 4.

(c) *Nirankuṣa* [uncontrolled]—(literally)—not held by a hook (here) unchecked.

(d) *Āgashrit* [causeth distress]—See *Çrīdhara*, 3.

(e) *Anāgaṇu* [innocent]— " " 2.

[ÇRĪDHARA'S GLOSS—V. 15.]

1. In this verse Parikshit says to the bull and the cow that they should not be apprehensive of his being unable to inflict punishment to Kali.

2. *Anāgaṇu* [innocent]—to these who are without any fault.

3. *Āgashrit* [causeth distress]—giveth offence.

4. *Amartīya* [not a mortal]—of him who is a god.

5. *Āharta* [shall take off]—I shall gather together.

6. *Saṅgadam* [with bracelet.....].—This adjective implies that the arms should be taken off from the very root.

The greatest duty of a king who punisheth (a) according to the (ordinances of the) sacred Scriptures, others who go astray (during the time) without calamity, in this (world), is verily to protect those who are firm in (their) own religion. 16.

(a) *Çāsataḥ* [who punisheth]—who inflicts punishment to the impious. (*Çrīdhara*).

Dharma said : these words (a) which make fearless the distressed (b) are worthy (c) of thee, the descendants of Pāṇdu on account of whose (good) qualities, the glorious Kṛṣṇa engaged (Himself) in (the acts) of which the embassy was the first (d). 17.

(a) *Vachāḥ* [words]—See *Çrīdhara*, 2.

(b) *Artābhayaṃ* [which make fearless the distressed]—See *Çrīdhara*, 1.

(c) *Fuktaḥ* [are worthy]— " " 3.

(d) *Dautyādau* [.....of which.....first]—This refers to services which Kṛṣṇa rendered to the Pāṇavas during the battle of Kurukshetra and other difficulties which befell on them.

[ÇRĪDHARA'S GLOSS—V. 17.]

1. *Artābhayaṃ* [which makes fearless the distressed]—from which the distressed persons become fearless.

2. *Vachāḥ* [words]—those words.

3. *Fuktaḥ* [are worthy]—are fit for persons like you.

(O) the best of beings, we (*a*) who are fully bewildered by the difference in words (amongst the advocates of conflicting theories), do not know that Being from whom is (created) the seed of (our) distress. 18.

(*a*) *Vayaṃ* [we]—See *Jīva*, 1.

[ĆRIDHARA'S GLOSS—V. 18.]

1. This verse states that we are not acquainted with that Being who is the cause of misery of the animated beings ; the reason being that we have been extremely puzzled by discordant doctrines advocated by the contending parties.

[JIVA GOŚVAMIN'S GLOSS—V. 18.]

1. *Vayaṃ* [we]—the theists, and those who have become puzzled by hearing the discordant doctrines advocated by the different persons. These persons do not know that Being who is beyond the reach of all persons.

Some who hideth the discriminating (power) (*a*), call the Individual Spirit as the Lord of the Individual Spirit (*b*) ; the others (*c*) (attribute the same) to the divine causes (*d*) (derived from the influence of planets, gods, &c.) ; others (*e*) (call) the acts (to be the same) (*f*) ; and others (again ascribe the same) to (*g*) Nature. 19.

(*a*) *Vikalpavasanaḥ* [who.....discriminating.....]—See *Ćridhara*, 2.

(*b*) *Ātmanam ātmanah prabhūm* [the Individual Spirit as the Lord of the Individual Spirit]—See *Ćridhara*, 3.

(*c*) *Anye* [the others]—See *Ćridhara*, 6.

(*d*) *Daiṇam* [divine causes]—See *Ćridhara*, 4.

(*e*) *Para* [others]— " " 7 ; and *Jīva*, 2.

(*f*) *Karma* [acts]— " " 5.

(*g*) *Apare* [others.....]— " " 8 ; and *Jīva*, 3.

[ĆRIDHARA'S GLOSS—V. 19.]

1. In this verse the differences of different doctrines are shown.

2. *Vikalpavasanaḥ* [who.....discriminating.....]—the contemplative sages who covereth the power of discriminating the difference (between the Individual Spirit and the Supreme Spirit) ; or (it may be explained in another way) ; the infidels whose minds are engrossed in false arguments, say that gods, &c., have no power to be ordainers of happiness and misery, inasmuch as, they themselves are under the influence of acts ; and that acts are not the masters for ordaining happiness and misery, hence a person himself is his lord, and no other person.

3. *Ātmanam ātmanah prabhūm* [the Individual Spirit as the Lord of the Individual Spirit]—(they call) themselves their lord (or ordainer of happiness

and misery). It is said that 'the Individual Spirit is the friend and foe of the soul of a person.' *

4. *Dāivam* [divine causes]—(Fatalists say) that the deities consisting of planets, &c., are the lords of the Individual Spirit.

5. *Karmā* [acts]—(The ritualists say that acts (ceremonies) are the lords of the Individual Spirit).

6. *Anye* [others]—those who follow the doctrine of divine influence (the Fatalists). They say that the gods of which planets, &c., are the first, are the ordainers of happiness and misery.

7. *Pare* [others]—The followers of the *Mīmāṃsā* say the acts (to be the rulers of happiness and misery).

8. *Āpāre* [others.....]—those who follow the doctrine of common sense say that Nature is the ordainer of happiness and misery.

[JIVA GOŚVAMIN'S GLOSS—V. 19.]

1. The persons who are bewildered by reason of following different doctrines respectively are enumerated in this verse. The followers of the *Vedas* approve this enumeration inasmuch as texts of the *Vedas* are the undisputed authority.

2. *Pare* [others]—performers of acts.

3. *Āpāre* [others.....]—the followers of the *Sāṃkhya* philosophy.

Some (others) have also (*a*) ascertained (*b*). to this (effect) that (everything is) from (God) (who is) incomprehensible by argument (reason) (*c*), and undefinable (*d*). (O) sage-like king, do (thou) think over this (matter) agreeable to (thy) own intellect (*e*). 20.

(*a*) *Keshu api* [Some also]—See *Çrīdhara*, 1.

(*b*) *Niçchayah* [ascertained]— " " 2.

(*c*) *Apratarkyāt* [.....incomprehensible.....argument...]—See *Çrīdhara*, 3.

(*d*) *Anirdeçyāt* [undefinable]— " " 4.

(*e*) *Ātra svamanishayaṁ anurūpaṁ vimṛiṣa* [do.....intellect]—See *Çrīdhara*, 5.

[ÇRĪDHARA'S GLOSS—V. 20.]

1. *Keshu api* [Some also]—the theists also. 'Keshvapi' (केश्वपि) indicates that God is not easily obtainable.

2. *Niçchayah* [ascertained]—This is expressive of the conclusion to which the theists have arrived.

3. *Apratarkyāt* [.....incomprehensible.....argument.....]—on account of (God) not being comprehensible by the mind.

4. *Anirdeçyāt* [undefinable]—who cannot be fully described by words. (From such God everything is created).

5. *Ātra svamanishayaṁ anurūpaṁ Vimṛiṣa* [do.....intellect]—do thou know by thy intellect.

(O) the best amongst the best of the Brāhmanas (α), after Dharma had thus said, the Emperor (β) bereft of his bewilderment (distress) (c), by his concentrated mind, replied (d) him (Dharma) : 21.

(α) *Doijasattama* [.....the best.....Brāhmanas].—Çaunaka is meant.

(β) *Samrāt* [the Emperor]—Parikshit.

(c) *Vikheḍāḥ* [bereft of bewilderment.....]—See Çrīdhara, 1.

(d) *Parya-chakṣta* [replied]— " " 2.

[ÇRĪDHARA'S GLOSS—V. 21.]

1. *Vikheḍāḥ* [bereft of bewilderment.....]—his stupefaction (on account of grief), having been removed.

2. *Parya chakṣta* [replied]—said in turn (rejoined) or it means that he knew.

(O thou who art) conversant with righteousness (α), (as) thou hast been describing the (doctrine of) religion that the place (β) of the (person) who hath committed sin (crime) is also received by (one) who pointeth it out, (hence thou art) the righteousness itself which hath assumed the form of a bull ! 22.

(α) *Dharmajña* [(O...) conversant with righteousness].—Here Parikshit is again addressing *Dharma* (in the shape of a bull).

(β) *Sthānam* [the place]—See Çrīdhara, 2.

[ÇRĪDHARA'S GLOSS—V. 22.]

1. Thou art describing the religious truth that 'even the murderer should not be pointed out' as it is not known whether the accused is really guilty or not, therefore thou art the righteousness itself.

2. *Sthānam* [the place]—the hell, &c.

Or (on the other hand), (it is) certain that the course of the Illusion of God (α) is also verily not within the reach of mind and words of the sentient beings. 23.

(α) *Deva-māyāyāḥ gatih* [the course.....God]—See Çrīdhara, 2 ; and Jīva, 2.

[ÇRĪDHARA'S GLOSS—V. 23.]

1. This verse states that Dharma is not describing the cause of his distress on account of ignorance (to which men are liable to the Illusion of God).

2. *Deva-māyasyā gatā* [the course.....God].—It is certain that the course of God's Illusion is not comprehensible by mind and expressible by the words of the sentient beings who bear the relation of killer and the killed respectively.

[JĪVA GOŚVAMIN'S GLOSS—V. 23.]

1. To speak the truth is the self-evident doctrine of every religion, which is specially necessary for the protection of all religion. How is it that the theists should say that they do not know God?—Because men are full of doubts on account of the prevalence of Kali by God's Illusion.

2. *Deva* [God].—This adjective is not affected by its association with the word *Māyā* (मय) inasmuch as it (the Supreme Lord) is full of brightness, hence cannot be shadowed by *Māyā* (Illusion or ignorance) which has the tinge of darkness.

The austerity, purity, compassion, and truthfulness were thy (four) legs created in the *Satya* age (*a*); of these, three (legs) (*b*), have been broken (*c*) by pride (*d*), intercourse (with women) (*e*), and inebriety (*f*) the (various) parts of unrighteousness (*g*). 24.

(*a*) *Kṛite kṛitā* [created in the *Satya* age].—For explanation of the *Satya yuga*. See note (*a*), p. 148.

(*b*) *Trayaḥ* [three.....]—See *Çrīdhara*, 3 ; and *Jīva*, 7.

(*c*) *Bhagnāḥ* [have been broken]—See *Çrīdhara*, 4 ; and *Jīva*, 6.

(*d*) *Smaya* [pride]— " " 5 ; and " 2.

(*e*) *Samga* [intercourse.....]—See *Jīva*, 3.

(*f*) *Mada* [inebriety]— " " 4.

(*g*) *Adharmamāṇṣikā* [the of unrighteousness]—by the parts (consisting of pride, &c.) of unrighteousness. See *Çrīdhara*, 2 ; and *Jīva*, 5.

[ÇRĪDHARA'S GLOSS—V. 24.]

1. Knowing the person present before him to be Dharma, Parīkṣit is describing the four legs of the former in this and the next verses.

2. *Adharmamāṇṣikā* [the.....of unrighteousness]—by the parts of irreligion.

3. *Trayaḥ* [three.....]—(thy) three legs).

4. *Bhagnāḥ* [have been broken] - have been broken into two parts.

5. *Smaya* [pride]—wonderfulness.

[JĪVA GOŚVAMIN'S GLOSS—V. 24.]

1. This and the next verses state that *Māyā* (Illusion) follows and discloses by degrees the righteous or unrighteous acts of men in the different ages.

2. *Smaya* [pride]—arrogance, because by it, austerities are destroyed.

3. *Samga* [intercourse.....]—lust.

4. *Mada* [inebriety]—Intoxication from taking liquor.

5. *Adharmāṣṭāḥ* [the of unrighteousness]—by the parts (of unrighteousness) consisting of pride, &c.

6. *Bhagnāḥ* [have been broken]—have been smashed.

7. *Trayaḥ* [three]—three parts ; hence there remains only the fourth part—the truthfulness.

(O) Dharma, thy (fourth) leg (*a*) the truthfulness is in existence (*b*) at present (*c*), by which thou shalt maintain thyself (or men shall adore thee, but) (*d*) this unrighteousness (*Adharma*) (*e*) in the form of Kali (*f*) flourished by untruthfulness (*g*), is desirous of taking away (*h*) that (leg) also (*i*). 25.

(*a*) *Te pādāḥ* [thy leg]—See *Ṛṣidhara*, 2.

(*b*) *Satyam* [truthfulness...]—“ ” 2.

(*c*) *Idāṇī* [at present]—“ ” 1.

(*d*) *Nirvartayet* [.....shalt maintain.....]—See *Ṛṣidhara* 4.

(*e*) *Ayam adharmā* [this unrighteousness]—“ ” 8.

(*f*) *Kalī* [काली]—“ ” 7.

(*g*) *Anṛitena adbhūtā* [flourished by untruthfulness]—See *Ṛṣidhara*, 6.

(*h*) *Jighṛīkṣaṭi* [desirous of taking away]—“ ” 9.

(*i*) *Tam* [that.....]—“ ” 5.

[*ṚṢIDHARA'S GLOSS—V. 25.*]

1. *Idāṇī* [at present]—in Kali age.

2. *Te pādāḥ* [thy leg]—(O Dharma), the fourth part (of all thy four legs).

3. *Satyam* [truthfulness...]—of the four legs, only truthfulness is in existence.

4. *Nirvartayet* [.....shalt maintain.....]—because by truthfulness thou shalt maintain (protect) thyself somehow or other ; or it may mean, the men of this world shall adore thee.

5. *Tam* [that.....]—that leg also.

6. *Anṛitena adbhūtā* [flourished by untruthfulness]—having prospered by untruthfulness.

7. *Kalī* [काली]—in the form of Kali.

8. *Ayam adharmā* [this unrighteousness]—this irreligion.

9. *Jighṛīkṣaṭi* [desirous of taking away]—anxious to deprive.

In the *Satya* age, *Dharma* (righteousness) was full of four legs ; in *Treta* age austerities were destroyed by pride ; purity by lust ; compassion by inebriety ; truthfulness by untruthfulness ; in the *Dvāpara* age half of these was destroyed, but in the *Kalī* age the remaining fourth part shall be destroyed.

Being unloaded of the great weight (*a*) by the Supreme Lord, this Earth also became full of solemn ceremonies (festivals or gaiety) (*b*) on all sides by His footsteps endued with prosperity. 26.

- (a) *Nyāsitoru-bhara* [Being unloaded of the great weight]—See *Çrīdhara*, 1.
 (b) *Kṛita-kautukā* [became.....ceremonies.....]— " " 2.

[ÇRĪDHARA'S GLOSS—V. 26.]

1. *Nyāsitoru-bhara* [Being unloaded of the great weight]—whose greatest burden was unloaded by the mutual acts of killing of the Yādavas.

2. *Kṛita-kautukā* [became.....ceremonies.....]—whose festivity or solemn ceremonies have been performed.

(Now), like an unfortunate (being), abandoned (by the Supreme Lord) (a) the virtuous (Earth), who is shedding tears (b), is lamenting to this (effect that)—‘I shall be enjoyed by the *Çādras* under the guise of kings who are not benefactors to the Brāhmaṇas.’ 27.

(a) *Ujjhita* [abandoned...]—See *Çrīdhara*, 2.

(b) *Aṣṛukalā* [.....shedding tears]—, 1.

[ÇRĪDHARA'S GLOSS—V. 27.]

1. *Aṣṛukalā* [.....shedding tears]—one who releases the tears.

2. *Ujjhita* [abandoned...]—quitted (by the Supreme Lord), the Earth was grieving to the effect that the *Çādras* will enjoy me.

Having consoled Dharma and the Earth, in this way, the great warrior (Parīkṣhit) took up (drawn his) sharp-edged (a) sword against Kali (b), who was the cause of unrighteousness (c). 28.

(a) *Niṣṭam* [sharp-edged]—See *Çrīdhara*, 1.

(b) *Kalaye* [against Kali]—See *Jīva*, 3.

(c) *Adharma-hetave* [who.....unrighteousness]—See *Çrīdhara*, 2 ; and *Jīva*, 2.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. *Niṣṭam* [sharp-edged]—sharpened.

2. *Adharma-hetave* [who.....unrighteousness]—with a view to kill Kali, who was the cause of unrighteousness.

[JĪVA GOŚVAMIN'S GLOSS—V. 28.]

1. It may be asked that, if unrighteousness is the cause of all crimes committed by men, why then Kali should be killed ?

2. *Adharma-hetave* [who...unrighteousness]—accessory to unrighteousness.

3. *Kalaye* [against Kali]—against him. He will be subsequently mentioned as friend of unrighteousness.



NO. 10. & *M. Dutt's* (Crimeadharma).

[From the sketch of *M. N. Chatterjee*.

DHARMA (in the form of a Bull) — **PARIKSHIT** (chastising Kali)

KALI (lying prostrate) — **EARTH** (in the form of cow).

Having consorted Dharma and the Earth, in this way, the great warrior (Parikshit) took up (drawn his) sharp-edged sword against Kali, who was the cause of unrighteousness. (C. XVII. v. 29. Bk. I. p. 500; and the subsequent

Knowing (*a*) him (*Parikshit*) determined to kill (him, that *Kali*), having given up the emblem of royalty and becoming bewildered with fear, with his head, fell upon the root of his (*Parikshit's*) feet (*b*). 29.

(*a*) *Abhipretya* [*Knowing*]—being acquainted with. (*Çrīdhara*).

(*b*) *Tatpāda-mūlam* [the root of his feet].—It refers to the parts of *Parikshit's* feet to which legs were articulated.

The brave (*Parikshit* who was) kind to the poor, fit for refuge (*a*), and worthy to be praised (*b*), did not, out of compassion, kill (*Kali* who) fell upon his feet; and thus addressed him, as it were in smile. 30.

(*a*) *Çaranyah* [fit for refuge]—worthy object of shelter. (*Çrīdhara*).

(*b*) *Çlokyah* [worthy to be praised]—fit to be chanted or lauded. (*Çrīdhara*).

The king said: Verily, (there) is not the least fear for him (*a*) (who is a supplicant for mercy) with joined-palms (*b*) to the upholders of the glory (*c*) of *Guḍa-Keça* (*d*), (but it is) not advisable for thee to live (*e*), under no circumstances (*f*), within our territory (*g*); (because) thou art the friend to unrighteousness (*h*), 31.

(*a*) *Te* [him.....]—See *Çrīdhara*, 4.

(*b*) *Buddhānjaleḥ* [.....with joined palms]—See *Çrīdhara*, 3.

(*c*) *Yaçodharāṇām* [to the upholders of the glory]—See *Çrīdhara*, 2 ; and *Jīva*, 1.

(*d*) *Guḍa keça* [गुडकेच]—a person whose hair forms tufts or matted locks (resembling in shape the leaves of the *Euphorbia*); an epithet of *Arjuna*. See *Çrīdhara*, 1 ; and *Jīva*, 1.

(*e*) *Vartitavyam* [.....to live]—See *Çrīdhara*, 6.

(*f*) *Kathāncana* [under no circumstances]—See *Çrīdhara*, 5.

(*g*) *Kṣेत्र* [territory]—(literally) the word means field.

(*h*) *Tvam adharma bandhu* [.....thou...unrighteousness]—See *Çrīdhara*, 7.

[*ÇRĪDHARA'S GLOSS—V. 31.*]

1. *Guḍa-keça* [गुडकेच]—*Arjuna*.

2. *Yaçodharāṇām* [to the upholders of the glory]—(to us) who follow the foot-steps (of *Arjuna* as regards his glorious acts).

3. *Baddhāṅgalā* [.....with joined palms]—whose palms (of hands) were joined together (in a supplicant posture).

4. *Tv* [him.....]—thee (Kali).

5. *Kathānahana* [under no circumstances]—but for any circumstances whatever.

6. *Varitītyaṃ* [.....to live]—should not live.

7. *Tvam adharma bandhū* [.....thou.....unrighteousness]—the reason being that thou art the friend to unrighteousness.

[JĪVA GOSVAMĪ'S GLOSS—V. 31.]

1. *Guḍā-keśa-Yaṇodhardyaṃ* [to the *Guḍā-keśa*]—those who are anxious to maintain the glory of *Guḍā-keśa* (Arjuna).

The unrighteousnesses (such as) avarice, untruthfulness, theft, vileness (*a*), act of renouncing one's own religion (*b*), misfortune (*c*), fraud (*d*), quarrel and pride, which follow thee (when) thou existeth in the body of a king, have commenced (to spread their evil influence).³²

(*a*) *Andṛgyaṃ* [vileness]—See *Śrīdhara*, 1.

(*b*) *Aṇḍā* [act....religion]—, " 2.

(*c*) *Jyeshthā* [misfortune]—Misfortune personified as a goddess and the elder sister of Lakṣmī! See *Śrīdhara*, 3.

(*d*) *Māya* [fraud]—, " 4.

[ŚRĪDHARA'S GLOSS—V. 32.]

1. *Andṛgyaṃ* [vileness]—vulgarity (disreputable one who is not an Aryan).

2. *Aṇḍā* [act.....religion]—abandoning one's own religion (duties).

3. *Jyeshthā* [misfortune]—*Alakṣmī* is meant.

4. *Māya* [fraud]—deception.

For that reason, (O) friend to unrighteousness, that *Brahmāvartta* (*a*) is not fit for thy dwelling (*b*) where the persons skilful in the spread of sacrifices (*c*) adore the Lord of Sacrifices, and (which) is habitable by righteousness and truth.³³

(*a*) *Brahmāvartta* [ब्रह्मवर्त]—the holy land, the country situated between the rivers Saravati and Drishadvati to the North-west . Hastinapura. (Manu. II. 17.)

(*b*) *Varitītyaṃ* [not fit for thy dwelling]—See *Śrīdhara*, 1.

(*c*) *Fajna-vīṭana-vijñā* [persons skilful in the spread of sacrifices]—See *Śrīdhara*, 3.

[ÇRIDHARA'S GLOSS.—V. 33.]

1. *Varṭitāryaṇa* [is not for thy dwelling]—is not fit to be present.

2. *Fajna-vitāna-vijnāḥ* [persons skilful in the spread of sacrifices]—those who are well versed in spreading the different sacrifices.

(Thou shouldst not live in that place) where, being adored, the glorious Hari whose form is like the sacrifice (itself) (*a*), spreadeth over (bestoweth upon) the performers of sacrifices, happiness (*b*) (good) and unerring objects of desire (*c*). This Supreme Soul is present like air, inside and outside, the animate or inanimate objects (*d*). 34.

(*a*) *Ijyātma-Mūrtiḥ* [whose..... sacrifice.....]—See Çrīdhara, 1.

(*b*) *Çaṇ* [happiness]— " " 2.

(*c*) *Kāmaṇ* [objects of desire]— " " 3.

(*d*) *Eśaḥ...vahiḥ* [This.....objects]— " " 4.

[ÇRIDHARA'S GLOSS.—V. 34.]

1. *Ijyātma-mūrtiḥ* [whose.....sacrifice]—whose form is likened to sacrifice.

2. *Çaṇ* [happiness...]—benefit.

3. *Kāmaṇ* [objects of desire]—and also the objects of desire.

4. *Eśaḥ...vahiḥ* [This.....objects]—It may be said that Indra and other presiding deities of sacrifices and not Hari, are adored ; this part of the verse says that He is the soul of all animate and inanimate objects. He is not kept aloof from them like the sentient beings. As the (air transformed into) vital air, is present inside the beings, yet it exists outside those beings ; similarly, being the internal spirit of every one, the God exists also outside the whole creation.

Sūta said : Being commanded by Parīkṣhit in this way, the said Kali whose act of trembling was generated (in him) began to say thus unto him (Parīkṣhit) who had raised his sword (*a*) (to kill him) like the Holder of the Rod (*b*) attempting (to do the same) (*c*). 35.

(*a*) *Udyatāṣṭṭ* [who had raised.....]—See Çrīdhara, 1.

(*b*) *Danḍa-pāṇin* [the Holder of the Rod]—See Çrīdhara, 2.

(*c*) *Udyatam* [attempting.....]— " " 3.

[ÇRIDHARA'S GLOSS.—V. 35.]

4. *Udyatāṣṭṭ* [who had raised.....]—by whom the sword was raised.

2. *Danḍa pāṇin* [the Holder of the Rod].—Yama. (Deity of Death).

3. *Udyatam* [attempting.....]—attempting (to raise the sword).

(O) Universal Monarch (*a*), afterwards I shall live (*b*) somewhere (*c*) in obedience to thy command (*d*), but I am, in those places also (*e*), seeing thee (*f*) by whom the bow and arrow have been held (*g*). 36.

(*a*) *Sārvabhauma* [Universal Monarch]—the Emperor ; Parīkṣhit is meant here.

(*b*) *Vatsyāmi* [I shall live]—See *Çrīdhara*, 3.

(*c*) *Yatra Kva* [somewhere]—“ ” 2.

(*d*) *Tava ājñayā* [according to thy command]—See *Çrīdhara*, 1.

(*e*) *Tatra tatra api* [in those places also]—“ ” 4.

(*f*) *Tvāṃ lakṣhaye* [I am.....thee]—“ ” 6.

(*g*) *Ātishu çarḍaṇam* [by whom.....held]—“ ” 5.

[ÇRĪDHARA'S GLOSS—V. 36.]

1. *Tava ājñayā* [according to thy command].—In obedience to thy command—Thou shouldst not live in this place.

2. *Yatra kva* [somewhere]—in whatever place.

3. *Vatsyāmi* [I shall live].—I shall reside.

4. *Tatra tatra api* [in those places also]—in those places also (where I shall reside).

5. *Ātishu çarḍaṇam* [by whom.....held]—who has taken the bow and arrow in (his) hand.

6. *Tvāṃ lakṣhaye* [I am.....thee]—I find thee (in that dreadful appearance).

Therefore, (O) the best of the righteous, thou art worthy of pointing out to me (that) place, in which, having obeyed thy command, verily, I shall live being of steady (mind). 37.

Sūta said : Solicited (by Kali, Parīkṣhit), then gave that Kali the places—of the gambling (*a*), drinking (*b*), women (*c*) and slaughtering (animals) (*d*), where four kinds of unrighteousnesses exist. 38.

(*a*) *Dyūtam* [.....gambling]—See *Çrīdhara*, 3.

(*b*) *Pānam* [.....drinking]—“ ” 1 ; and *Āva*, 1.

(*c*) *Strīyaḥ* [women]—See *Āva*, 2.

(*d*) *Sandā* [slaughtering.....]—See *Çrīdhara* 2 ; and *Āva*, 3.

[ÇRĪDHARA'S GLOSS—V. 38.]

1. *Pānam* [.....drinking]—the place of drinking ; (ale-house) is the place where the vice of drinking exists. It has been previously mentioned that the act of drinking is the cause of destroying compassion ; and in this verse it is

indicated that such vice produces the pride which in turn extinguishes all austerities.

2. *Sandh* [slaughtering...]—the place where animals are killed (slaughter-house).

3. *Dyutam* [.....gambling]—the place of gambling where untruthfulness (deceit) exists.

[JIVA GOVAMIN'S GLOSS—V. 38.]

1. *Panam* [.....drinking]—drinking liquor. It should be noted that drinking wines in the performance of the sacrifice—named the *Satram* in honor of Indra is enjoined. The act of drinking liquor other than what is permissible as above mentioned is forbidden ; and the latter kind of drinking is meant in the text.

2. *Striyah* [.....women]—who are for the carnal enjoyment only ; not the [lawfully married wife.

3. *Sandh* [slaughtering.....]—act of killing animal for the purposes other than those of sacrifices.

The mighty (Parikshit) gave (the place of) Gold (a) (to Kali who) was also supplicating again ; afterwards, (those of) Untruthfulness (b), Pride (c), Desire for Enjoyment (d), (the Envy derived from the quality of) Passion (e) and the fifth, the Enmity were also given (f). 39.

(a) *Jata-rāpaṃ* [Gold]—See *Çrīdhara*, 2 ; and *Jiva*, 1.

(b) *Anṛitam* [Untruthfulness]— „ 3.

(c) *Madam* [Pride]— „ „ 4.

(d) *Kāmaṃ* [Desire for Enjoyment]—See *Çrīdhara*, 5.

(e) *Rajaḥ* [.....Passion]— „ „ 6.

(f) *Vairam* [Enmity.....]— „ „ 7.

[ÇRĪDHARA'S GLOSS—V. 39.]

1. This verse imports that Parikshit conferred place of gold on Kali who was asking permission to live in one of the places amongst the four things mentioned before (in verse 34).

2. *Jata-rāpaṃ* [Gold]—(Parikshit) also gave gold.

3. *Anṛitam* [Untruthfulness]—by reason of conferring gold on Kali, the untruthfulness (was also given to him by Parikshit),

4. *Madam* [Pride]—Proudness.

5. *Kāmaṃ* [Desire for Enjoyment]—intercourse with women.

6. *Rajaḥ* [.....Passion]—envy derived from the qualities of Passion (those four and the fifth).

7. *Vairam* [Enmity...]—the feeling of an adversary (all these were given to Kali by Parikshit).

[JĪVA GOŚVAMIN'S GLOSS—V. 39.]

1. *Jāta-rūpaṃ* [Gold]—gold, &c., except what is given for the purpose of religion as said before. These four were given to Kali as places of residence ; and feeling of enmity was similarly given ; although all five things are given as places, yet they were actually given. The object of conferring them on Kali as places, is that without knowing the place where a thing can be found, no one is expected to get it.

As pointed out by him Kali, the cause of unrighteousness, verily, lived in these five places given (him) by the son of Uttara. 40.

[JĪVA GOŚVAMIN'S GLOSS—V. 40.]

1. Kali immediately got hold of those objects and occupied the places where they could be found.

Therefore (*a*), the beings who are anxious to be good (*b*), on any occasion, shall not enjoy these (places) (*c*), specially, the righteous king (who is) the preceptor and lord of men. 41.

(*a*) *Ātha* [Therefore]—See *Çrīdhara*, 1.

(*b*) *Puṁśaśuḥ* [who.....good]—See *Çrīdhara*, 2.

(*c*) *Īdāni na seveta* [shall not enjoy.....]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 41.]

1. *Ātha* [Therefore]—this is expressive of reason.

2. *Puṁśaśuḥ* [who...good]—who is desirous to regenerate himself as a good man.

3. *Īdāni na seveta* [shall not enjoy.....]—no one should evince attachment to both these enjoyments of women and gold.

He joined the bull's three legs—the austerities, purity, compassion, (which had been) destroyed ; and also consoling the Earth, fully (restored to her) the prosperity. 42.

[ÇRĪDHARA'S GLOSS—V. 42.]

1. Chastising Kali in this way, Parīkṣhit replaced the legs of the bull ; that is to say, restored austerities, &c., to this earth.

[JĪVA GOŚVAMIN'S GLOSS—V. 42.]

1. But the king Parīkṣhit duped Kali ; because as soon as the latter went away, the former acted in contradiction to his gift to Kali, by making a useful object for the purpose of religion. He restored the three legs of Righteousness by emulating in men devotion to the Supreme Lord.

Being placed (*a*) by (his) grand-father (*b*) the king (*c*) desirous of retiring to the forest (*d*), that very (Parikshit) is now sitting (*e*) on the throne which is fit for a king. 43.

- (*a*) *Upanyastam* [Being placed]—See *Çrīdhara*, 3.
 (*b*) *Pitāmahena* [.....grand-father]—by Yudhishtira.
 (*c*) *Rajna* [king]—Yudhishtira.
 (*d*) *Aranyam vivikshatā* [desirous.....forest]—See *Çrīdhara*, 2.
 (*e*) *Adhyaste* [.....sitting]—See *Çrīdhara*, 4 ; and *Jīva*, 1.

[CRIDHARA'S GLOSS—V. 43.]

1. This and the next two verses state that it was on account of Parikshit's prowess that the sages assembled in the *Naimiṣa* and were able to inaugurate sacrifices without any interruption.
2. *Aranyam vivikshatā* [desirous.....forest]—desirous to enter into the forest. (It refers to Yudhishtira).
3. *Upanyastam* [Being placed].—Having been entrusted.
4. *Adhyaste* [.....sitting]—is reclining.

[JIVA GOŚVAMIN'S GLOSS—V. 43.]

1. *Adhyaste* [.....sitting]—sitting on the throne with power. It should be understood in the similar sense in subsequent verses.

Being adorned with the Goddess of Prosperity of best of the descendants of Kuru, that sage-like king (who is a) great fortunate (being), the Supreme Ruler, and whose fame is extensive, is now present in Hastinapura. 44.

[CRIDHARA'S GLOSS—V. 44.]

1. *Adhuna āste* [is now present].—This is expressive of the present tense or by the addition of the particle *Sma* (स्म), the phrase should imply the past tense.

After, this king (*a*), the son of Abhimanyu, whose prowess is such (as described in the foregoing verses and who) had (thus) ruled over the earth, ye (*b*) have engaged (*c*) for the performance of the sacrifice (*d*). 45.

- (a) *Nripaḥ* [king]—Parikṣit.
 (b) *Yāyāṇ* [ye]—Çaunaka and other sages.
 (c) *Dikṣitā* [have engaged]—See *Çrīdhara*, 2.
 (d) *Satṛya* [for.....sacrifices]—,, ,, 1.

[ÇRĪDHARA'S GLOSS—V. 45.]

1. *Satṛya* [for.....sacrifices]—for performing the sacrifices.
2. *Dikṣitā* [have engaged]—initiated.

[JĪVA GOŚVAMIN'S GLOSS.—V. 45.]

1. The sacrifice referred to in the verse is quite distinct from the one in which Baladeva was present.

FINIS OF THE SEVENTEENTH CHAPTER,
 NAMED THE CHASTISEMENT OF KALI,
 IN THIS STORY OF NAIMIṢA, IN
 THE FIRST BOOK, IN THE
 ÇRIMADBHĀGAVATA, THE
 GREAT PURĀṆA, AND THE
 VYĀSA'S TREATISE OF
 THE SELF-DENYING
 DEVOTEES.

CHAPTER XVIII.

(THE ACQUISITION OF THE BRĀHMAṆA'S CURSE.)

Being disciple, said Sūta, to the son of Vyāsa (*a*), knowing fully (*b*) the truth regarding the Invincible (*c*), and abandoning attachment to all matters, (Parikshit) gave up (his) own body in the Ganga ; 3. *

Who, it is known, being greatly burnt (*d*) by the weapon of the son of Droṇa (*e*) did not die in the womb of (his) mother (*f*) by reason of the grace of the glorious Kṛiṣṇa whose deeds are wonderful ; 1. (and)

Who, again, having offered (devoted his) mind (*g*) to the Supreme Lord, did not become completely bewildered (*h*) by the great fear (*i*) on account of destruction to (his) life (*j*) from the *Takshaka* (*k*), which arose from the wrath of the Brāhmaṇa (*l*). 2.

(*a*) *Vaiyāsakeḥ* [to the son of Vyāsa]—See *Çrīdhara*, 1. (v. 3).

(*b*) *Vijnāta* [knowing fully]— " " 2. "

(*c*) *Ajita* [regarding the Invincible]— " " 3. "

(*d*) *Viplushtāḥ* [being.....burnt]— " " 2. (v. 1.)

(*e*) *Draṇyastra* [the weapon.....Droṇa]—the *Brahmāstra* hurled by Aṇvatthāmā.

(*f*) *Mātuh* [of.....mother]—of Uttarā.

(*g*) *Arpitā;ayaḥ* [having.....mind]—See *Çrīdhara*, 5. (v. 2).

(*h*) *Sam-mumoha* [completely bewildered]—See *Çrīdhara*, 4. (v. 2).

(*i*) *Uru-bhayāt* [by the great fear]— " " 3. "

(*j*) *Prāṇa-viplavāt* [on.....life]— " " 2. "

(*k*) *Takshakāt* [from *Takshaka*]—from one of the principal serpents of the *Patala*.

(*l*) *Brahma-kopottthitāt* [arose.....Brāhmaṇa]—See *Çrīdhara*, 1. (v. 2) ; See also verses, 32, 33, 34, 35, 36, 37, and *Post*.

* This verse has been transposed here.

[ŚRĪDHARA'S GLOSS—V. 1.]

1. As a preliminary to the description about Parīkṣhit's retirement from the worldly affairs, this verse is reminding his previous wonderful acts.

2. *Viplavataḥ* [being.....burnt]—being completely burnt.

[ŚRĪDHARA'S GLOSS—V. 2.]

1. *Brahma-kopottihitā* [arose.....Brahmaṇa]—which was arisen from the rage of the Brāhmaṇa.

2. *Prāṇa viplavāt* [on...life]—on account of death caused by the Takṣaka.

3. *Uru-bhayaḥ* [by the great fear]—by the greatest apprehension which arose from the fear of his life being destroyed.

4. *Sam-mamohaḥ* [completely bewildered]—fully infatuated (over-powered by such fear).

5. *Arpitaśayaḥ* [having.....mind]—who has given (devoted) his mind (to the Supreme Lord).

[ŚRĪDHARA'S GLOSS—V. 3.]

1. *Vaiyatsakā* [to the Son of Vyāsa]—Śuka.

2. *Vijnāta* [knowing fully]—getting a thorough insight into.

3. *Ajita* [regarding the Invincible]—of Kṛishṇa.

4. *Sam-ethitā* [truth]—(by whom) truth was known.

The complete error (*a*) even at the end (of life) doth not happen to (the persons who are acquainted with) the career of the Uttama-Ġloka (*b*), enjoyeth (heareth) His narrative (likened to) ambrosia (*c*) and remembereth His lotus-like feet. ⁴

(*a*) *Sam-bhrama* [The complete error]—See *Śrīdhara*, 4.

(*b*) *Uttama-ḡloka-vārtitaṇḡm* [to.....Uttama-ḡloka]—See *Śrīdhara*, 2.

For the explanation of the word *Uttama-ḡloka* (Kṛishṇa) See p. 59.

(*c*) *Tat-kathāmrītaṇḡ Jushatāṇḡ* [.....enjoyeth.....ambrosia]—See *Śrīdhara*, 3.

[ŚRĪDHARA'S GLOSS—V. 4.]

1. This verse indicates that there is nothing strange to a prince like Parīkṣhit.

2. *Uttama-ḡloka-vārtitaṇḡm* [to.....Uttama-ḡloka]—in whom the career of Uttama-ḡloka (Kṛishṇa) exists (that is to say, the persons who are versed in it).

3. *Tat-kathāmrītaṇḡ Jushatāṇḡ* [... enjoyeth ... ambrosia]—therefore, (those persons) who daily hear such nectar-like story.

4. *Sam-bhrama* [The complete error]—the complete infatuation.

As long as, the great son of Abhimanyu (*a*) was the ole (*b*) lord (*c*) of the earth, so long (*d*) Kālī, although had completely entered here, could not become its ruler (*e*). ⁵

- (a) *Abhimanyavañ* [son of Abhimanyu]—See *Çrīdhara*, 1.
 (b) *Ēkarat* [the sole]— " " 2.
 (c) *Iṣaḥ* [lord]— " " 3.
 (d) *Tāvat* [so long]—See *Çrīdhara*, 4 ; and *Jīva*, 1.
 (e) *Prabhavañ* [become.....ruler]—See *Jīva*, 2.

[ÇRĪDHARA'S GLOSS—V. 5.]

1. *Abhimanyavañ* [son of Abhimanyu]—(Parikshit).
2. *Ēkarat* [the sole]—the Supreme ruler (*Chakravartin*).
3. *Iṣaḥ* [lord]—ruler.
4. *Tāvat* [so long]—till that time

[JĪVA GOŚVAMIN'S GLOSS—V. 5.]

1. *Tāvat* [so long]—in those places (assigned to Kali by Parikshit).
2. *Prabhavañ* [.....become.....ruler]—Kali could not flourish on account of Parikshit's power.

On the very day (a) and the very hour (b) (in which) the Supreme Lord had quitted the world (c), then only this Kali, the source of unrighteousness (d) of this (earth) entered (it) (e). 6.

- (a) *Yasmin ahanī* [On.....day]—See *Çrīdhara*, 1.
 (b) *Yarhi* [.....hour]— " " 2.
 (c) *Gāṁ* [the world]— " " 3.
 (d) *Adharma-prabhavañ* [the source of unrighteousness]—See *Çrīdhara*, 5.
 (e) *Anuvṛttāḥ* [entered]— " " 4.

[ÇRĪDHARA'S GLOSS—V. 6.]

1. *Yasmin ahanī* [On.....day]—the day on which.
2. *Yarhi* [.....hour]—the moment in which.
3. *Gāṁ* [the world]—the earth.
4. *Anuvṛttāḥ* [entered.....]—made his appearance.
5. *Adharma-prabhavañ* [the source of unrighteousness]—from which the unrighteousness is created.

[JĪVA GOŚVAMIN'S GLOSS—V. 6.]

1. This verse states about the time when, Kali had entered this world.

In which (Kali age) (a), the virtuous acts (b) are immediately (on the intention of performing them) (c) accomplished, and the other acts (sins) (d) are not (completed until it is actually) performed ; therefore like the large bees (e), the Emperor (f), the enjoyer of the essence (of a thing) (g) did not become so hostile to Kali, as to effect his death. 7.

- (a) *Yat* [In which.....]—See *Ṣṛīdhara*, 4.
 (b) *Kuṣāḍāni* [the virtuous acts]—See *Ṣṛīdhara*, 5 ; and *Jīva*, 2.
 (c) *Āṣu* [immediately.....]— " " 6 ; and " 3.
 (d) *Itarāṇi* [other acts.....]— " " 7 ; and " 4.
 (e) *Sarungah iva* [like the large bees]—See *Ṣṛīdhara*, 2.
 (f) *Samrat* [the Emperor].—*Parīkshīt*.
 (g) *Sarabhuk* [the enjoyer.....essence.....]—See *Ṣṛīdhara*, 3.

[*ṢṚIDHARA'S GLOSS—V. 7.*]

1. This verse states the reason why the unrighteous *Kali* was not killed.
2. *Sarungah iva* [like the large bees]—like the back bees.
3. *Sarabhuk* [the enjoyer.....essence.....]—one who takes the essence of thing (one who looks on the bright side of a question).
4. *Yat* [In which.....]—In *Kali* age.
5. *Kuṣāḍāni* [the virtuous acts]—good acts.
6. *Āṣu* [immediately.....]—(fruition is complete) on intending to do the same.
7. *Itarāṇi* [other acts...]—sins are not complete immediately ; because they are considered accomplished when they are actually done ; but not on the intention of doing the same.

[*JĪVA GOŚVAMIN'S GLOSS—V. 7.*]

1. The essence is spoken of in this verse.
2. *Kuṣāḍāni* [the virtuous acts]—the acts of praising, &c., the all beneficent Supreme Lord, according to the text of the sacred books—'Men engaged in bad acts and unmindful of the good ones'. *
3. *Āṣu* [immediately]—on intending to do the same, (good) acts are accomplished in *Kali* age. * * * *
4. *Itarāṇi* [other acts.....]—other acts (bad deeds) until they are actually performed they are not considered as accomplished. The text of the *Brahma-vaiṣṇava Purāṇa* says, 'Therefore', in the *Kali* age, the austerities, the science of the contemplative meditation, sacrifice and others, even when performed by good men are not finished'. † Again the praising of the Supreme Lord's name is accomplished in this age ; what harm is there if other acts which produce inferior results, are not accomplished ?

What (harm is possible to be accomplished) by *Kali* who (a), being careful (b) like a wolf (c), stayeth (d) before the careless men (e), becometh valiant before the boys (f) and coward before the prudent (g) ! 8.

* श्रीश्री विश्वकर्मावतः कुशले वसतः ।

† अतः स्वामी तपोवीर्य-विद्यावज्रादिकाः क्रियाः ।

आज्ञा नयति न कृताः कुशलेष्वपि देहिभिः ॥

- (a) *Yah* [who]—See *Çrīdhara*, 4.
 (b) *Apramattāḥ* [.....careful]—See *Çrīdhara*, 3.
 (c) *Vrikāḥ* [wolf]— " " 5.
 (d) *Varṭtate* [stayeth]— " " 6.
 (e) *Pramatteshu* [careless men]—See *Jīva*, 3.
 (f) *Bāleṣu* [boys]—See *Çrīdhara*, 2 ; and *Jīva*, 1.
 (g) *Dhīra* [prudent]—See *Jīva*, 2.

[ÇRĪDHARA'S GLOSS—V. 8.]

1. Why should Kali be not looked down upon as an enemy to be killed or hated on account of his numerous faults ? This verse states that he can make no possible harm.
2. *Bāleṣu* [boys]—imprudent (restless) or unsteady like children.
3. *Apramattāḥ* [.....careful]—being cautious.
4. *Yah* [who]—(the Kali) who.
5. *Vrikāḥ* [wolf]—like a species of tiger (it also implies the hyena, the jackal, and the crow).
6. *Varṭtate* [stayeth]—liveth.

[JĪVA GOŚVAMIN'S GLOSS—V. 8.]

1. *Bāleṣu* [boys]—ignorant persons unacquainted with that matter.
2. *Dhīra* [prudent]—persons versed in that matter.
3. *Pramatteshu* [careless men]—in careless persons on account of their being ignorant of that matter.

[(O) sages (a),] what (ye) have asked (b) [me (c) about] this holy narrative relating to Parikṣhit (d) consisting of the story of Vāsudeva, hath been described to you by me. 9.

- (a) This refers to Çaunaka, &c.
 (b) *Aprichchhat* [asked]—See *Çrīdhara*, 2.
 (c) This refers to Suta.
 (d) *Parikṣhitam ākhyānam* [narrative... Parikṣhit]—See *Çrīdhara*, 1.

[ÇRĪDHARA'S GLOSS—V. 9.]

1. *Parikṣhitam ākhyānam* [narrative Parikṣhit]—narrative about Parikṣhit.
2. *Aprichchhat* [asked]—ye questioned.

Whatever narratives are full of the (description of the) qualities and deeds (a) of the Supreme Lord whose great deeds are describable (by all) (b) (they) are worthy of being enjoyed by beings desirous of becoming good (c). 10.

- (a) *Guṇa-karmaḍraya* [full.....deeds]—See *Çrīdhara*, 3.
 (b) *Kāṭhantiyoru karmāṇaḥ* [whose.....describable...]—See *Çrīdhara*, 2.
 (c) *Bubhūśakubhīḥ* [beings.....good]— " " 4.

[ÇRĪDHARA'S GLOSS—V. 10.]

1. What is the use of saying more ? (hence) this verse states about the essence of all the Scriptures which should be followed by all

2. *Kāṭhantiyoru karmāṇaḥ* [whose.....describable ..]—whose great acts are worthy of narrating.

3. *Guṇa-karmaḍraya* [full.....deeds]—the objects of which are his qualities and deeds.

4. *Bubhūśakubhīḥ* [beings.....good]—persons anxious to be good.

The sages said : (O) gentle (*Sūta*), do thou, who art verily describing unto us mortals (*a*), the pure (*b*) and immortal (*c*) glory (*d*) of Kṛishṇa, live for eternal years (*e*). 11.

- (a) *Marttyāṇaṃ* [mortals]—See *Çrīdhara*, 5.
 (b) *Viçadaṃ* [pure]— " " 3.
 (c) *Amṛitaṃ* [immortal]— " " 6.
 (d) *Yaçāḥ saṃçāsi* [describing.....glory]—See *Çrīdhara*, 4.
 (e) *Çāçvanti samāḥ jīva* [do.....years]— " " 2.

[ÇRĪDHARA'S GLOSS—V. 11.]

1. This and the next two verses are repetition of the complements to *Sūta*, as regards his speech and his association with the sages assembled in the *Naimiṣa*.

2. *Çāçvanti samāḥ jīva* [do.....years]—Do thou live extending over eternal years.

3. *Viçadaṃ* [pure]—[that which puts an end to the re-entry in this world.

4. *Yaçāḥ saṃçāsi* [describing.....glory]—chanting the glory.

5. *Marttyāṇaṃ* [mortals]—those who are liable to death.

6. *Amṛitaṃ* [immortal]—which cutteth short the period of (our) death.

Thou hast caused (us) whose bodies have become smoky by the smoke (*a*), to drink the sweet (*b*) honey (*c*) of the lotus-like feet of Govinda (*d*), in this act (*e*) (the result of which) is untrustworthy (*f*). 12.

(a) *Dhama-dhūmrātmanāṃ* [whose.....smoke]—See *Çrīdhara*, 3 ; and *Jīva*, 2.

(b) *Madhu* [sweet]—See *Çrīdhara*, 5 ; and *Jīva*, 5.

(c) *Jamunā* [honey]— " " 4 ; and " 4.

(d) *Gorinda* [दीविङ्ग].—*Kṛishṇa*, see note (c) p. 264.

(e) *Karmāṇi* [act]—See *Ṛidhara*, 1.

(f) *Andāṣe* [.....untrustworthy]—See *Ṛidhara*, 2 ; and *Ṣva*, 1.

[*ṢRIDHARA'S GLOSS—V. 12.*]

1. *Karmāṇi* [act]—(in this) sacrifice.

2. *Andāṣe* [.....untrustworthy]—the result of this sacrifice cannot be trusted by reason of many defects in the performance of the different rites in connection with such sacrifices.

3. *Dhūma-dhūmrātmanāṃ* [whose.....smoke]—(we) whose bodies have become pale.

4. *Āsavaṃ* [honey]—honey of flower.

5. *Madhū* [sweet]—of good taste.

[*JIVA GOSVAMIN'S GLOSS—V. 12.*]

1. *Andāṣe* [.....is untrustworthy]—on which no reliance can be placed ; because on account of the great defect in the performance of the different rites in connection with a sacrifice, there is no certainty of its result ; as in the case of agriculture. It is shown by this that the devotion is reliable.

2. *Dhūma-dhūmrātmanāṃ* [whose...smoke]—whose bodies and minds have been coloured by smoke.

3. *Nah* [us] (*Ṣaunaka* and other sages).

4. *Pādapadmāsavaṃ* [honey.....feet]—the sacrifices have been included under the acts, and glory to the *Pranava*.

5. *Madhū* [sweet]—of good taste. It will be noticed that the performance of acts (rites) without devotion was for our misery. * * * The following has been quoted from the *Brahma-vaivarta Purāṇa*—(*Vishṇu* said to *Ṣiva*) : 'If any one desires to get me, verily, he getteth me ; there is no other course. The lives of persons whose minds are contaminated by *Kali* are useless, but those of the persons who are (endued) with the characteristics of caste and condition (of life) and seek refuge in me, are not useless.' *

Heaven and that which puteth an end to transmigration (*a*) are nothing in comparison (*b*) with even the (smallest) particle (*c*) of the companionship with those who have attachment to the Supreme Lord (*d*) ; what to say about the blessings (in the shape of kingdom, &c, received by) (*e*) mortals (*f*) (from gods). 13.

(a) *Apunarbhavaṃ* [that.....transmigration]—See *Ṛidhara*, 4.

(b) *Na tulayāma* [are.....comparison]—See *Ṛidhara*, 3 ; and *Ṣva*, 1.

(c) *Laveṇa api* [.....particle]— " " 2.

* यदि नो मातृनिष्कलि मातृवर्त्तेव मातृता ।

कसी कसुवर्त्तमानो कस्यतुः प्रवर्त्तनीति । अस्ति वर्त्तनीति ननु अस्मद्वर्त्तनीति ।

- (d) *Bhagavat-saṅgi-saṅgasya* [those.....Supreme Lord]—See *Śrīdhara*, 1.
 (e) *Āṇishāḥ* [the blessings.....]— " " 6.
 (f) *Murtyānām* [mortals] - " " 5.

[ŚRĪDHARA'S GLOSS.—V. 13.]

1. *Phagavat-saṅgi saṅgasya* [those.....Supreme Lord]—of the companion of the votaries of Viṣṇu.
2. *Lavaṇa api* [.....particle]—even in a very short period.
3. *Na tulayāma* [are.....comparison]—(Heaven) is not comparable with the short period mentioned above.
4. *Apunarbhavam* [that.....transmigration]—Final Beatitude.
5. *Murtyānām* [mortals]—of men.
6. *Āṇishāḥ* [the blessings] - kingdoms, riches, &c.

[JIVA GOŚVAMIN'S GLOSS.—V. 13]

1. *Na tulayāma* [are.....comparison]—I do not see even the probability of comparison.

Even the lords of the sacrifices (a) of which Bhava (b), and the Lotus-born (c) were the foremost (d), have not reached the end (e) of the qualities (f) of the Attributeless (g) (who is) absolutely the best refuge of the best amongst the great (h). What is there the possibility for persons appreciating tastes (i) to be satisfied with His narrative ! 14.

- (a) *Yojasvarāḥ* [the lords of the sacrifices]—See *Śrīdhara*, 7 ; and *Jīva*, 1.
 (b) *Bhava* [भव]— " " 9.
 (c) *Padmā* [Lotus-born]— " " 10.
 (d) *Mukhyāḥ* [.....foremost]— " " 11.
 (e) *Antam* [the end]— " " 6.
 (f) *Gūṇānām* [of the qualities]— " " 5.
 (g) *Agūṇasya* [of the Attributeless]—of Kṛiṣṇa. See *Śrīdhara*, 4.
 (h) *Mahat-tamaikānta-parāyaṇasya* [...absolutely...great]—See *Śrīdhara*, 3.
 (i) *Rasavī* [persons appreciating tastes]— " " 2.

[ŚRĪDHARA'S GLOSS.—V. 38.]

1. After praising the companionship of good men, in the previous verse, the desire for hearing the praise of the Supreme Lord is described in the present.
2. *Rasavī* [persons appreciating tastes]—men who know about taste.
3. *Mahat-tamaikānta-parāyaṇasya* [...absolutely...great]—His narrative who is entirely the best refuge of the best men amongst the great.
4. *Agūṇasya* [of the Attributeless]—of (the Being) who has no physical qualities.
5. *Gūṇānām* [of the qualities]—beneficial qualities.

6. *Antam* [the end]—the last limit.

7. *Yageṣvarāḥ* [the lords of the sacrifices]—those who are the presiding deities of sacrifices.

8. *Na jagmuḥ* [have not reached]—have not got at (the end of those qualities), that is to say, have not measured the extent of those qualities.

9. *Bhava* [भव]—*Śiva*.

10. *Padma* [Lotus-born]—He who is born from the lotus ; *Brahmā*.

11. *Mukhyaḥ* [...foremost]—both (*Śiva* and *Brahmā*) were on the front.

[*ŚIVA GOVAMIN'S GLOSS—V. 14.*]

1. *Yageṣvarāḥ* [the lords of sacrifices]—persons who are the lords of the means of devotion ; that is to say, those who are capable of giving or not giving away gifts.

Therefore (*a*), (*O*) learned (*b*) (thou art), amongst us (*c*) the chief of the votaries of the Supreme Lord (*d*), verily describe in detail (*e*) unto us (*f*) (who are) desirous of hearing (the same) (*g*), the exalted and pure career of Hari (who is) absolutely the best refuge of the best amongst the great. 15.

(*a*) *Tat* [Therefore]—See *Grīdhara*, 1.

(*b*) *Videḥ* [.....learned]—*Sūta*.

(*c*) *Nah* [amongst us]—See *Grīdhara*, 2.

(*d*) *Bhagavat-pradhānaḥ* [the chief.....Supreme Lord]—See *Grīdhara*, 3.

(*e*) *Vitanotu* [.....in detail]—

" " 6.

(*f*) *Nah* [us]—

" " 5.

(*g*) *Querūṣhatam* [desirous of hearing]—

" " 4.

[*GRĪDHARA'S GLOSS—V. 15*]

1. *Tat* [Therefore]—hence.

2. *Nah* [amongst us]—(amongst the sages).

3. *Bhagavat-pradhānaḥ* [the chief...Supreme Lord]—whose chief object of worshipping or serving is the Supreme Lord.

4. *Querūṣhatam* [.....desirous of hearing.....]—anxious to hear.

5. *Nah* [.....us]—to us.

6. *Vitanotu* [in detail]—(describe) fully (the career of Hari).

It is known that the great votary of the Supreme Lord, Par kshit (whose) intellect was not scanty adored by (the light of the) knowledge (*a*) imparted (*b*) (to him by the son of Vyāsa (*c*) the root of the feet (of Him whose) name is the Final Beatitude (*d*) and whose flags (are marked) with the emblem of the lord of the birds (*e*). 16.

- (a) *Jñānena* [by.....knowledge]—See *Çrīdhara*, 4.
 (b) *Çaviditena* [imparted]— " " 3.
 (c) *Vaiyāsaki* [by the son of Vyāsa]—See *Çrīdhara*, 2.
 (d) *Apavargīkhyam* [whose.....Final Beatitude]—See *Çrīdhara*, 5.
 (e) *Khagendradhāja* [whose.....birds]— " " 6.

[ÇRĪDHARA'S GLOSS—V. 34.]

1. This and the next verses refer to the conversation of Çuka and Parīkshit.
2. *Vaiyāsaki* [by the son of Vyāsa]—by Çuka.
3. *Çaviditena* [imparted]—sounded (spoken of).
4. *Jñānena* [by.....knowledge]—by learning or by knowledge.
5. *Apavargīkhyam* [whose.....Final Beatitude]—who is called—Final Beatitude.

6. *Khagendradhāja* [whose.....birds]—(adored the foot-root) 'of Hari.

Do thou describe with patent meaning (a) unto us that great (b) and holy (c) story (d) (described to) Parīkshit (e) full of the career (f) of the Eternal (g) whose attachment is in the most wonderful abstract meditation (h) and therefore pleasing to the devotees of the Supreme Lord (i) 17.

- (a) *Asamvṛtārtham* [with patent meaning]—See *Çrīdhara*, 1.
 (b) *Param* [great]— " " 4.
 (c) *Puṇyam* [holy]— " " 5.
 (d) *Ākhyānam* [story]— " " 3.
 (e) *Parīkṣitam* [.....Parīkshit]— " " 2.
 (f) *Ācharītopa-pannam* [full of the career]— " " 6.
 (g) *Ananta* [of the Eternal]— " " 7.
 (h) *Ātyadbhūta-yoga-niṣṭham* [whose attachment meditation]—See *Çrīdhara*, 6.
 (i) *Bhāgavatābhīrāmam* [...pleasing...Supreme Lord]—See *Çrīdhara*, 9.

[ÇRĪDHARA'S GLOSS—V. 17.]

1. *Asamvṛtārtham* [with patent meaning]—with expressed meaning.
2. *Parīkṣitam* [.....Parīkshit]—said to Parīkshit.
3. *Ākhyānam* [story]—the *Purāṇa* named the *Çrīmadbhāgavata*.
4. *Param* [great]—high.
5. *Puṇyam* [holy]—purifying the mind.
6. *Ātyadbhūta-yoga-niṣṭham* [whose attachment.....meditation]—who is devoted to the most wonderful *yoga* meditation.
7. *Ananta* [of the Eternal]—of Kṛishṇa.
8. *Ācharītopa-pannam* [full of the career]—which consists of the career.
9. *Bhāgavatābhīrāmam* [.....pleasing Supreme Lord]—therefore, dear to

those who are devoted to the Supreme Lord, This is an adjective expressive of the knowledge about rites and the means of devotion.

[JIVA GOVAMIN'S GLOSS—V. 17.]

1. Although this verse is expressive of righteousness and knowledge, yet it chiefly indicates devotion.

Sūta said : Ah ! (*a*) although born in the reversed order (of society) (*b*) we (*c*) being followed (honored) by the aged (*d*), have become high-born (*e*) to-day (*f*). The circumstance of (our) being addressed (*g*) by the best of the great beings (*h*), instantly removeth (*i*) the mental pain (*j*) of being low-born (*k*). 18.

(*a*) Aho [Ah !]—See *Çrīdhara*, 2.

(*b*) *Vilomajātaḥ api* [although...order...]—born out of the proper course or in the reverse order ; that is to say, one whose father and mother have their stations reversed, the father being of an inferior caste and mother of a superior origin. See *Çrīdhara*, 5 ; and *Jīva*, 2.

(*c*) *Vayaṃ* [we]—See *Çrīdhara*, 4.

(*d*) *Vṛiddhānuvṛittyāḥ* [being...the aged]—See *Çrīdhara*, 7 ; and *Jīva*, 4.

(*e*) *Janmabhṛtāḥ* [.....high-born]— " " 6 ; and " 3.

(*f*) *Adya* [to-day]—See *Jīva*, 5.

(*g*) *Abhikhāna-yogaḥ* [.....being addressed]—See *Çrīdhara*, 11.

(*h*) *Mahatmanām* [...the best of the great beings]— " 10.

(*i*) *Vidhunoti* [removeth]— " 12.

(*j*) *Ādhiṣ* [mental pain]—See *Çrīdhara*, 9.

(*k*) *Dauṣkūlyam* [of being low-born]—See *Çrīdhara*, 8.

[ÇRĪDHARA'S GLOSS—V. 18.]

1. This and the next verses describe the praise of Sūta and the subject regarding the explanation (or description of) the *Çrīmadbhāgavata*.

2. *Aho* [Ah !]—expressive of astonishment.

3. *Ha*—is expressive of gladness.

4. *Vayaṃ* [we]—this is the pronoun in the plural number indicating the superiority of Sūta's soul.

5. *Vilomajātaḥ api* [although.....order.....]—generated in the reversed order (as regards the superior and inferior caste is concerned).

6. *Janmabhṛtāḥ* [.....high-born]—(I have attained) the object of birth.

7. *Vṛiddhānuvṛittyāḥ* [being.....the aged]—being honored by the old, or by serving Çuka who is considered old on account of (his act) knowledge.

8. *Dauṣkūlyam* [of being low-born]—on account of being low-born.

9. *Ādhiṣ* [mental pain]—(and for which) mental distress.

10. *Mahattamandam* [.....the best of the great beings]—by the best of the superior order of men.

11. *Abhidhāna-yogaḥ* [.....being addressed]—also the relationship of being addressed in the ordinary course of mankind.

12. *Vidyunoṭi* [removeth]—puts an end to.

[JIVA GOŚVAMIN'S GLOSS—V. 18.]

1. *Sūta*, felt his shortcomings in describing the great Purāṇa (the *Çrīmad-bhāgavata*), in the presence of so many meritorious sages. He, therefore, took them up as the topics of this and the next verses.

2. *Vilomajātāḥ api* [althoughorder]—although born in the reverse order (of mankind).

3. *Janmabhūrikāḥ* [.....high-born]—yet (to-day) we have become high-born like a twice-born (Brāhmaṇa, &c).

4. *Uṛiddhānuvṛtīyaḥ* [beingthe aged]—How have we become high-born ?—by the promise of the great old sages as regards their inclination of describing this great Purāṇa ; or * * * * on account of our submissiveness to the old Çuka and other sages.

5. *Adya* [to-day]—this day ; at the time when thou hast made the promise. * * *

What to say, again (about) (*a*) the chanter of the name of the glorious Eternal (whose) power is unlimited (*b*) (who is) the only refuge of the best of the great, and (whose quality is manifest) in the great (persons and things and who is, therefore) (*c*), called the *Ananta* (Eternal) (*d*). 19.

(*a*) *Kutaḥ punaḥ* [Whatagain]—See *Çrīdhara*, 1.

(*b*) *Ananta-śaktiḥ* [.....power is unlimited]—See *Çrīdhara*, 2.

(*c*) *Mahad-guṇatvāt* [qualitythe great]—See *Çrīdhara*, 3.

(*d*) *Anantam āhuḥ* [...called the *Ananta*...]— " " 4.

[ÇRĪDHARA'S GLOSS—V. 19.]

1. *Kutaḥ punaḥ* [What... again]—What is to be said ?—the act of reciting the name of the Eternal removes the contamination of being low-born ; or where is the contamination of being low-born in the man who recites the name of the Supreme Lord ; or whoever recites, his name removes the contamination of being low-born.

2. *Ananta-śaktiḥ* [... ..power is unlimited]—(He) whose power is endless although by nature He is Eternal .

3. *Mahad-guṇatvāt* [qualitythe great]—the characteristics of whose attributes are in the great (persons and things).

4. *Anantam āhuḥ* [called the *Ananta*.....]—therefore, who is called the Eternal as regards attributes also.

O (Sages), this much indication is sufficient (a) of Him, in whom, there is no equality or excess of qualities (b) and the Goddess of Prosperity (c) serveth (d) the dust of whose (e) feet, (namely) the unwilling (Vishnu) (f) discarding (g) the supplicant others (h). 20.

- (a) *Etāvata śāhiteṣa alam* [this.....sufficient]—See *Ṣṛidhara*, 3.
 (b) *Asamyānatiḡḡyanasya* [in whom... qualities]—, " 2; and *Jīva*, 2.
 (c) *Vibhāṣiā* [the Goddess of Prosperity]—See *Ṣṛidhara*, 7; and *Jīva*, 3.
 (d) *Jushate* [serveth]—, " 8.
 (e) *Yasya* [whose]—See *Jīva*, 4.
 (f) *Anabhīpṣaḡ* [unwilling]—(Vishnu is meant here) See *Ṣṛidhara*, 9.
 (g) *Hitvā* [discarding]—, " 6.
 (h) *Itarān* [others]—, " 4.

[*ṢṚIDHARA'S GLOSS—V. 20.*]

1. This and the next two verses are describing the attributes of the Supreme Lord.
2. *Asamyānatiḡḡyanasya* [in whom.....qualities]—no one is equal or greater in quality to Him (the Supreme Lord).
3. *Etāvata śāhiteṣa alam* [this...sufficient]—what is said on the subject in the previous verses is quite sufficient; who can describe about Him in detail; hence it is said
4. *Itarān* [others].—Brahma, &c.
5. *Prārthayataḡ* [supplicant]—solicitous.
6. *Hitvā* [discarding]—giving up.
7. *Vibhāṣiā* [the Goddess of Prosperity]—Lakshmi.
8. *Jushate* [serveth]—serveth the feet of
9. *Anabhīpṣaḡ* [unwilling]—(even one) not desirous.

[*JIVA GOVSAMIN'S GLOSS—V. 20.*]

1. In this verse, the attributes of the Eternal (Supreme Lord) are described.
2. *Asamyānatiḡḡyanasya* [in whom.....qualities].—(It refers to one) who is unequal as well as not greater in qualities. There is no necessity of describing the attributes of the great Being who has no equal in quality or who does not excel any one in this respect.
3. *Vibhāṣiā* [the Goddess of Prosperity]—the external form which is the personification of wealth.
4. *Yasya* [whose]—of one who is endued with *Śvarūpa-gaṡṡti* (his own powers).

Moreover (*a*) having sprung from the nails of whose feet (*b*), and having been offered by Virinchi (*c*), the water (of the Ganges), fit for adoring purposes (*d*), sanctifies the Universe together with *Iṣa* (*e*). To whom other than the Giver of Liberation (*f*), is the epithet (indicative of the meaning of) the word *Bhagavat* (properly) applicable in this Universe. 21.

(*a*) *Ata* [Moreover]—See *Ṣṛīdhara*, 1.

(*b*) *Yat-pāda-nakṣavasṛiṣṭam* [being.....feet]—See *Ṣṛīdhara*, 2.

(*c*) *Virin chopahṛitam* [having.....Virinchi]— " " 3.

(*d*) *Arhaṇḍambhāḥ* [the water.....purposes]— " " 4.

(*e*) *Seṣam punāti* [sanctifies.....with *Iṣa*]— " " 5 ; and

Jīva 2.

(*f*) *Mukundat* [.....Giver of Liberation]—See *Ṣṛīdhara*, 6.

[*ṢṚIDHARA'S GLOSS—V. 21.*]

1. *Ata* [Moreover]—this is indicative of introducing different subjects.

2. *Yat-pāda-nakṣavasṛiṣṭam* [having..... feet]—although sprung from Vishnu's feet.

3. *Virin chopahṛitam* [having...Virinchi]—having been given by (*Brahmā*).

4. *Arhaṇḍambhāḥ* [the water.....purposes]—water used as oblation.

5. *Seṣam* [with *Iṣa*]—with God (the universe is made holy). The words *Virin chopahṛitam* (विरिञ्चोपहृतम्) and *Seṣam* (शेषम्) indicate that *Brahmā* and *Īva* were the adorers of the Supreme Lord (*Vishnu*).

6. *Mukundat* [.....the Giver of Liberation]—hence who can be designated as the Supreme Lord than the Giver of liberation (*Vishnu*). He is the God of all.

[*JĪVA GOŚVAMIN'S GLOSS—V. 21.*]

1. This verse shows that eternal attribute is inherent in everything what is great.

2. *Seṣam punāti* [sanctifies.....with *Iṣa*].—It refers to the fact that *Īva*, who is full of the qualities of Passion is also sanctified, that is to say, the influence of such quality is dispelled (by such holy water of the Ganges).

The persons, having attachment for whom, being steady (*a*), suddenly giving up the attachment placed (*b*) on objects of which body is the first, attain that ultimate end (condition) of an ascetic (of the highest order) (*c*), the characteristics of which (*d*), are harmlessness (*e*) and tranquillity (*f*). 22.

- (d) *Dhīraḥ* [being steady]—See *Ṣṛidhara*, 1.
 (e) *Uḍharaḥ* [placed]— " " 2.
 (c) *Antyaṃ pāramahansaṃ* [ultimate.....ascetic.....]—See *Ṣṛidhara*, 3 ; and *Jīva*, 2.
 (d) *Yasmin* [of which.....]—See *Ṣṛidhara*, 4 ; and *Jīva*, 3.
 (e) *Ahimsaya* [harmlessness]—See *Jīva*, 4.
 (f) *Upaśamaḥ* [tranquillity]—See " 5.

[*ṢṚIDHARA'S GLOSS—V. 22.*]

1. *Dhīraḥ* [being steady]—being full of steadiness.
2. *Uḍharaḥ* [placed]—kept.
3. *Antyaṃ* [ultimate end]—being present at the extreme end.
4. *Yasmin* [of which.....]—the natural characteristics of which are harmlessness and calmness.

[*JĪVA GOŚVAMIN'S GLOSS—V. 22.*]

1. This verse enjoins that, therefore He should be adored.
2. *Antyaṃ pāramahansaṃ* [ultimate.....ascetic.....]—It refers to those who are devoted to Nārāyaṇa, yet who have adopted the holy order of an ascetic. (It is said). 'O great sage, one cool-minded and devoted to the Supreme Lord, can with difficulty be found amongst millions and millions of persons who have attained the Final Beatitude by becoming an ascetic'. *
3. *Yasmin* [of which.....]—for which.
4. *Ahimsayā* [harmlessness]—by reason of being free from the faults of envy, &c.
5. *Upaśamaḥ* [tranquillity]—the state of being devoted to the Supreme Lord.

(O) friends (glorious like the sun) (a), being asked by you, I am verily describing (b) this (subject) (c) as far as (d) my intellect goeth (e). As the feathered (race) (f) soar (g) through the firmament according to the equality (of their) own (strength) (h), so the learned (i) (narrate) the career of Viṣṇu (j) equal to (according to the capacity of their intellect) (k). 23.

- (a) *Aryamaṇaḥ* [.....friends.....]—See *Ṣṛidhara*, 2.
 (b) *Aśakaśe* [.....describing]— " " 6.
 (c) *Atra* [this.....]— " " 3.
 (d) *Yāvān* [as far as]— " " 4.
 (e) *Ātmāvagamāḥ* [my intellect goeth]—See *Ṣṛidhara*, 5.
 (f) *Patatrīṇaḥ* [the feathered.....]— " " 7.

* सुखादपि विद्वानां नापेक्ष्य परावन्तः । सुहृद्वन्तः प्रजापताया जीतिमपि नकुमुदि ।

- (g) *Patanti* [soar]—See *Āridhara*, 9.
 (h) *Ātma-samaṃ* [according...own...]—See *Āridhara*, 8.
 (i) *Vipaśchīṭāḥ* [the learned]— " " 10.
 (j) *Vishṇu-gatiṃ* [the career of Vishṇu]—See *Āridhara*, 11.
 (k) *Samam* [equal to...]— " " 12.

[CRIDHARA'S GLOSS—V. 23.]

1. After complementing about his own good fortune, Sūta now commences the career of Parīkṣhit.

2. *Aryamaṇāḥ* [.....friends.....]—O sons ; (O sages) who have the form full of the Vedic inspiration.

3. *Ātra* [this...]—on this matter

4. *Yavan* [as far as]—to the extent of.

5. *Ātmavagamaḥ* [my intellect goeth]—my knowledge (goes).

6. *Āchakṣhe* [.....describing]—(I) shall narrate (to that extent).

7. *Patatrīṇāḥ* [the feathered.....]—(as) the birds.

8. *Ātma-samaṃ* [according.....own.....]—as far as his own power.

9. *Patanti* [soar]—fly over (the sky) but not all over it.

10. *Vipaśchīṭāḥ* [the learned]—the wise men (also).

11. *Vishṇu-gatiṃ* [the career of Vishṇu]—sports of Vishṇu.

12. *Samam* [equal to...]—to the extent of their intellectual power.

[JIVA GOVAMIN'S GLOSS—V. 23.]

1. This verse states about the persons who attempted to enumerate the countless qualities of the Supreme Lord.

One day taking up the bow, roving about the forest in search of game, and chasing after games, becoming weary, hungry and thirsty ; and ²⁴.

Not seeing (a) a reservoir of water, (Parīkṣhit) entered that (b) hermitage (c), in which, (he) saw a sage (d) (who was) sitting, with closed eyes and tranquillity (of mind). ²⁵.

- (a) *Āchakṣhāṇāḥ* [Not seeing]—See *Āridhara*, 1.
 (b) *Tam* [that]— " " 2.
 (c) *Āśramam* [hermitage]— " " 3.
 (d) *Muniṃ* [sage]— " " 4.

[CRIDHARA'S GLOSS—V. 25.]

1. *Āchakṣhāṇāḥ* [Not seeing]—not finding.

2. *Tam* [that]—that celebrated.

3. *Āśramam* [hermitage]—the place of the hermit.

4. *Muniṃ* [sage]—(the sage named) Çamika.

[JIVA GOVAMIN'S GLOSS.—V. 25.]

1. The Supreme Lord himself caused Parikshit to give up all attachments for worldly affairs by means of the curse from the Brāhmaṇa with a view to take Parikshit to his side (as a companion). But as the *Śrīmadbhāgavata* is also published in this world, so the other deeds of Parikshit have also been described by this and other verses.

(Parikshit whose) palate was completely dried up (*a*), asked water from (that sage) who hath thus (*b*) concentrated (his) organs of senses (*c*), vital spirit, mind, and intellect ; ceased (from the external matters) (*d*) ; and having attained the (fourth condition), which is beyond the three conditions (of wakefulness, dream, and sleep) (*e*), becoming (one with) the Universal Spirit (*f*) and being immutable (*g*), covered with disheveled (*h*) locks of hair matted (and twisted together) (*i*), and (clothed) with the (hairy) skin (*j*) of (a black) antelope (*k*). 26-27.

- (*a*) *Vīṇṣhyatāluḥ* [.....palate.....up]—See *Śrīdhara*, 11.
 (*b*) *Tuṭhābhataṃ* [.....thus]— " " 12.
 (*c*) *Pratiruddhendriya* [who.....senses]— " " 1.
 (*d*) *Uparataṃ* [ceased.. ...]— " " 2.
 (*e*) *Sihānatrayāt* [.....conditions.....]— " " 3.
 (*f*) *Brahma-bhūtaṃ* [becoming.....Universal Spirit]—See *Śrīdhara*, 5.
 (*g*) *Avikriyaṃ* [immutable]— " " 6.
 (*h*) *Viprakṛṣṭa* [disheveled]— " " 7.
 (*i*) *Jatāchchhannaṃ* [covered.....matted.....]— " " 8.
 (*j*) *Ajina* [.....skin]— " " 10.
 (*k*) *Rauraveṇa* [.....antelope]— " " 9.

[ŚRĪDHARA'S GLOSS.—V. 26-27.]

1. *Pratiruddhendriya* [who.....senses]—who has brought under subjection the organs of senses, &c.
2. *Uparataṃ* [ceased.....]—therefore, (who) became calm in mind.
3. *Sihānatrayāt* [.....conditions.....]—the three conditions—wakefulness, dream, and sleepiness.
4. *Paraṃ* [beyond]—not within the reach of (those conditions) ; attained the fourth condition.
5. *Brahma-bhūtaṃ* [becoming.....Universal Spirit]—(on account of being one with the Supreme Spirit.
6. *Avikriyaṃ* [immutable]—unchangeable.
7. *Viprakṛṣṭa* [disheveled]—scattered.

8. *Jatśchakhamam* [covered.....matted.....]—full of twisted locks of hair.
 9. *Rauraseya* [...antelope]—*Ruru* (रुरु) is a kind of antelope,
 10. *Ajinena* [.....skin]—skin full of hairs of such animals.
 11. *Vigrahyattatīk* [.....palate.....up]—whose palate was fully dried up.
 12. *Tutabhistam* [.....thus]—(the sage who was) placed in that condition.

Not obtaining (*a*) (things of which) straw (mat) (*b*) and place (for sitting) were the first (*c*) ; not getting respectful offering (of various ingredients) and sweet words (*d*), he considering himself as if it were, insulted, became incensed ! 28.

- (*a*) *Alabdha* [Not obtaining]—See *Çrīdhara*, 1.
 (*b*) *Triṣa* [straw...]— " " 2.
 (*c*) *Bhāmṣḍīh* [...mat and place were the first]—See *Çrīdhara*, 3.
 (*d*) *Asam-prāptīrghasānritak* [not getting...sweet words]—See *Çrīdhara*, 4.
 [ÇRĪDHARA'S GLOSS—V. 28.]

1. *Alabdha* [Not obtaining]—not getting.
 2. *Triṣa* [straw ...]—seat or mat made of straw or reed.
 3. *Bhāmṣḍīh* [...mat and place were the first]—straw-mat and the place for the purpose of sitting were the first.
 4. *Asam-prāptīrghasānritak* [not getting.....sweet words]—(who has) not received offerings and endearing words.

(*O*) *Brahmaṇa* (*a*), unlike before, hostility (*b*) and also anger of (him, *Parīkshit* whose) mind was distressed by hunger and thirst suddenly (roused) against the *Brahmaṇa* (*c*). 29.

- (*b*) *Brahman* [(*O*) *Brahmaṇa*]—*Çaunaka* is meant.
 (*b*) *Matsarak* [hostility]—the feeling of not being able to bear the good of others ; (envy).
 (*c*) *Brahmaṇam* [*Brahmaṇa*]—sage *Çamika*.

Again, fully coming out (of the hermitage), and placing, on account of anger, a serpent whose life was extinct (*a*), by the fore-end of (his) bow (*b*), on the shoulder of the *Brahmanical* sage, he returned to (his) own palace. 30.

- (*a*) *Çtūḍam* [whose...extinct]—dead (*Çrīdhara*).
 (*b*) *Dhanuśkotyā* [by the fore-end of.....bow]—by the upper end of the bow (*Ibid*).

(King thought within himself) ; whether this (*a*) (sage hath placed himself in the posture of one) who hath actually restrained (his) all organs of senses (*b*), and whose eyes hath been closed (in real abstract meditation) (*c*) ; or (*d*) (on account of slight to the effect) that the act of coming in and going out of the hermitage by a mean Khsatriya (*e*) (like me is) of what use (just the same) he hath assumed (the posture of) (*f*) the false abstract meditation (*g*) ? 31.

- (*a*) *Eśāh kiṃ* [whether this]—See *Ṣṛīdhara*, 2.
 (*b*) *Nibhṛitā-śeṣa-karaṇāḥ* [...who...senses]—See *Ṣṛīdhara*, 3.
 (*c*) *Mlīṭakṣaṇāḥ* [whose.....closed.....]— " " 4.
 (*d*) *Aho evit* [or]— " " 5.
 (*e*) *Kṣatra-bandhubhīḥ* [by a mean khsatriya]—See *Ṣṛīdhara*, 6.
 (*f*) *Kiṃ nu syāt* [...of what use...]— " " 7.
 (*g*) *Mṛīṣā-samādhiḥ* [...false abstract meditation]— " 8.

[*ṢṚIDHARA'S GLOSS—V. 31.*]

1. This verse states the reason of Parikṣit's putting a serpent on the shoulder of the sage.

2. *Eśāh kiṃ* [whether this]—Is he ?

3. *Nibhṛitā-śeṣa-karaṇāḥ* [.....who.....senses]—who has brought under control all the organs of senses.

4. *Mlīṭakṣaṇāḥ* [whose... ..closed.....]—(having placed in the condition of one) whose both eyes were closed.

5. *Aho evit* [or]—whether.

6. *Kṣatra-bandhubhīḥ* [by a mean Kshatriya]—by a base Kshatriya.

7. *Kiṃ nu syāt* [.....of what use.]—with a view to ascertain the real truth, Parikṣit asked within himself—whether on account of the slight, to the effect that coming in and going out of the hermitage is a matter of indifference to the sage, the latter

8. *Mṛīṣā-samādhiḥ* [.....false abstract meditation]—assumed feigned abstract meditation.

Hearing that the father (*a*) hath been wronged (*b*) by the king (*c*), his (sage's) most haughty and purile son (*d*), who was playing with the lads, thus said in the (very) place (where the boys were playing) (*e*). 32.

Ah ! like the fattened (*f*) eaters of the offerings (*g*), what an unrighteousness is for the rulers (*h*), because (they have engaged in committing) sin (*i*) against

(their) own masters (*j*), like the slaves (*k*) and dogs (*l*) which guard the doors. 33.

Verily, the base Khsatriyas have been assigned (like the dogs, to the post of) the door-keepers by Brahmanas. How are those (inferior Kshatriyas who are directed to stay) at the doors, fit to partake in the house of those (Brahmanas food put together) in the vessel (*m*) ? 34.

- (*a*) *Tātāṃ* [father]—sage Çamika.
 (*b*) *Aghaṃ* [.....wronged]—See *Çrīdhara*, 2. (v. 32).
 (*c*) *Rajā* [by the king]—by Parīkshit.
 (*d*) *Tasya putraḥ* [his.....son]—See *Çrīdhara*, 1. (v. 32).
 (*e*) *Tatra* [in the.....place.....]—,, „ 3. „ „
 (*f*) *Pīṇaṃ* [fattened]—,, „ 2 (v. 33).
 (*g*) *Balibhuk* [eaters of offerings]—See *Çrīdhara*, 6 (v. 33).
 (*h*) *Palāṇaṃ* [for the rulers]—,, „ 1. „ „
 (*i*) *Aghaṃ* [.....sin]—,, „ 5. „ „
 (*j*) *Sadmini* [.....own masters]—,, „ 3. (v. 33).
 (*k*) *Dāśaṇaṃ* [.....slaves]—,, „ 4. „ „
 (*l*) *Çuṇāṃ iva* [like the dogs]—,, „ 7. „ „
 (*m*) *Sabhaṇḍaṃ* [in the vessel]—,, „ 2 (v. 34).

[ÇRĪDHARA'S GLOSS—V. 32.]

1. *Tasya putraḥ* [his.....son].—His son named Çringt.
2. *Aghaṃ* [.....wronged].—It implies distress or misdeeds.
3. *Tatra* [in the.....place.....]—the place where the children were playing.

[ÇRĪDHARA'S GLOSS—V. 33.]

1. *Palāṇaṃ* [for the rulers]—of the kings.
2. *Pīṇaṃ* [fattened]—nonrished
3. *Sadmini* [.....own masters]—upon the masters.
4. *Dāśaṇaṃ* [.....slaves]—of servants who are wholly subject to the will of their master.
5. *Aghaṃ* [.....sin]—this indicates the sinful conduct of slaves towards their masters.
6. *Balibhuk* [eaters of offerings].—Crows.
7. *Çuṇāṃ iva* [like the dogs]—like the canine race.

[ÇRĪDHARA'S GLOSS—V. 34.]

1. This verse states about the dealings of a master towards his servant and those of the Brahmanas towards the kings.
2. *Sabhaṇḍaṃ* [in the vessel]—kept in the pot.

Behold my power, I am punishing (*a*) to-day those persons who have deviated from (their) position, after

(the happening of) (*b*) the departure of the glorious Kṛishṇa, the punisher of those who have gone astray. 35.

- (*a*) *Qāstari* [.....punishing].—I am inflicting punishment. (*Qṛidhara*).
 (*b*) *Yat* [after...]—therefore (*Qṛidhara*).

Having said this to (his) companions and sipping water of the Kauṣiki (*a*), the sage-boy whose eyes became coppery (on account of) anger (*b*), hurled (his) thunder-like words (curse against the king) (*c*). 36.

- (*a*) *Kauṣikyaḥ apah* [water of the Kauṣiki]—See *Qṛidhara*, 3.
 (*b*) *Roshatāmṛakṣah* [whose.....anger]— " " 2.
 (*c*) *Vāgvaṇṇam* [thunder-like words.....]— " " 4.

[*QṚIDHARA'S GLOSS—V. 36.*]

1. This verse states how *Qṛiṅgi* addressed his companions (of his own age).
2. *Roshatāmṛakṣah* [whose...anger]—whose both eyes became (red) like copper.
3. *Kauṣikyaḥ apah* [water of the Kauṣiki]—water of the river named Kauṣiki.
4. *Vāgvaṇṇam* [thunder-like words.....]—it implies curse.

The *Takshaka* (*a*) sent (urged) by me (*b*), shall bite (*c*), within the seventh day from to-day, the king the oppressor of (my) father (*d*), and the family fire-brand (*e*) (who) hath thus over-stepped the bounds of propriety. 37.

- (*a*) *Takshakaḥ* [The *Takshaka*]—a kind of serpent.
 (*b*) *Me* [by me]—See *Qṛidhara*, 4.
 (*c*) *Dakṣhyati* [shall bite]—, 2.
 (*d*) *Tata-druhaṃ* [the oppressor.....father]—See *Qṛidhara*, 5.
 (*e*) *Kulāṅgāraṃ* [the family fire-brand]— " " 3.

[*QṚIDHARA'S GLOSS—V. 37.*]

1. *Iti* [thus]—in this way by putting the serpent about the neck of my father.
2. *Dakṣhyati* [shall bite]—eat up ; where the reading is *Dhākṣhyati* (दाक्षति), the meaning should be 'shall burn.' The particle *Sma* (स्म) is for filling up the couplet.
3. *Kulāṅgāraṃ* [the family fire-brand]—who is (as dark in quality) in the family as charcoal is.
4. *Me* [by me]—(by *Qṛiṅgi* the son of *Qamika*).
5. *Tata-druhaṃ* [the oppressorfather].—This is a poetical license for the word *Tāta-druhaṃ* (ताताद्रुहम्).

Then arriving at the hermitage, seeing the father about whose neck was the body of the serpent (*a*), the boy, becoming distressed, cried with free throat (aloud) (*b*). 38.

(*a*) *Gale-sarpa-kalevaram* [about whose.....serpent]—about whose neck the dead body of the serpent was (encircled) (*Çrīdhara*).

(*b*) *Mukta-kantṭhak* [with free throat...]—in a loud voice (*Ibid*).

(*O*) *Brahmaṇa*, hearing the lamentations of (his) son, it is known, slowly opening (his) eyes, seeing the dead serpent on his shoulder and throwing it (*a*) off, that descendant of *Angirā* (*b*) said : (*O*) son what for art thou, verily, crying, or, by whom mischief hath been caused (*c*) to thee ? Being thus asked, he (the boy) submitted (everything what had happened). 39-40.

(*a*) *Tam* [it]—See *Çrīdhara*, 2.

(*b*) *Āngirasa* [descendant of *Angirā*]—See *Çrīdhara*, 1.

(*c*) *Apakṛitam* [...mischief...caused]— " " 3.

[*ÇRĪDHARA'S GLOSS*—V. 39-40.]

1. *Āngirasa* [descendant of *Angirā*]—one born in the family of which the patronymic was *Angirā*.

2. *Tam* [it]—(casting off) that serpent.

3. *Apakṛitam* [...mischief...caused]—by what person injury has been done (to thee).

Hearing that the lord of men hath been cursed (who is) not fit for it, that *Brahmaṇa* did not approve (the conduct of his) son ; (and exclaimed) Ah ! what a distressing (thing) (*a*) ! (*O*) ignorant, severe punishment (*b*) hath been (to-day) inflicted by thee (*c*) for a minor offence (*d*). A great sin hath been committed (by thee) (*e*). 41.

(*a*) *Vata* [distressing]— See *Çrīdhara*, 2.

(*b*) *Damaḥ* [punishment]— " " 3.

(*c*) *Te* [by thee]— " " 3.

(*d*) *Alpāyasi drohe* [for a minor offence]—See *Çrīdhara*, 5.

(*e*) *Mahat apṛahāḥ kṛitam* [A great.....committed.....]—See *Çrīdhara*, 4.



NO. II. *S. M. Devī's Cṛmādibhāṣa*]

ŚRINAGĪ—THE SAGE CAMIKĀ (*throwing off the serpent from his neck*).

(O) Brāhmanya, hearing the lamentations of (his) son, it is known, slowly opening (his) eyes, seeing the dead serpent on his shoulder and throwing it off, &c. (c. XVIII. vv. 39-40 ; p. 530 ; Bc. I. ; and the subsequent verses of the same chapter, pp. 531-534)

[*From the sketch of M. N. Chatterjee.*]

[CRIDHARA'S GLOSS—V. 41]

1. This verse states about Çamika's disapproval of his son's doings.
2. *Vata* [distressing]—painful.
3. *Ta* [by thee]—by you.
4. *Mahat aṃśakāḥ kṛitāṃ* [A great.....committed.....]—a great sin has been perpetrated (by thee).
5. *Alpīyaśi drohe* [for a minor offence]—for an offence of a smaller degree.
6. *Damaḥ* [punishment]—chastisement.

(O son, whose) intellect hath not become fully mature, (thou art) unfit in equalising (comparing) fully with (ordinary) men (*a*), the god (amongst) men (*b*), whose name is the Great (Vishṇu) (*c*) and protected by whose prowess difficult to be borne, the subjects, being fearless from whatsoever, obtain (their) good. 42.

(*a*) *Nṛibhīḥ sammatum* [in equalising ..men]—See Çṛidhara, 3.

(*b*) *Naradevaṃ* [the god.....men]— " " 2.

(*c*) *Parakhyam* [the Great.....]— " " 1.

[CRIDHARA'S GLOSS—V. 42]

1. *Parākhyam* [the Great.....]—who is named Vishṇu.
2. *Naradevaṃ* [the god.....men]—king.
3. *Nṛibhīḥ sammatum* [in equalising ..men]—seeing him (Parikshit) equal to (ordinary) men.

Indeed ! On the disappearance (*a*) of the Holder of discus, (who is) named the Lord of men, then, verily, this Universe being, full of thieves, (men of which) being unprotected shall, like the herd of sheep (*b*), be fully annihilated. 43.

(*a*) *Alakṣhyamāṇe* [On the disappearance]—on being beyond the sight (Çṛidhara).

(*b*) *Avicārātha-vat* [like the herd of sheep]—like the flock of sheep (*Ibid*).

(The sin generated) from the stealer (*a*) of the wealth (of the Universe) (*b*) of which the owner being annihilated (*c*), shall fall (*d*) to-day on us (who are) unconcerned (with the commission of) such (crimes) (*e*); men, amongst whom there are numberless robbers (*f*) shall kill and curse (*g*) each other, and rob mutually the wealth, women and animals (*h*). 44.

- (a) *Vilumpakāt* [from the stealer]—See *Çrīdhara*, 3.
 (b) *Vasak* [of the wealth...]— " " 2.
 (c) *Nashtanāthasya* [...of which... annihilated]—See *Çrīdhara*, 1.
 (d) *Upaiti* [shall fall]— " " 4.
 (e) *Ananvayam* [unconcerned.....]— " " 5.
 (f) *Puru-dasyavaḥ* [.....numberless robbers]— " " 8.
 (g) *Çapanti* [curse]— " " 6.
 (h) *Paçān* [animals]— " " 7.

[ÇRĪDHARA'S GLOSS—V. 44.]

1. *Nashtanāthasya* [.....of which.....annihilated]—(the world of which) the Lord is dead.
2. *Vasak* [of the wealth]—of riches.
3. *Vilumpakāt* [from the stealer]—(the sin) on account of thieves, &c.
4. *Upaiti* [shall fall]—(we are the cause of those sins, therefore, they) shall fall upon us.
5. *Ananvayam* [unconcerned.....]—no concern. (The sins are then enumerated).
6. *Çapanti* [curse]—use harsh words.
7. *Paçān* [animals]—(steal away each other's animals).
8. *Puru-dasyavaḥ* [.....numberless robbers]—full of many robbers.

During that time the conduct of the good (a) full of the Vedic inspiration, and endued with (the directions of the rules of) caste, order (of society) and practice of men shall disappear. Therefore, the mixture of castes of those persons whose minds are engrossed in wealth and desire for enjoyment (b) shall happen like (that of) dogs and monkeys (c). 45.

- (a) *Āryya-dharma* [the conduct of the good]—See *Çrīdhara*, 1.
 (b) *Artha-kāmābhiniवेशitmandam* [whose...enjoyment]—See *Çrīdhara*, 3.
 (c) *Çunām kapinām iva* [like...dogs and monkeys]— " " 2.

[ÇRĪDHARA'S GLOSS—V. 45.]

1. *Āryya-Dharma* [the conduct of the good]—good practice.
2. *Çunām kapinām iva* [like...dogs and monkeys]—as in the case of dogs and monkeys.
3. *Artha-kāmābhiniवेशitmandam* [whose enjoyment]—person whose minds engaged in acquiring wealth and enjoying secular objects.

But, verily is unfit for our curse that lord of men, the protector of righteousness, the Emperor, (one whose deeds are great, (who is) manifestly a great votary to the Supreme Lord, a sage amongst kings, the performer of the

Horse-sacrifice, (who was) dejected, full of hunger, thirst and weariness. 46.

[ÇRĪDHARA'S GLOSS—V. 46.]

1. After describing that the sovereigns generally are unfit for being cursed by any one, the author, in this and the next half verses, particularly states that Parīkṣhit is also not fit for it.

[JĪVA GOSVAMĪN'S GLOSS—V. 46.]

1. This verse states that in his dealings also Parīkṣhit was a great being.

The Supreme Lord, the soul of all, is worthy to forgive the sin committed on the sinless servant by the boy of immature intellect. 47.

[ÇRĪDHARA'S GLOSS—V. 47.]

1. This verse states that seeing that there is no palliation for the sin committed by his son, sage Çamika, after disclosing the sin, was supplicating forgiveness from the Supreme Lord.

[JĪVA GOSVAMĪN'S GLOSS—V. 47.]

1. Although the sin was committed against Parīkṣhit, yet the forgiveness was prayed for, from the Supreme Lord as He is the soul of all, including the great men like (Parīkṣhit).

Even being blamed (*a*), deceived (*b*), cursed, despised (*c*), hurt (*d*), His votaries (*e*) do not, verily, take revenge (*f*) upon the (offender) (*g*), although potent (to do so) (*h*). 48.

(*a*) *Tiraskṛitāḥ* [blamed]—See Çrīdhara, 2.

(*b*) *Vipralauḍhāḥ* [deceived]—See Çrīdhara, 3.

(*c*) *Kṣiptāḥ* [despised]— " " 4.

(*d*) *Hatāḥ* [hurt]— " " 5.

(*e*) *Tadbhaktāḥ* [His votaries]— " " 6.

(*f*) *Pratikurvaṇti* [take revenge]— " 9.

(*g*) *Tat* [the.....]— " 8.

(*h*) *Prabhavaḥ api* [although potent.....]—See Çrīdhara, 7.

[ÇRĪDHARA'S GLOSS—V. 48.]

1. If the king (Parīkṣhit) had cursed (the sage's son) in return, then there was some hope of palliation for the sin committed by the latter ; but such thing is impossible as regards Parīkṣhit who is a votary to the Supreme Lord.

2. *Tiraskṛitāḥ* [blamed]—accused.

3. *Vipralauḍhāḥ* [deceived]—cheated.

4. *Kṣiptāḥ* [despised]—slighted.

5. *Hatah* [hurt]—harassed.
6. *Tadbhaktah* [His votaries]—devotees of Vishnu.
7. *Prabhavaḥ api* [although potent.....]—although capable of doing so.
8. *Tat* [the.....]—It refers to the persons who blame, &c.
9. *Pratikuranti* [take revenge]—do retaliate.

That great sage became distressed for the sin (*a*) committed by (his) son, and though treated with disrespect (*b*), did not, verily, think over the offence, committed by the king on (sage's) own-self. 49.

- (*a*) *Aghena* [for the sin]—for the offence. (*Śrīdhara*).
 (*b*) *Viprakṛitah* [.....treated with disrespect]—punished (*Ibid*).

Being under the influence of others (as regards) the misery or happiness (*a*), the good men do not mostly become depressed or joyful ; because (their) Individual Spirits are not subject to (the effects of) the qualities (happiness or misery) (*b*). 50.

- (*a*) *Dvandveshu* [.....misery or happiness]—See *Śrīdhara*, 1.
 (*b*) *Ayupāśrayaḥ* [not.....qualities.....]— " " 2.

[*ŚRĪDHARA'S GLOSS—V. 50.*]

1. *Dvandveshu* [.....misery or happiness]—both misery and happiness.
2. *Ayupāśrayaḥ* [not....qualities....]—do not seek refuge under the happiness and misery.

FINIS OF THE EIGHTEENTH CHAPTER,
 NAMED THE ACQUISITION OF THE
 BRĀHMAṆAS CURSE, IN THIS STORY
 OF NAIMIṢA, IN THE FIRST BOOK,
 IN THE CRIMADBHĀGAVATA,
 THE GREAT PURĀṆA, AND
 THE VYĀSA'S TREA-
 TISE OF THE SELF-
 DENYING DE-
 VOTEES.

CHAPTER XIX.

(THE ARRIVAL OF ÇUKA.)

Afterwards, said Sūta, pondering over that blamable act performed by himself (to the effect that)—Oh like a vile person, the heinous (offence) (*a*) hath been perpetrated by me on the Brāhmaṇa (*b*) who hath committed no offence and (whose) power (merit) was undisclosed (*c*), the Lord of the Earth, however, became extremely distressed in mind. ¹

(*a*) *Niśam* [the heinous.....]—See *Çrīdhara*, 2.

(*b*) *Brahmaṇi* [on the Brāhmaṇa]—See *Çrīdhara*, 2.

(*c*) *Gādha-tejasi* [.....power.....undisclosed]—See *Çrīdhara*, 4.

[ÇRĪDHARA'S GLOSS—V. 1.]

1. This and the next one and half verses state that thinking over his act of throwing serpent over the neck of the sage, Parīkṣit became of sorrowful mind.

2. *Niśam* [the heinous.....]—sin ; where the reading is *Amśas* (अमश), the meaning is just the same.

3. *Brahmaṇi* [on the Brāhmaṇa]—to the Brāhmaṇa (*Çamika*).

4. *Gādha-tejasi* [.....power.....undisclosed]—whose power was hidden.

Therefore, my calamity (*a*) which can be dispelled with difficulty shall, at no distant (date) (*b*), verily (*c*) (befall) on me, on account of slighting the (sage who is like a) god (*d*). Let that (misfortune) be for the ample (*e*) palliation of my sins (*f*), directly (*g*), so that I may verily, not do again, the act of this (nature) . ²

(*a*) *Vyasanam* [calamity]—See *Çrīdhara*, 2.

(*b*) *Natidūrghāt* [at no distant.....]—See *Çrīdhara*, 4.

(*c*) *Dhruvam* [verily]— " " 2.

(*d*) *Kṛta-deva-helāṇḍi* [on.....god]— " " 1.

(*e*) *Kāman* [ample]— " " 6.

(f) *Aghanishkrīḍāya* [for.....sins]—See *Āridhara*, 7.

(g) *Addhā* [directly]— " " 5.

[*ĀRIDHARA'S GLOSS—V. 2.*]

1. *Kṛita-deva-helanāt* [on.....god]—from the sin of insulting god.

2. *Dhruvanā* [verily]—surely.

3. *Vyasanam* [calamity]—(my) difficulty (shall happen).

4. *Natidīrghāt* [at no distant.....]—(even let that happen) at not a very late period ; soon.

5. *Addhā* [directly]—(Parīkshit's prayer) was let that misfortune befall (directly) on me (Parīkshit) who is a great sinner and not on my son, grandson and other descendants.

6. *Kamam* [ample]—as far as necessary.

7. *Aghanishkrīḍāya* [forsins]—what is the necessity for such a prayer ? —for the atonement of sins ; and also that I may do such act again.

Let the fire-like race of Brāhmaṇa (which hath been) incensed (by me) burn (to ashes) to-day the kingdom force (army) full treasury of me (Parīkshit who is) full of evil. Let my intellect be again not sinful towards the Brāhmaṇas, gods, and cows. 3.

[*ĀRIDHARA'S GLOSS—V. 3.*]

1. Having prayed for his own misfortune in the previous verse, Parīkshit solicits, in this, something else which to happen before the occurrence of the former event :—'Let my kingdom, &c, be burnt to-day by the fire-like Brāhmaṇa race which has been incensed. Let my mind be not again inclined to oppress the Brāhmaṇas, &c.'

[*JĪVA GOŚVAMIN'S GLOSS—V. 3.*]

1. *Dahatu* [burn.....]—Let the kingdom, &c, go away from me like a thing burnt. It should be understood that I may be bereft of the kingdom, &c, and not that the kingdom should be burnt to ashes ; because in the latter, Brāhmaṇas who reside in the kingdom may also burn.

Then (when) thinking over in this way, he (Parīkshit) heard (about) as (to how the cause of his) death the name of which is the *Takshaka* as said by the sage's son, (shall occur). He imagined good (a), (for him) the fire-like *Takshaka*, (because it) is the cause of moral apathy at no distant date, of (one who is) attached to secular matters (b). 4.

(a) *Sādhu* [good.....]—See *Āridhara*, 2.

(b) *Prasaktāya* [.....attached,.....matters]—See *Āridhara*, 3.

[ÇRIDHARA'S GLOSS—V. 4.]

1. Pondering over the matter (as described in the previous verses), the king heard about his death within seven days as cursed by the sage's (Çamika's) son (Çringī).

2. *Sādhu* [good.....]—He considered the fire-like poison of the serpent to be his good, when he heard about the cause of his death from the disciple of Çamika.

3. *Prasaktasya* [...attached...matters]—because such (poison of Takshaka (compared to fire) is the cause of moral apathy in a person engrossed in secular matters.

Then (*a*), the uselessness (of both this and the next worlds) was ascertained (by him) (*b*) ; previously (*c*) (next) giving up this and the other worlds (*d*), and thinking that (the act of) serving the feet of Kṛishṇa (*e*) is of greater usefulness (*f*), he sat (*g*) on (the banks of) the heavenly stream (*h*), abstaining from food (*i*). 5.

(*a*) *Attho* [Then]—See Çṛidhara, 1.

(*b*) *Heyatayā vimarṣitau* [the uselessness.....ascertained.....]—See Çṛidhara, 3.

(*c*) *Purastāt* [previously]—See Çṛidhara, 2.

(*d*) *Lokaṃ vihāya* [giving up.....worlds]—See Çṛidhara, 4.

(*e*) *Kṛishṇāṅghri sevām* [.....serving.....Kṛishṇa]—See Çṛidhara, 5.

(*f*) *Adhimanyamānaḥ* [thinking.....is of greater.....]—See Çṛidhara, 6.

(*g*) *Upaviśat* [sat]— " " 8.

(*h*) *Amartīya-nadyām* [on.....stream]—the river Gāṅgā.

(*i*) *Prāyaṃ* [abstaining from food]—See Çṛidhara, 7.

[ÇRIDHARA'S GLOSS—V. 5.]

1. *Attho* [Then]—afterwards.

2. *Purastāt* [previously]—(while he was reigning in his territory).

3. *Heyatayā vimarṣitau* [uselessness...ascertained ..]—having settled as useless (the worlds, this as well as the next).

4. *Lokaṃ vihāya* [giving up.....worlds]—having abandoned this and next world.

5. *Kṛishṇāṅghri sevām* [.....serving.....Kṛishṇa]—the act of rendering service to the feet of Kṛishṇa.

6. *Adhimanyamānaḥ* [thinking.....is of greater...]—considering the act of serving the feet of Kṛishṇa is of greater usefulness to man than all the other objects of life (religion, wealth, the desire for enjoyment, and final beatitude).

7. *Prāyaṃ* [abstaining from food]—(the sitting) accompanied by the abstention from food ; or (the sitting) by which full refuge can be secured.

8. *Upaviśat* [sat]—(Parikṣhit) sat with the object (of abstaining from eating or for fully securing refuge).

The renowned (river) (*a*) which carryeth (*b*) water (*c*) rendered holy (*d*) by the dust of Kṛishṇa's feet (*e*), completely mixed with (*f*) the *Tulasī* (leaves) (*g*), the beauty of which is shinning (*h*), sanctifieth the worlds, (*i*) together with the guardians of the quarters (*j*) both (inside and outside them) (*k*). What (mortal) about to die (*l*) will not serve that (river) ! 6.

(*a*) *Yā vai* [The renowned...]—See *Çrīdhara*, 2 ; and *Jīva*, 2.

(*b*) *Netri* [which carryeth]— " " 7 ; and " 8.

(*c*) *Amru* [water]—See *Jīva*, 7.

(*d*) *Abhyadhikam* [rendered holy]—See *Çrīdhara*, 6 ; and *Jīva*, 6.

(*e*) *Kṛishṇāṅghri-reṇu* [dust.....feet]—See *Çrīdhara*, 5 ; and *Jīva*, 5 and 9.

(*f*) *Vimiṣṭa* [completely mixed with]—See *Jīva*, 4.

(*g*) *Tulasī* [तुलसी...]—holy basil ; a small shrub said to have been produced from the hair of the goddess *Tulasī* and held in great veneration by the worshippers of Viṣṇu (*Ocymum sanctum*) ; see also *Çrīdhara*, 4 ; and *Jīva*, 3.

(*h*) *Lasachchhri* [the beauty.....shinning]—See *Çrīdhara*, 3.

(*i*) *Lokān* [the worlds]— " " 10.

(*j*) *Seṣān* [together.....quarters]— " " 9.

(*k*) *Ubhayatra* [both.....]— " " 8.

(*l*) *Mariṣyamāṇaḥ* [.....about to die]— " " 11.

[ÇRĪDHARA'S GLOSS.—V. 6.]

1. This verse states the result of the use of the adjective *Amarityanadyam* (अमर्त्यनद्यम् heavenly river).

2. *Yā vai* [The renowned...]—The celebrated *Gangā*.

3. *Lasachchhri* [the beauty.....shinning]—(*Tulasī*) whose beauty is shinning.

4. *Tulasī* [तुलसी.....]—fully mixed with that *Tulasī*.

5. *Kṛishṇāṅghri-reṇu* [dust.....feet]—by the dust of the feet of Kṛishṇa.

6. *Abhyadhikam* [rendered holy]—the best (kind of water).

7. *Netri* [which carryeth]—one which carries.

8. *Ubhayatra* [both.....]—both inside and outside the worlds.

9. *Seṣān* [together.....quarters]—with the guardians of quarters (such as *Indra*, &c).

10. *Lokān* [the worlds]—(men of) the worlds are made holy.

11. *Mariṣyamāṇaḥ* [.....about to die]—one whose death is near at hand. As there is no certainty of death, all men are liable to death at any time since his birth ; therefore who will not serve the *Gangā* ?

[JĪVA GOŚVAMIN'S GLOSS.—V. 6.]

1. The act of sitting after abstention from food has connection with the heavenly river *Gangā*, because the both have the purifying character as well as

Parikshit's desirable object—his relationship with Kṛishṇa are clearly to be seen. The Gangā is the refuge of all men, specially of those who are about to die ; when such is the case, what to say about a king like Parikshit who is afraid of the sin committed by him by insulting the Brāhmaṇa sage (Çamika) and desirous of serving the feet of Kṛishṇa.

2. *Pā vai* [The renowned.....].—The Gangā which is renowned similarly by itself.

3. *Tulasī* [तुलसी...].—It implies the *Tulasī* leaves grown in abundance in Vṛndāvana.

4. *Viniṣṭa* [completely mixed with]—mixed previously.

5. *Kṛishṇaḡhri-reṇu* [dust.....feet]—the *Tulasī* and the dust of Kṛishṇa's feet becoming one.

6. *Ayadhikam* [rendered holy]—made holy.

7. *Amu* [water]—it refers to the river Jamunā.

8. *Neri* [which carryeth]—the carrier of the water of the Jamunā river. The *Vaṛdhapūrāṇa* says on this point: 'O Goddess, the Gangā produceth holiness (virtues) one hundred times greater than others, but do not discriminate as regards the Jamunā which being fully mixed (with the Gangā) passeth through my (city of) Mathurā'.

9. *Kṛishṇa* [कृष्ण].—It refers to Gopāla.

Having in this way (*a*), determined (*b*) to sit on (the banks of the river named) the 'Step of Viṣṇu' (*c*), abstaining from food ; that descendant of Pāṇḍu (*d*) (who had) no other thought (in his mind) (*e*), had taken vows like a sage (*f*), and by whom were given up all attachments (to secular) objects (*g*), meditated upon the Giver of Liberation. 7.

(*a*) *Iti* [in this way]—See *Çṛidhara*, 1.

(*b*) *Vyavachchhīḍya* [determined]—See *Çṛidhara*, 2.

(*c*) *Viṣṇu-padyām* [the 'Step of Viṣṇu']—the name of the Ganges as issuing from Viṣṇu's foot. See *Çṛidhara*, 2.

(*d*) *Pāṇḍaveyaḥ* [the descendant of Pāṇḍu]—See *Çṛidhara*, 4.

(*e*) *Ananyabhāvah* [.....no other thought....]—, " 5.

(*f*) *Munirataḥ* [had taken vows.....sage]—, " 6.

(*g*) *Mukta-samasta-sangaḥ* [by.....objects]—, " 7.

[ÇṚIDHARA'S GLOSS—V. 7.]

1. *Iti* [in this way]—in this manner.

2. *Viṣṇupadyām* [the 'Step of Viṣṇu']—the Gangā.

3. *Vyavachchhīḍya* [determined]—being certain (about sitting on the banks of the Gangā, observing vows of abstention from food).

4. *Pāṇḍaveyaḥ* [the descendant of Pāṇḍu].—This is expressive of the character of Parikshit with reference to the Pāṇḍu race.

5. *Aśanyabhāṣaḥ* [.....no other thought.....]—who had no desire upon any other object.

6. *Munivataḥ* [had taken vows.....sage]—why Parīkṣhit had no other thought in his mind, because he has become pacified as regards all secular objects.

7. *Mukta-samasta-saṅgaḥ* [by.....objects]—who had abandoned all attachments to worldly things.

[JIVA GOŚVAMIN'S GLOSS—V. 7.]

1. This verse states how Parīkṣhit meditated upon Kṛiṣṇa.

There arrived the exalted sages who sanctify the Universe with (their) disciples. Verily, under the guise of going on a pilgrimage the virtuous (persons) themselves mostly sanctify the (places of) pilgrimage (*a*). 8.

(*a*) *Tīrthābhigamāpadeṣaiḥ* [under.....pilgrimage]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 8.]

1. The sages came there at the time to see him, and not for the purpose of bathing in the place of pilgrimage ; because they have attained all their objects; but such are also seen for frequenting places of pilgrimage, and what for ? (to sanctify those places).

2. *Tīrthābhigamāpadeṣaiḥ* [under.....pilgrimage]—under the pretence of going on a pilgrimage.

[JIVA GOŚVAMIN'S GLOSS—V. 8.]

1. It should be understood that the places of pilgrimage mentioned in this verse are those which are other than the holy places like the Ganges, &c, which have direct relationship with the Supreme Lord. They go there not to sanctify them, but), because they themselves have the greatest regard for those places.

Afterwards, (arrived there) Atri, Vāciṣṭha, Chyavana, Çaradvān, Arishtanemi, Bhṛigu, Angirā, Parāçara, Son of Gūḍhi (Viçvā-mitra) and Paraçurāma, Utathya, Indrapramada, Idhmavāha, 9.

Medhā-tithi, Devala, Ārshtishena, Bharadvāja, Gautama, Pippalāda, Maitreya, Aurvva, Kavasha, (the sage) born in water-jar (Agastya), Dvaipayana, the glorious Nārada, and 10.

Also others—the best of the Divine sages, Brahmanical sages, Royal sages, and (sages of whom) Aruṇa was the first (*a*). Having honored the best of various sages (*b*) assembled (there), the king complimented (*c*) them by bending (his) head (*d*). 11.

- (a) *Aruṇḍdayah* [.....Aruṇa was the first]—See *Çrīdhara*, 1.
 (b) *Nāndrasheya-pravarān* [the best....sages]—, " 2.
 (c) *Vavande* [complimented]—, " 4.
 (d) *Çirasa* [by.....head]—, " 3.

[ÇRĪDHARA'S GLOSS—V. 11.]

1. *Aruṇḍdayah* [.....Aruṇa was the first]—these have been separately mentioned, because they are a quite distinct class of sages from others mentioned in the foregoing verses, by reason of their being initiator of the rites.

2. *Nāndrasheya-pravarān* [the best.....sages]—the various sages belonging to distinct classes having separate patronymic. The greatest amongst these are meant in the text.

3. *Çirasa* [by.....head]—by bonding head to the ground.

4. *Vavande* [complimented]—praised (honored).

Then, on their reclining at ease, being present before (them) and having made salutation again, (Parīkshit, whose) mind hath become pure (a), and (palms of) hands have been joined (b), announced fully (to them) what he had intended (to do) (c). 12.

- (a) *Virikta-chetah* [.....mind.....pure]—See *Çrīdhara*, 2.
 (b) *Abhigrihita-pāṇih* [...hands have been joined]—See *Çrīdhara*, 3.
 (c) *Svachikīrhitam* [what he had intended.....]—, " 4.

[ÇRĪDHARA'S GLOSS—V. 12.]

1. With a view to announce his intention (Parīkshit) again saluted the sages.

2. *Virikta-chetah* [..... mind.....pure]—becoming of pure mind.

3. *Abhigrihita-pāṇih* [.....hands have been joined]—who joined two hands (in supplicating posture).

4. *Svachikīrhitam* [what he had intended.....].—He announced the subject matter of his desire—the act of sitting in vow without eating anything (with a view to enquire whether such course is desirable or not).

The king said : Ah ! (a) we (b) whose nature is fit (to court the) grace of the greatest (of beings) (c), are most fortunate (d) amongst the rulers of men (e). The race of kings whose acts are blamable (f) (is fit to be) fully thrown away at a (greater) distance (g) (from the place where) the filthy water of washing the feet, (ablution, &c.,) of Brahmana (is thrown away) (h). 13.

- (a) *Aho* [Ah !]—See *Jīva*, 1.
 (b) *Vayam* [we]—, " 3

- (c) *Mahatāmānugrahaṇīya-śīlāḥ* [.....nature.....greatest.....]—See *Śrīdhara*, 3 ; and *Jīva*, 4.
 (d) *Dhanyatāmāḥ* [.....most fortunate]—See *Śrīdhara*, 4 ; and *Jīva*, 5.
 (e) *Nṛipāṇḍaḥ* [amongst the rulers of men]—See *Śrīdhara*, 3 ; and *Jīva*, 2.
 (f) *Garhya-karma* [whose acts are blamable]—See *Śrīdhara*, 7 ; and *Jīva*, 6.
 (g) *Āraḥ* [at.....distance]—See *Śrīdhara*, 6.
 (h) *Brāhmaṇa-pāda-śaucaḥ* [.....filthy water...feet...]—See *Śrīdhara*, 5.

[ŚRĪDHARA'S GLOSS—V. 13.]

1. Parikshit feeling himself proud on account of grace of the Brāhmaṇas assembled (in that place).

2. *Nṛipāṇḍaḥ* [amongst the rulers of men]—amongst kings.

3. *Mahatāmānugrahaṇīya-śīlāḥ* [.....nature...greatest.....]—whose character is the fit object for the grace of the best amongst the great persons.

4. *Dhanyatāmāḥ* [.....most fortunate]—this is not easily obtained by kings.

5. *Brāhmaṇa-pāda-śaucaḥ* [.....filthy water.....feet...]—the water used in washing the feet of Brāhmaṇas. The text of the *Smṛiti* says, 'The remnants (of eaten) food, night soil, urine, and water used in washing feet shall be thrown at a distance'. * According to this ordinance of the *Smṛiti Śāstra*, Brāhmaṇas throw away these filthy things at a distance.

6. *Āraḥ* [at.....distance]—(the blamable princes are) unfit to live even in that place, but are thrown away by Brāhmaṇas at a greater distance from that place also.

7. *Garhya-karma* [whose acts are blamable]—whose acts are blame-worthy. Parikshit said this with reference to himself.

[JĪVA GOŚVAMĪN'S GLOSS—V. 13.]

1. *Aho* [Ah !]—This is expressive of surprise. The present verse describes what is surprising.

2. *Nṛipāṇḍaḥ* [amongst the rulers of men]—amongst kings.

3. *Vayaṃ* [we]—we the Pāṇḍavas.

4. *Mahatāmānugrahaṇīya-śīlāḥ* [.....nature.....greatest.....]—being like Śvāyamābhava and others who practise for the attainment of grace from you, who are the best of the great personages.

5. *Dhanyatāmāḥ* [most fortunate]—(we) become very fortunate.

6. *Garhya-karma* [whose acts are blamable]—whose acts indicating enmity, &c., are blame-worthy kings of that nature. This is the natural characteristics of kings.

The Lord of the highest and the lowest (beings) (a), hath become the form of the curse of the Brāhmaṇa* (b),

* इत्युक्तं तस्मिन् ब्रह्मणा तस्मिन् ब्रह्मणा ।

the source of the attainment of whom is the moral apathy (*c*) to me (*d*)—that (*e*) very sinful (*Parikshit*) (*f*) whose mind was fully attached (*g*) again and again (*h*) to home (worldly matters) (*i*); (on the occurrence of) which (curse) (*j*), the persons deeply attached (to secular matters) (*k*) immediately take hold of fear (become fearful) (*l*). 14.

(*a*) *Paravarsaṇa* [The Lord.....lowest...]—See *Çrīdhara*, 7 ; and *Jīva*, 7.

(*b*) *Dvijāṇaparāpaṇa* [.....the form.....Brāhmaṇa]—, 8 ; and „ 8.

(*c*) *Nivēda-mūlaḥ* [the source.... apathy]—See *Çrīdhara*, 12 ; and *Jīva*, 9.

(*d*) *Me* [to me]—See *Çrīdhara*, 6.

(*e*) *Tasya* [that]—„ „ 2 ; and *Jīva*, 2.

(*f*) *Aghasya* [sinful.....]—See *Çrīdhara*, 3 ; and *Jīva*, 6.

(*g*) *Vyāsakta-chittasya* [whose mind.....attached]—See *Çrīdhara*, 5 ; and *Jīva*, 5.

(*h*) *Abhikṣhaṇam* [again and again]—See *Jīva*, 3.

(*i*) *Grīheshu* [to home...]—See *Çrīdhara*, 4 ; and *Jīva*, 4.

(*j*) *Yatra* [.....which...]—„ „ 9.

(*k*) *Prasaktaḥ* [persons deeply attached.....]—See *Çrīdhara*, 10 ; and *Jīva*, 10.

(*l*) *Bhayaṁ Dhātṛ* [take hold of fear...]—See *Çrīdhara*, 11 ; and *Jīva*, 11.

[ÇRĪDHARA'S GLOSS—V. 14.]

1. This verse states that leaving aside the question of grace, even the curse of the Brāhmaṇa has happened on account of the Supreme Lord's kindness.

2. *Tasya* [that]—the performer of blamable act (*Parikshit*).

3. *Aghasya* [sinful...]—the person whose soul is sinful.

4. *Grīheshu* [to home...]—to matters of which house was the first.

5. *Vyāsakta-chittasya* [whose mind... attached]—whose mind is engrossed in the affairs of house, &c.

6. *Me* [to me]—(it refers to *Parikshit*).

7. *Paravarsaṇa* [The Lord...lowest...]—the Supreme Lord.

8. *Dvijāṇaparāpaṇa* [...the form...Brāhmaṇa]—become the form of the Brāhmaṇa's curse.

9. *Yatra* [...which...]—on the happening of which curse.

10. *Prasaktaḥ* [persons deeply attached...]—persons who are fully engrossed in household (and other matters).

11. *Bhayaṁ Dhātṛ* [take hold of fear.....]—assumed the form of fear.

12. *Nivēda-mūlaḥ* [the source.....moral apathy]—*Nivēda* means moral apathy, *Mūla* signifies root, the moral apathy is the origin of attaining the Supreme Lord ; as He is full of moral apathy and the latter is generated from fear, therefore, He caused the curse of the Brāhmaṇa.

[JIVA GOSVAMIN'S GLOSS.—V. 14.]

1. This verse states something very astonishing.
2. *Tasya* [that]—that (Parikshit) who is the best of the favoured race of the Supreme Lord.
3. *Abhikṣaṇam* [again and again]—always ; (continually).
4. *Griheṣu* [to home...]—to things of which house is the first.
5. *Vyānukta-chittasya* [whose mind...attached]—whose mind is engrossed in, yet
6. *Aghāsyā* [sinful...]—of one who has committed offence (by insulting) the Brāhmaṇa.
7. *Pardvareṣaḥ* [The Lord.....lowest...]—The Supreme Lord thinks over within Himself that this person is born out of the favoured race.
8. *Dvijāṣṭraparūpāḥ* [.....form.....Brāhmaṇa]—became known as the curse of the Brāhmaṇa.
9. *Nirveda-mūlāḥ* [the source.....moral apathy]—whose refuge is the condition of being not attached to anything else.
10. *Prasaktāḥ* [persons deeply attached.....]—being attached to the Supreme Lord.
11. *Bhayaṃ Dhatte* [take hold of fear...]—by reason of attaining His lotus-like feet, Parikshit will become fearless. * * * * *

(O) Brāhmaṇas, do (ye) know (a) me (b) (Parikshit as) the seeker of refuge (c) whose mind hath been fixed on the Lord (d), and the goddess (e) Ganges. Let the *Takṣhaka*, the delusion sent by the Brāhmaṇa or (whatever it may be) (f), bite (me) profusely ; (and do ye) chant (g) the songs (h) of Viṣṇu. 15.

- (a) *Pratiyanantu* [.....know]—See *Śrīdhara*, 4 ; and *Jīva*, 1.
 (b) *Tam mā* [.....me]— " " 2.
 (c) *Upayātam* [.....the seeker of refuge]—See *Śrīdhara*, 3.
 (d) *Īśa Dhṛita-chittam* [whose..... Lord]—See *Jīva*, 2.
 (e) *Devī* [the goddess]—See *Śrīdhara*, 5.
 (f) *Vā* [or.....]— " " 6.
 (g) *Gāyate* [.....chant]— " " 8.
 (h) *Gāthāḥ* [songs]— " " 7.

[ŚRĪDHARA'S GLOSS.—V. 15.]

1. This and the next verses contain Parikshit's prayer to the Brāhmaṇas.
2. *Tam mā* [.....me]—it refers to Parikshit.
3. *Upayātam* [.....the seeker of refuge]—one who is in search of shelter.
4. *Pratiyanantu* [.....know]—do (ye) know (me) to be (so).
5. *Devī* [the goddess]—the Ganga in the form of goddess (Let the Ganges also favour me).

6. *Vā* [or.....].—this is expressive of alight with reference to the remedy for the sin committed by Parikshit.

7. *Gāthā* [songs]—narratives.

8. *Gāyatrī* [.....chant]—sing.

[JIVA GOVAMIN'S GLOSS—V. 15.]

1. *Pratīyantu* [.....know]—do ye promise (acknowledge or recognise).

2. *Iṣe Dhṛitā-chīttam* [whose.....Lord]—for that reason on account of my fixing the mind on God, let the goddess Gangā also recognise me.

And, again, let my love be on the glorious Eternal ; and whatever births (*a*) (I) may attain (subsequently, let my) association (*b*) be with the great persons whose refuge is that (*c*) (Being ; let my) friendship (*d*) be with all (*e*) ; I bend down to Brāhmaṇas (*f*). 16.

(*a*) *Yam Yam sṛiṣṭīm* [whatever births]—See *Śrīdhara*, 3 ; and *Jīva*, 1.

(*b*) *Prasaṅgaḥ* [.....association]— " " 2.

(*c*) *Tadaḥgrāyeshu* [whose...that]— " " 1.

(*d*) *Maitrī* [friendship]—See *Jīva*, 3.

(*e*) *Sarvatra* [with all]— " " 2.

(*f*) *Dvijabhyaḥ namaḥ* [.....bend...Brāhmaṇas]—See *Jīva*, 4.

[ŚRĪDHARA'S GLOSS—V. 16.]

1. *Tadaḥgrāyeshu* [whose....., that]—in those persons whose shelter is that (Supreme Lord).

2. *Prasaṅgaḥ* [....., association]—full attachment be (with the great persons).

3. *Yam Yam sṛiṣṭīm* [whatever births]—in (subsequent) transmigrations.

[JIVA GOVAMIN'S GLOSS—V. 16.]

1. *Sṛiṣṭīm* [births]—creation (generation).

2. *Sarvatra* [with all]—all places.

3. *Maitrī* [friendship]—Let (his) sight be equal.

4. *Dvijabhyaḥ namaḥ* [.....bend.....Brāhmaṇas]—Let there be special respect for particular Brāhmaṇas.

Determined (*a*) in this way, the wise king who hath assigned over (*b*) the responsibilities of government (*c*) to (his) own son (*d*), sat, facing the north, on the southern banks of the Consort of the Sea (*e*), upon (the mat made of the) *Kuṣa* (grass) (*f*) the roots of which were towards the western quarters (*g*). 17.

- (a) *Adhyavasāya* [Determined]—See *Çrīdhara*, 1.
 (b) *Nyasta* [assigned over]— " " 5.
 (c) *Bhārah* [the responsibilities of government]—See *Çrīdhara*, 8.
 (d) *Svarūta* [.....own son]— " " 4.
 (e) *Samudrapatnyāh* [the Consort of the Sea]—the river Ganges.
 (f) *Kuṇḍa* [.....*Kuṇḍa*.....]—See *Çrīdhara*, 3.
 (g) *Prāchīna-māleṣu* [the roots.....quarters]—See *Çrīdhara*, 2 ; and *Jīva*, 1.

[ÇRĪDHARA'S GLOSS—V. 17.]

1. *Adhyavasāya* [Determined]—(being) certain.
2. *Prāchīna-māleṣu* [the roots.....quarters]—the heads of which were towards the eastern quarters.
3. *Kuṇḍa* [.....*Kuṇḍa*.....]—made his seat consisting of such kind of *Kuṇḍa* grass.
4. *Svarūta* [.....own son]—to Janamejaya.
5. *Nyasta* [assigned over]—has given.
6. *Bhārah* [the responsibilities of government]—kingdom ; by whom the kingdom was made over to his son Janamejaya.

[JĪVA GOŚVAMIN'S GLOSS—V. 17.]

1. *Mala* [root]—end, which also implies the weapon.

And on sitting, this way, of that shining (being) amongst kings, abstaining from food, the assembly of gods in heaven having praised, scattered (showered) (a) in joy (b), flowers (c) on earth ; and the kettle-drums were sounded (d) again and again. 18.

- (a) *Vyakīraṇa* [scattered...]—See *Çrīdhara*, 2.
 (b) *Mudā* [in joy]— " " 1.
 (c) *Prasānnāḥ* [flowers]—many flowers (*Jīva*).
 (d) *Neduh* [were sounded]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 18.]

1. *Mudā* [in joy]—with gladness.
2. *Vyakīraṇa* [scattered.....]—threw (showered).
3. *Neduh* [were sounded]—beaten by the gods, the (large) kettle-drums made sound.

Having praised and approved to this (effect that the act is) good, the great sages who had arrived (there), and whose nature was to evince grace on the subjects (a) and who were capable of doing (such favour), said that which was beautified (b) by the qualities of the *Uttamah-ṣloka* (c). 19.

- (a) *Prajñanugraha-çitta-sārāḥ* [whose.....subjects]—See *Çrīdhara*, 1.
 (b) *Abhīrūpaṃ* [beautified]— " " 3.
 (c) *Uttamah-çloka-guṇa* [...the qualities...*Uttamah-çloka*]—See *Çrīdhara*, 2.
 [ÇRĪDHARA'S GLOSS—V. 19.]

1. *Prajñanugraha-çitta-sārāḥ* [whose.....subjects]—whose character was to show kindness to the subjects.

2. *Uttamah-çloka-guṇa* [.....the qualities...*Uttamah-çloka*]—by the qualities of *Kṛishṇa*.

3. *Abhīrūpaṃ* [beautified]—made beautiful by the qualities of *Uttamah-çloka* (*Kṛishṇa*).

(O) the best of the royal sages, it is verily not strange for you (a) who desirous of being on the side of the Supreme Lord (b), abandoned (c) instantly the throne decked with the regal diadem, and who were fully devoted to *Kṛishṇa*. 20.

- (a) *Bhavadatshu* [you]—See *Çrīdhara*, 1.
 (b) *Bhagavat-pāṇḍvakāmāḥ* [desirous.....Lord]—See *Jīva*, 1.
 (c) *Ye jakuḥ* [who.....abandoned]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 20.]

1. *Bhavadatshu* [you]—those who are born in the race of *Pāṇḍu*.

2. *Ye jakuḥ* [who.....abandoned]—who gave up. Here *Yudhishtira* and others are meant.

[JĪVA GOVSAMIN'S GLOSS—V. 20]

1. *Bhagavat-pāṇḍvakāmāḥ* [desirous.....Lord].—It should be explained that those persons who pant for being near the Supreme Lord. * * *

This (Prince) is the greatest of the Supreme Lord's votaries. Then we shall live here so long as this (king) quitting (his mortal) frame, shall go to the best (a) world devoid of grief (b), and from which (the effects of the quality of) Passion have gone away. 21.

- (a) *Param* [best]—See *Çrīdhara*, 2.
 (b) *Viçokṣaṃ* [devoid of grief]—See *Çrīdhara*, 3.

[ÇRĪDHARA'S GLOSS—V. 21.]

1. This verse shows that all the sages began to ponder over (consult) each other.

2. *Param* [best]—superior world ; the reason being that there is no effect of the quality of passion ; (devoid of Illusion).

3. *Viçokṣaṃ* [devoid of grief]—free from grief.

Having fully heard (*a*) the sages' words not untrue (*b*), solemn (*c*), impartial (*d*), and (from which was) trickling down honey (*e*), being of concentrated mind, Parikshit, desirous to hear (about) the career of Viṣṇu said, after complimenting these (sages) : 22.

- (*a*) *Āgrutya* [Having fully heard]—See *Çrīdhara*, 1.
 (*b*) *Apyakṣaṃ* [not untrue]— " " 5.
 (*c*) *Guru* [solemn]— " " 4 ; and *Jīva*, 2.
 (*d*) *Samam* [impartial]— " " 2.
 (*e*) *Madhuchyuṣ* [.....trickling down honey]—See *Çrīdhara*, 3 ; and *Jīva*, 1.

[ÇRĪDHARA'S GLOSS—V. 22.]

1. *Āgrutya* [Having fully heard]—hearing.
2. *Samam* [impartial]—devoid of siding any particular party.
3. *Madhuchyuṣ* [.....trickling down honey]—from which ambrosia was dropping down.
4. *Guru* [solemn]—indicative of gravity.
5. *Apyakṣaṃ* [not untrue]—true.

[JĪVA GOSVAMĪ'S GLOSS—V. 22.]

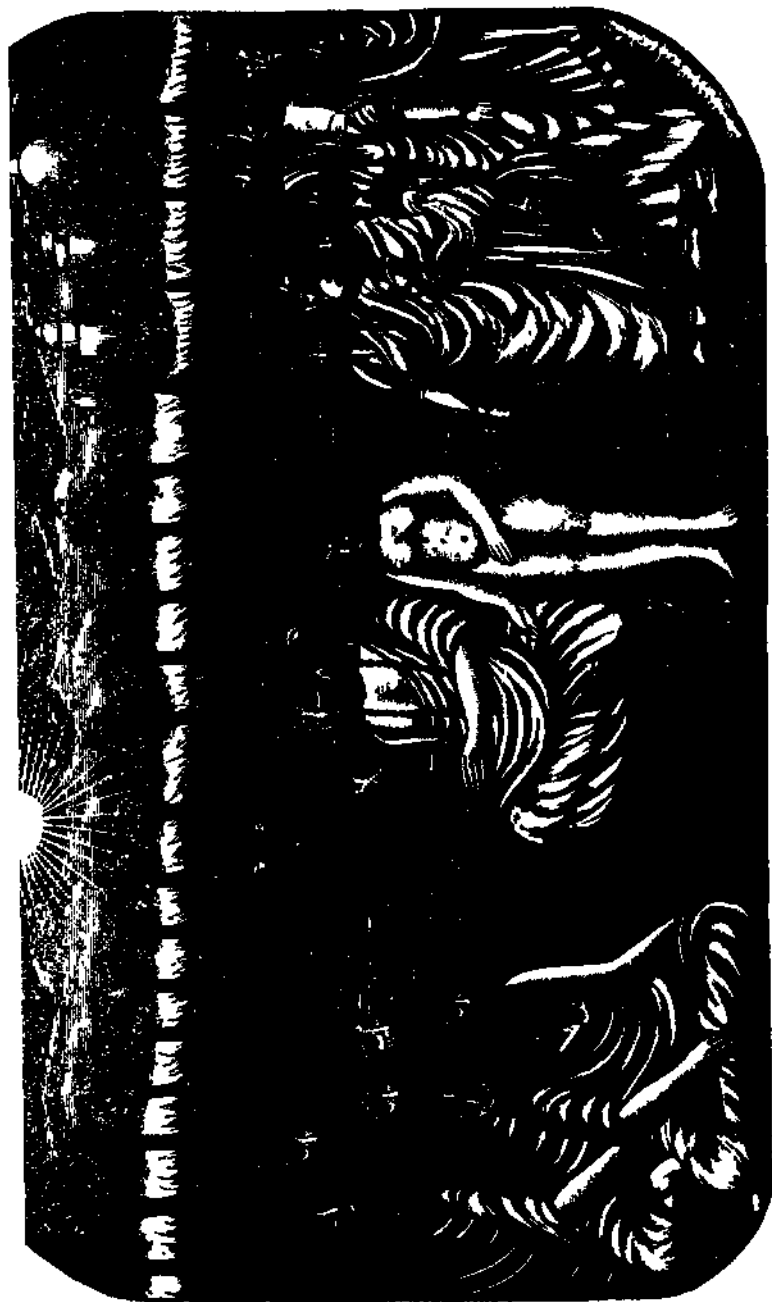
1. *Madhuchyuṣ* [.....trickling down honey]—heart-stealing (words).
2. *Guru* [solemn]—full of great (deep) meaning.

Like the *Vedas* having bodies (*a*), above the third world (*b*), (ye) have, verily, come from all places. Except (*c*) the act of evincing graces to others (*d*) (which are the) characteristics of you (*e*), (ye) have no other (*f*) object (*g*) in this (world) ; or the next (world) also no (other) object. 23.

- (*a*) *Mārtidharāḥ* [having bodies]—See *Çrīdhara*, 2.
 (*b*) *Triprakṣe* [above the third world]—, " 1.
 (*c*) *Īkṣe* [Except]— " " 4.
 (*d*) *Parānugrahaṃ* [the act...others]—, " 3.
 (*e*) *Ātma-guṇaḥ* [characteristics...]— " " 7 ; and *Jīva*, 2.
 (*f*) *Kaṣṭhāṇa* [no other]— " " 6.
 (*g*) *Artha* [object]— " " 5 ; and *Jīva*, 1.

[ÇRĪDHARA'S GLOSS.—V. 23.]

1. *Triprakṣe* [above the third world]—In the *Satyaloḥa*.
2. *Mārtidharāḥ* [having bodies]—as the *Vedas* become like those having bodies ; therefore, similarly on account of great knowledge of the sages, it is described that they were very kind to others.



NO. 12. S. M. Datta's *Gita* (Maurice)

[From the sketch of M. N. Chatterjee]

THE SAGES - PARIKSHIT - THE ARRIVAL OF ÇUKA. (p. 549)

3. *Parānūgrāham* [the act.....others]—act of showing kindness to others.
4. *Āite* [Except]—with the exception of
5. *Artha* [object]—necessity.
6. *Kacchana* [no other]—nothing else.
7. *Ātma-guṇam* [characteristics.....]—own nature.

[JIVA GOŚVAMIN'S GLOSS—V. 23.]

1. *Artha* [object]—necessary object.
2. *Ātma-guṇam* [characteristics...].—The quality of being kind to others was a natural characteristic in the sages, not that it was adopted after argument and discussion.

(O) Brahmanas, therefore, verily having faith (*a*) on you, I am asking (you about) this (subject of) inquiry (*b*): (Do ye, who are) wise, counsel upon (*c*) (as to the) proper measure in those matters (*d*) in all circumstances (*e*) and also the holy (*f*) duties (to be performed) (*g*) by the persons (about) to die (*h*). 24.

- (*a*) *Viśrabdhya* [having faith]—See *Ārīdhara*, 2.
- (*b*) *Prichchhyaṃ* [.....inquiry]—“ ” 1.
- (*c*) *Amṛigata* [counsel upon]—“ ” 8.
- (*d*) *Itikṛityatāyāṃ* [...proper measure in those matters]—See *Ārīdhara*, 3.
- (*e*) *Sarvātmana* [in all circumstances]—“ ” 4.
- (*f*) *Ġuddhaṃ* [holy]—See *Ārīdhara*, 7 ; and *Jīva*, 2.
- (*g*) *Kṛtyaṃ* [duties...]—“ ” 5.
- (*h*) *Mṛiyamāṇaiḥ* [persons.....die]—See *Ārīdhara*, 8.

[ĀRĪDHARA'S GLOSS—V. 24.]

1. *Prichchhyaṃ* [.....inquiry]—that which can be enquired into, or asked.
2. *Viśrabdhya* [having faith]—believing.
3. *Itikṛityatāyāṃ* [.....proper measure in those matters]—in those subjects in which a person with a view to learn duties for him may think within himself 'This is performable by men.'
4. *Sarvātmana* [in all circumstances]—in all conditions.
5. *Kṛityaṃ* [duties]—that which a man ought to perform.
6. *Mṛiyamāṇaiḥ* [persons.....die]—by person dying.
7. *Ġuddhaṃ* [holy]—devoid of any connection with sin.
8. *Amṛigata* [counsel upon]—discuss.

[JIVA GOŚVAMIN'S GLOSS—V. 24.]

1. This verse indicates that the sages shall advise about the adoration of Kṛishṇa, therefore
2. *Ġuddhaṃ* [holy]—devoid of middle and the lowest course of worship ; that is to say, the best kind is meant, in which worship of Kṛishṇa is included.

Having traveled over the earth according to (his) pleasure, there arrived the glorious son of Vyāsa (*a*) (who was) indifferent (to everything), *incognito* (*b*), satisfied (in his mind by attaining) the Supreme Lord, surrounded by boys, and (who had) the dress of (a mendicant who) separated (himself) from worldly feeling and obligation (*c*). 25.

(*a*) *Vyāsa-Putraḥ* [.....son of Vyāsa]—Çuka.

(*b*) *Alakṣhya-lingaḥ* [*incognito*]—See Çrīdhara, 3.

(*c*) *Avadhāta-veṣaḥ* [.....the dress of.....obligation]—See Çrīdhara, 3.

[ÇRĪDHARA'S GLOSS—V. 25.]

1. When the sages were quarreling one another, advocating sacrifices, contemplative meditation, austerities, charity, &c., Çuka, the son of Vyāsa after roving over the earth, arrived there.

2. *Alakṣhya-lingaḥ* [*incognito*]—who has no emblem or mark showing to what order of society he belonged.

3. *Avadhāta-veṣaḥ* [.....the dress of.....obligation]—whose dress is like a person abandoned by men in hatred.

Those sages who knew his emblem, although (Çuka was) with hidden powers (*a*), rose in turn (*b*) (from their) own seats, seeing that (Çuka whose age was) twice-eight years (*c*); (whose) feet (*d*), hands (*e*), thighs (*f*), arms (*g*) shoulders (*h*), cheeks (*i*) and body (*j*) (were) very tender (*k*); (whose) face (*l*) (was) with beautiful brows (*m*), equal ears (*n*), pointed nose (*o*) and beautiful (*p*) and large (*q*) eyes ; (whose) neck (was marked with the lines as in the) conch (*r*) ; 26.

(Whose) collar-bones (were) covered (with flesh) (*s*); (whose) chest was elevated (*t*) and broad (*u*), (whose) navel was winding (*v*), (whose) belly was beautified (*w*) by the (three) folds of skin (*x*); (whose) clothings were the (four) quarters of the world (*y*), (whose) hair was dishevelled and curly (*z*), (whose) arms were fully hanging down (*aa*), (whose) beauty was like (that of) the best of the immortals (*bb*) ; 27.

(Whose complexion was) dark ; and (who was) heart-stealing to women by (his) beautiful smile (cc), and charm of (his) body (which is) always extremely beautiful on account of (youth) the best (period) of ages (d). 28.

(a)	<i>Guḥḥa-varachhasaṃ</i> [although.....powers]—	See <i>Ūrḍhara</i> , 3. (v. 28).
(b)	<i>Pratyutthiḥ</i> [rose.....in turn]—	" " 4. "
(c)	<i>Dvayāṣṭa-varshaṃ</i> [.....twice-eight years]—	" " 2. (v. 26).
(d)	<i>Pāda</i> [feet]—	" " 4. "
(e)	<i>Kara</i> [hands]—	" " 5. "
(f)	<i>Uru</i> [thighs]—	" " 6. "
(g)	<i>Vāḥ</i> [arms]—	" " 7. "
(h)	<i>Aṃsa</i> [shoulder]—	" " 8. "
(i)	<i>Kapola</i> [cheeks]—	" " 9. "
(j)	<i>Gātraṃ</i> [body]—	" " 10. "
(k)	<i>Sukumāra</i> [very tender]—	" " 3. "
(l)	<i>Ānanaṃ</i> [face]—	" " 16. "
(m)	<i>Subhṛa</i> [beautiful brows]—	" " 15. "
(n)	<i>Tulya-karna</i> [equal ears]—	" " 14. "
(o)	<i>Unnasa</i> [pointed nose]—	" " 13. "
(p)	<i>Chāru</i> [beautiful]—	" " 11. "
(q)	<i>Āyata</i> [large]—	" " 12. "
(r)	<i>Kamṇu-sujāta-kāñṭhaṃ</i> [.....neck... ..conch]—	" " 17. "
(s)	<i>Nigāḍha-jātrṇṇaṃ</i> [collar-bones]—	" " 1. (v. 27).
(t)	<i>Tunga-vakṣasaṃ</i> [elevated.....]—	" " 3. "
(u)	<i>Prithu</i> [broad]—	" " 2. "
(v)	<i>Āvartanābhīḥ</i> [navel.....winding]—	" " 4. "
(w)	<i>Valgādarasṃ</i> [belly.....]—	" " 6. "
(x)	<i>Bali</i> [the.....fold.....skin]—	" " 5. "
(y)	<i>Digamvarasṃ</i> [.....clothing.....world]—	" " 7. "
(z)	<i>Vakra-vikṛṇṇa-keṇasṃ</i> [.....hair.....curly]—	" " 8. "
(aa)	<i>Prā-lamba-sāhasṃ</i> [.....fully.....down]—	" " 9. "
(bb)	<i>Svamarottamābhāṃ</i> [...beauty...immortals]—	" " 10. "
(cc)	<i>Ruchirasmitena</i> [by.....smile]—	" " 2. (v. 28).
(dd)	<i>Apṭya-vayonga-lakṣmā</i> [extremely...ages]—	" " 1. "

[ŪRḌHARA'S GLOSS—V. 28.]

1. This and the next two verses should be construed together.

2. *Dvayāṣṭa-varshaṃ* [...twice-eight years]—whose age was two times eight years (sixteen years).

3. *Sukumāra* [very tender]—pleasing to the mind (or whose)

4. *Pāda* [feet]—two feet.

5. *Kara* [hands]—two hands.

6. *Uru* [thighs]—two thighs.

7. *Vāḥ* [arms]—two arms.

8. *Aṅga* [shoulders]—two shoulders.
9. *Kapala* [cheeks]—two cheeks.
10. *Gātraṃ* [body]—form.
11. *Chāru* [beautiful]—good looking and
12. *Āyata* [large]—spacious. (eyes are in which).
13. *Unāsa* [pointed nose]—in which the nose was pointed.
14. *Tulya-karṇa* [equal ears]—in which ears are free from being larger or smaller than each other.
15. *Subhṛa* [beautiful brows]—in which there are nice brows.
16. *Ānanam* [face]—whose face in which there are nice brows, &c.
17. *Kamvu-sujāta-kanṭhaṃ* [...neck...oonch]—whose neck is well made consisting of three lines.

[ÇRĪDHARA'S GLOSS—V. 27.]

1. *Nigūḍha-jatruṃ* [collar-bones]—two bones below the neck hidden with flesh.
2. *Prithu* [broad]—spacious, and
3. *Tunga-vakṣasam* [elevated]—raised breast.
4. *Āvartanābhik* [navel.....winding]—whose navel was like a whirlpool.
5. *Bali* [the.....fold.....skin]—three folds of skin.
6. *Valgādarām* [belly.....]—whose belly was pleasing to the mind (on account of the three folds of the skin over it).
7. *Digamvaram* [... clothing... ..world]—denuded of clothing.
8. *Vakra-nikṛṣṇa-kṣaḍm* [.....hair.....curly]—(whose) hair was curled, yet dishevelled.
9. *Prālamṛa-nāhuṃ* [.....fully...down]—whose arms were fully pendent.
10. *Svamarottamābhām* [...beauty...immortals]—whose beauty was like that of Hari the best of the immortals.

[ÇRĪDHARA'S GLOSS—V. 28.]

1. *Apteya-vayonga-lakṣmīḥ* [extremely...ages]—by the personal attraction (of the body) by reason of the best period of ages—the youth.
2. *Ruchīrasmitena* [by.....smile]—tasteful smile.
3. *Gūḍha-varchakaśam* [although...powers]—whose powers are undiscovered.
4. *Pratyutthitā* [rose...in turn]—seeing Çuka as described in the verses, the sages went towards him.

That Viṣṇu-given (Parīkṣhit) by (bending down (his) head, honored him (a) (Çuka, who had) arrived (there), and was entitled to hospitality. Afterwards, the ignorant women and children, verily, desisted (b) (from following Çuka). Being honored (c), he also sat on the great seat. 29.

(a) *Çīreṣā saparyāṇ ajakṣra* [by...him]—See Çrīdhara, 1.(b) *Nivṛtīḥ* [desisted]—

" " 2.

(c) *Pañītaḥ* [...honored]—

" " 3.

[ÇRIDHARA'S GLOSS—V. 29.]

1. *Çirasa saparyam ajaharu* [by...him]—collected adoration by the head, that is to say, he offered him (or his soul in humility).
2. *Nirṛitāḥ* [desisted]—the women and children desisted (from Çuka).
3. *Pāṇitāḥ* [...honored]—being honored, Çuka took his seat.

Surrounded by the assembly of the Brahmanical sages, Royal sages and Divine sages, that glorious (Çuka), the greatest amongst the great, shined greatly like the moon encircled by the constellation of planets (*a*), the Seven Stars (*b*), and (other) stars, (*c*). 30.

(*a*) *Grahaḥ* [...planets]—See *Çridhara*, 2.

(*b*) *Ṛikṣaḥ* [...the seven stars]—the seven stars similar to Pleiades. It also comprises the particular star in the twenty-seven mansions of the moon under which a person happens to be born. See *Çridhara*, 3.

(*c*) *Tārā* [...stars]—See *Çridhara*, 4.

[ÇRIDHARA'S GLOSS— V. 30.]

1. Being surrounded by Brahmanical and other sages that glorious Çuka, greatly shined.
2. *Grahaḥ* [...planets]—planets of which Çukra is the first.
3. *Ṛikṣaḥ* [...the Seven Stars]—*Aśvini* and others.
4. *Tārā* [...stars]—other stars.

Fully approaching near (him) with folded palms, bending down the head (again) saluting (*a*) (Çuka), the attentive king (who was) devoted to the Supreme Lord, with sweet words questioned the sage who was sitting (there) and (who) was of keen intellect (*b*) and (whose) mind was pacified. 31.

(*a*) *Pranāmya* [saluting]—See *Çridhara*, 2.

(*b*) *Akṣṛṭha-medhasaḥ* [.....was.....intellect]—See *Çridhara*, 1.

[ÇRIDHARA'S GLOSS—V. 31.]

1. *Akṣṛṭha-medhasaḥ* [.....was.....intellect]—whose intellect was not hesitating or wavering.
2. *Pranāmya* [saluting]—again saluted for the purpose of asking question.

Parikshit said : Ah ! (O) Brahmana, being made purified by thy grace, we the meanest of the Kshatriyas have (become) to-day, (by reason of) thy being (our) guest (*a*), worthy (*b*) of the services of (or of being honoured by) the good men (*c*). 32.

- (a) *Atithīrūpeṇa* [...guest]—See *Ṣṛīdhara*, 2.
 (b) *Tīrthakāśa* [worthy]— " " 4.
 (c) *Sat-sevyāśa* [...the services of.....men]—See *Ṣṛīdhara*, 2 ; and *Jīva*, 1.

[ṢṚIDHARA'S GLOSS—V. 32.]

1. This and the next four verses state about the sweet words used by *Parīkṣhit*.

2. *Sat-sevyāśa* [.....the services of...men].—I have become the worthy object of their service.

3. *Atithīrūpeṇa* [...guest]—by being (our) guest.

4. *Tīrthakāśa* [worthy]—(we have become) fit.

[JĪVA GOŚYAMIN'S GLOSS—V. 32.]

1. *Sat-sevyāśa* [.....the services of.....men]—become the object of honour.

What (to say) again (about those things of which) the sight, touch (contact), and the act of washing the feet and that of sitting are the first, of (the personages) by whose full remembrance the home of beings is instantly purified. 32.

(O) Great contemplative saint, the sins of persons, though great, are, verily, annihilated instantly (by reason of) adjacency (a) to thee, like the beings different from gods (b), (on account of) Viṣṇu's (nearness). 34.

(a) *Sānnidhyāt* [.....adjacency]—See *Ṣṛīdhara*, 1.

(b) *Suretarāśa iva* [like...gods]—See *Ṣṛīdhara*, 2.

[ṢṚIDHARA'S GLOSS—V. 34.]

1. *Sānnidhyāt* [...adjacency]—on account of nearness to Viṣṇu.

2. *Suretarāśa iva* [like...gods]—like *Asuras* (demons) such as *Gayāsura* and others.

The glorious Kṛiṣṇa (who is) dear to the sons of Pāṇḍu (a), and (who) hath (condescended) to perform the duties of a friend (b), for the pleasure of the sons of His father's sister (c), is (perhaps) also pleased with me (*Parīkṣhit* who is) born in their family (d). 35.

(a) *Pāṇḍu-suta-priyāśa* [...dear...Pāṇḍu]—See *Ṣṛīdhara*, 1.

(b) *Ātma-bāṇḍhava* [hath...friend]— " " 4.

(c) *Patnīśvaseya-prītyartham* [for....sister]—See *Ṣṛīdhara*, 2.

(d) *Tad-gotrasya* [...born...family]— " " 3.

[ÇRĪDHARA'S GLOSS—V. 35.]

1. *Pāṇḍu-suta-prīyaṅ* [...dear...Pāṇḍu]—beloved to the sons of Pāṇḍu,
2. *Prīṭhivya-sya-prītyarthaṃ* [for...sister]—for the pleasure of those sons of the sister of His father.
3. *Tad-gotrasya* [...born...family]—regarding me (Parīkṣhit) who was born in that family.
4. *Zita-bāṇḍhava* [hath...friend]—He who hath promised to do the duties of a friend.

Otherwise (*a*), how is it possible for us—men (who are) dying, (to secure) amply the sight of thee (Çuka) who is asking (me) more (to solicit thy favour) (*b*), (whose) course is imperceptible (*c*) and (who hath) fully attained beatitude. 36.

- (*a*) *Anyathā* [Otherwise]—See Çrīdhara, 1.
 (*b*) *Vantīyasaḥ* [...asking...]—“ ” 3.
 (*c*) *Avyakta-gateḥ* [...course is imperceptible]—See Çrīdhara, 2.

[ÇRĪDHARA'S GLOSS—V. 36.]

1. *Anyathā* [Otherwise]—without Kṛishṇa's grace.
 2. *Avyakta-gateḥ* [...course is imperceptible]—whose course is not manifest.
 3. *Vantīyasaḥ* [...asking...]—one who solicits, the best of those who ask for.
- On account of Çuka's magnanimity, he was asking Parīkṣhit to solicit his favour.

Therefore, (*O*) the great preceptor of the contemplative saints, I am asking (thee) about the means by which the full perfection can be attained (*a*), (and) what are the duties (*b*) of the dying beings, in this world, under all circumstances. 37.

- (*a*) *Saṃ-siddhiṃ* [by.....attained]—that from which perfection can be attained (Çrīdhara).
 (*b*) *Kāryyaṃ* [duties]—anything fit for doing (*Ibid*).

(*O*) Lord, say unto (me) all those that are worthy of hearing or what are fit for muttering, remembering, adoring and doing (*a*) by men; or what are the reverse (*b*) (of these). 38.

- (*a*) *Kartavyaṃ* [doing]—necessary to perform (Çrīdhara).
 (*b*) *Viparjyayaṃ* [the reverse]—not hearing, &c. (*Ibid*).

(O) Brāhmaṇa, (thy sight is difficult to be gained) ; because the Glorious (Çuka) is, verily, not seen present at any place whatsoever in the homes of householders, even for (the short space of time required) for milking a cow (*a*). 39.

(*a*) *Go-dohanaṁ api* [even...a cow]—See *Çrīdhara*, 2.

[ÇRĪDHARA'S GLOSS—V. 39]

1. This verse states that the sight of Çuka is not readily attainable.

2. *Go-dohanaṁ api* [even...a cow]—Çuka did not stay in any place even for so short a time as is required for milking a cow.

Sūta said : Addressed and questioned in this way by the king (*a*) with gentle words, that glorious son of Bādarāyaṇa (*b*), (who is) the knower of religion addressed (Parīkṣhit) in turn. 40.

(*a*) *Rāja* [by the king]—by Parīkṣhit.

(*b*) *Bādarāyaṇīk* [son of Bādarāyaṇa]—Çuka.

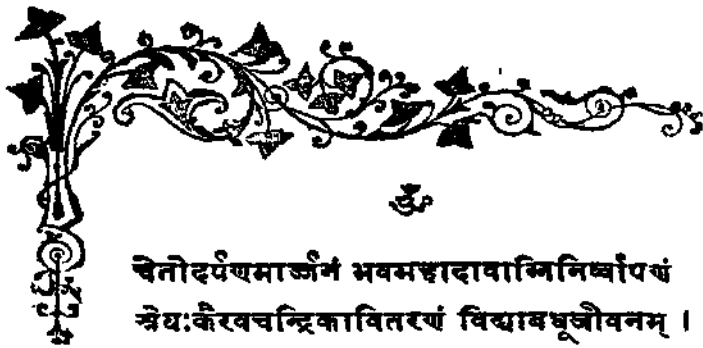
FINIS OF THE NINETEENTH CHAPTER,
NAMED THE ARRIVAL OF ÇUKA, IN THIS
STORY OF NAIMIÇĀ, IN THE FIRST
BOOK, IN THE ÇRIMADBHĀGA-
VATA, THE GREAT PURĀNA,
AND THE VYĀSA'S TREA-
TISE OF THE SELF-
DENYING DE-
VOTEES.

THE END OF THE FIRST BOOK.

APPENDIX.



यस्य ब्रह्मेति संज्ञां क्वचिदपि निगमे याति विश्वात्तसत्ता-
प्यंशो यस्यांशकैः स्वैर्विभवति वश्यन्नेव मायां पुमांस ।
एवं यस्मैव रूपं विलसति परमव्योम्नि नारायणाख्यं
स श्रीकृष्णो विधत्तां स्वयमिह भगवान् प्रेम तत्पादभाजाम् ॥



ॐ

चेतोदर्पणमार्जनं भवमहादावाग्निनिष्ठापणं
श्रेयःकैरवचन्द्रिकावितरणं विद्याबधूजीवनम् ।
आनन्दाम्बुधिवर्धनं प्रतिपदं पूर्णावृतास्वादनं
सर्वात्मस्वपनं परं विजयते श्रीकृष्णसङ्कीर्तनम् ॥

कल्याणानां निदानं कलिमलमयमं पावनं पावनानां
पाथेयं यन्मुमुक्षुः सपदि परपदप्राप्तये प्रीत्यमानम् ।
विश्रामस्थानमेकं कविवरवचसां जीवनं सज्जनानां
वीर्यं धर्मदुमस्य प्रभवतु भवतां भूतये कल्याणम् ॥



नमःपुष्पाञ्जलिः ।

ॐ

नमो ब्रह्मदेवाय गीताञ्जलिताय ॥

जगद्धिताय ज्ञाताय गोविन्दाय नमो नमः ॥ १ ॥

ज्ञाताय वासुदेवाय देवकीनन्दनाय ॥

नन्दगोपकुमाराय गोविन्दाय नमो नमः ॥ २ ॥

नमः पद्मजनाभाय नमः पद्ममाक्षिणी ।

नमः पद्मजनेत्राय नमस्ते पद्मजाङ्गवे ॥ ३ ॥

नमो भगवते तुभ्यं वासुदेवाय विष्णवे ।

पुष्पायादिवीजाय पूर्ववीजाय ते नमः ॥ ४ ॥

अजाय जनयितेऽस्य ब्रह्मदेऽनन्ताय नमः ।

परावरात्मन् भूतात्मन् परमात्मन् नमोऽस्तु ते ॥ ५ ॥

यत्कीर्तनं यत्कारणं यदोषणं यद्वन्दनं यद्वन्दनं यदर्चनम् ।

लोकस्य सख्यो विभुर्नोति कश्चन तस्मै सुभद्रवन्द्ये नमो नमः ॥ ६ ॥

तपस्विनो दानपरा यश्चस्विनो भक्तस्विनो भक्तविदः सुमङ्गलाः ।

सिमे न विन्दन्ति विना यदर्पणं तस्मै सुभद्रवन्द्ये नमो नमः ॥ ७ ॥

ज्ञाताय वासुदेवाय हरये परमात्मने ।

प्रवतक्तेयनाम्नाय गोविन्दाय नमो नमः ॥ ८ ॥

नमः परमकल्याणाय नमः परमसङ्गताय ।

वासुदेवाय शास्ताय यदूर्गा यतस्ते नमः ॥ ९ ॥

देवदेव जनकाय पुष्पाञ्जल्यर्चनम् ।

यदूर्गाय नमो नमः नारायणाय नमोऽस्तु ते ॥ १० ॥



किरातहृषान्पुष्पिन्दुपुष्पसा
जामीरकहा यवनाः कृषादयः ।

वेऽन्वे च पापा यक्षुपात्रयात्रयाः

बुध्नि तस्मै प्रभविष्ये नमः ॥ ११ ॥

नमः कारचमस्त्राय प्रसयाब्धिराय च ।

हयवीर्यं नमस्तुभ्यं मंथुवैटमस्तुवे ॥ १२ ॥

अक्षुपाराय वृद्धते नमो मन्दरधारिणे ।

चित्तुहारविहाराय नमः शूकरमूर्त्तये ॥ १३ ॥

नमस्तोऽनुतसिंहाय साधुलोकमयापह ।

वामनाय नमस्तुभ्यं क्रान्ताभिभुवनाय च ॥ १४ ॥

नमो चमूपां पतये हस्तचक्रवर्णिके ।

नमस्तो रघुवर्षाय रावचान्तकराय च ॥ १५ ॥

नमस्तो वासुदेवाय नमः सहर्षभाय च ।

प्रद्युम्नावागिरुहाय सात्वतां पतये नमः ॥ १६ ॥

नमो बुधाय कृषाय दैत्यदानवमोहिनि ।

क्षेत्रप्रायश्चित्तहन्त्रे नमस्तो कल्किरूपिणे ॥ १७ ॥

नमो नमस्तोऽक्षिप्तकारणाय निष्कारणायानुतकारणाय ।

सर्वानामाश्रयमहार्चवाय नमोऽपपर्णाय परायणाय ॥ १८ ॥

नमो नमस्तोऽस्तु सप्तसङ्गतः पुनश्च भूयोऽपि नमो नमस्तो ।

नमः पुरस्तादथ पृष्ठतस्तो नमोऽस्तु ते सर्वत एव सर्वं ॥ १९ ॥

श्रीनारायण पुष्करौकनयन श्रीराम सीतापते

श्रीविष्णुपुत नन्दनन्दन सुकुन्दानन्द हामोदर ।

विष्णो राघव वासुदेव कृष्ण देवैश्वर्यकामवे

संसारार्थनर्तनारक हरे श्रीकृष्ण तुभ्यं नमः ॥ २० ॥

प्रसादमित्रा ।

१



मादी महीर्षं कलतेन यत्नं चतुर्भिर्धौ नमः किं भूतसर्वः ।
 स नै मङ्गापूज्यं चान्नतन्मः प्रसीदतां नमः मङ्गाभिभूतिः ॥ १ ॥
 यथायु बह्वेन उदारवीर्यं विष्णुनि जीवन्मुक्तं वर्धमानाः ।
 श्रीकाकवीर्याश्विनीकवीर्याश्वः प्रसीदतां नमः मङ्गाभिभूतिः ॥ २ ॥
 श्रीर्षं मनी यत्नं सन्तानमनि दिवीकसां नै यत्नमन्त्रं आयुः ।
 ईश्वरी नवानां प्रजनः प्रजातां प्रसीदतां नः स मङ्गाभिभूतिः ॥ ३ ॥
 यन्निर्गुणं यत्नं तु जातयेदा जातः किमन्त्राश्वमिभिनमन्त्राः ।
 यत्नःसमुद्रेऽस्तुपचन् कषातुन् प्रसीदतां नः स मङ्गाभिभूतिः ॥ ४ ॥
 यत्नचरासीन् तरयिरेवमानं तथीमवी मङ्गाय एव विष्णुम् ।
 चारुत्तुतेरयमन्त्रं कलुः प्रसीदतां नः स मङ्गाभिभूतिः ॥ ५ ॥
 प्राणादन्त्रावन्त्रं यत्नचरायां प्राणः सही यत्नजीवन्त्रं वायुः ।
 यत्नाय सन्तानमिवायुनाः यत्नं प्रसीदतां नः स मङ्गाभिभूतिः ॥ ६ ॥
 श्रीमाहिषी यत्नं हृदयं ज्ञानि मन्त्रिरे खं पुण्यस्य नाभाः ।
 प्राचीन्द्रियाकाशुमरीरकेतं प्रसीदतां नः स मङ्गाभिभूतिः ॥ ७ ॥
 यत्नायश्चन्द्रादन्त्राः प्रसादायन्त्रीर्निरीश्वी विष्वादिदिशः ।
 शिन्धवः कन्दायानवी मीढतः कः प्रसीदतां नः स मङ्गाभिभूतिः ॥ ८ ॥
 श्रीर्षचक्रः पितरन्त्राययासन्त्रं यत्नं सनादितरः प्रकृतीऽभूत् ।
 श्रीर्षक श्रीर्षाऽश्चरसी विष्वापात् प्रसीदतां नः स मङ्गाभिभूतिः ॥ ९ ॥
 विप्रो सुखादन्त्रं च यत्नं शुद्धं राजन्त्रं आसीदुजयीर्षक ।
 कर्माऽर्विनीजीऽङ्गिरवेद्युद्गी प्रसीदतां नः स मङ्गाभिभूतिः ॥ १० ॥
 लोनीऽचपात् प्रीतिरूपयैश्वर्यमुतिर्गन्तः पश्यः शर्मन्त्रं ज्ञानः ।
 सुवीर्षनः पञ्चमयन्त्रं ज्ञानः प्रसीदतां नः स मङ्गाभिभूतिः ॥ ११ ॥
 इन्द्र्यः यत्नः कर्ष्यं शुक्लान् विज्ञेयं सद्दीनमायाविहितान् यदन्त्रि ।
 यदुर्विनायं प्रनुवायवायं प्रसीदतां नः स मङ्गाभिभूतिः ॥ १२ ॥

तुष्टे च तन्त्रं किमन्त्रमन्त्रं चान्त्रं

किं तेर्गुण्यतिमन्त्रादिह नै कसिन्त्राः ।

यत्नीदयः किमन्त्रेण च काश्चिन्त्रं

चार्त्तं लुप्तं यत्नवीर्यपनायिकाः ॥ १३ ॥

प्रसादभिधा ।

२



न ह्यस्य साक्षाद्वदपक्षमादिनीक्यं विधा वस्तुतयोपवर्चितम् ।
नीचैर्न भक्त्योपशमेन पूजितः प्रसीदतामिह स सात्वतां पतिः ॥ १ ॥
स वै जगत्त्रेदविश्वेयनायानिवेषनिष्ठां च सुखाशुभूतिः ।
स सर्वनामा स च विश्वरूपः प्रसीदतामिदं जगत्त्रयमभिः ॥ २ ॥
स एष आकाशवृक्षतामशीश्वरस्त्वामीश्वरी चर्चनमवशापीमयः ।
नतव्यसौ कैरजगत्त्रयादिभिर्विदग्धैश्चिह्नो भगवान् प्रसीदताम् ॥ ३ ॥
प्रियः पतिर्यत्रपतिः प्रजापतिर्धियां पतिर्लोकपतिर्वरापतिः ।
पतिर्नृपतिश्चात्मकश्चिन्तासात्वतां प्रसीदतां मे भगवान् सतां पतिः ॥ ४ ॥
यदङ्गुलपुष्पागसमाधिधीतया धियानुपपन्नं हि तत्त्वमात्मनः ।
यदग्निं चैतत् कवयो सवाक्यं स मे सुमुग्धो भगवान् प्रसीदताम् ॥ ५ ॥
प्रसीदता मेन पुरा सरस्वती वितन्वतावस्य सतीं कृतं हृदि ।
क्षलक्षणा प्रादुरभूत् क्लिष्टात्मनः स मे श्वोचासपथः प्रसीदताम् ॥ ६ ॥
सौऽनुग्रहार्थं भजतां पादमूलजगामरूपो भगवाननन्यः ।
नामानि कपाधि च जगत्त्रयमभिर्भजे स मन्त्रः परमः प्रसीदतु ॥ ७ ॥
अन्ताख्या मङ्गनयापङ्कतामशीवा ब्रह्मादयस्तनुभक्तमसि क्षपणः ।
नामन् व्रितं तव विदन्मनुनापि तर्जं स्वीक्यं प्रसीदतु भवान् प्रवृत्तात्मकम् ॥ ८ ॥
कुर्वन्ति हि जगि रमि कुञ्जकाः का चाकम्
विज्जप्रिये पतिमुदादिभिराभिर्देः क्षिन् ।
तत्रः प्रसीद वरदेवर ना.क क्षिन्दा
आद्यां वृतां जगि विरादरविन्दनेत्र ॥ ९ ॥
तजिंस्तुटे क्षिन्प्राप्यं जगतामीश्वरी ।
श्रीकाः सपाया जेत्यै हरणि वशिजाहताः ॥ १० ॥

प्रार्थना ।

वा दुर्बला भुवनधूर्जह ! धूः क्रियाया
 न्यस्ता त्वया निजमुजिष्मनचक्षु मूर्ध्नि ।
 क्षम्यत्स्वते किमुत वा ? न तदल्पबोधा
 जानीमहे, त्वच्छिखदग्निं ! तत् त्वमेव ॥ १ ॥

सामर्थ्यमर्हति गुरुबभुराधराय
 तच्चक्षुदीयमहनीयमहःकषेण ।
 विश्वधरायि भर, नेतरधार्यकार्त्त
 संवेक्ष्यति त्रिसुबनेश ! तवैव, क्रिजः ? ॥ २ ॥

मामैव, पूर्वतम ! नार्हमपूर्त्तमे तत्
 न्यस्ता यदा गुरुभुरा विदितं तदैव ।
 कामस्तवाप्ति महिमा हि महिष्यतेऽस्मिन्
 किं ते न कर्तुमसमत्र वलीयसीष्टा ! ॥ ३ ॥

सर्वेषां वरिवर्ति भारतमुपर्जध्यात्मविद्यावसैः
 कावक्षौकमिषे । विरावधि भवत्कावक्षधारोचितम् ।
 कक्षात् ? तद्विदितं त्वयैव, वयमप्येतत्, जानीमहे
 श्रीमन्नागवतं भवत्कावक्षया प्रोज्जृम्भितं भारते ॥ ४ ॥

पुनर्नु कावक्षरसैकसिन्धी !
 जृम्भिष्यते ते कावक्षा पृथिव्याम् ? ।
 पुनर्नु विश्वववतां त्वदीयः
 खन्दिष्यते प्रेमरसो ह्यमन्दः ? ॥ ५ ॥

उक्तासज्जनिकञ्जरत्वविरतं कोऽपि चितेरन्तरात्
 कोऽप्यामन्दभरः पुरञ्जर इवामन्दः ससुत्प्रेक्षते ।
 जानीमो जगदेकनाथ ! न हि तज्जानन्ति सर्वे न वा
 ज्ञातं कैचन, ज्ञातं कैचन पुनर्ज्ञात्वापि न ज्ञायते ॥ ६ ॥

सन्धाभ्येत मरौचिकामयपयःप्रायासदाया सुधा
 सन्धाभ्येत परिस्फुटा भ्रममयच्छायेव भावामय ! ।
 सन्धान्ते बहुलसन्धानि बहिरप्येकं परं देव्यर्थं,
 श्रीमद्भागवतस्य नूतनविधाध्यातः प्रचारः क्विद ॥ ७ ॥

सख्यैर्मिव समन्तात् साभ्यतमिंस्त्वभावया प्रसृतम् ।
 गौर्वाणभारतौमपि भारतगौरवमवैमि याद्वयते ॥ ८ ॥
 नीते भागवते प्रचारमिह ह्रींस्त्वकीयया भाषया
 साहं न प्रसरः धनैः सुरगिरो बह्वे त किं सर्वतः ? ।
 निर्वाधो नु भवेच्च संक्रमण्यो निःशेषभाषान्तरे ?
 धर्मः प्रेममयो नु नैव विचरेत् सर्वाण्यनौमत्स्ये ? ॥ ९ ॥

सेवकगणश्चादि भवता संक्रामित एव उद्यमोऽभिनवः ।
 शक्तिमय ! हि भागवतप्रचारश्चे तद्विधेहि तत्किञ्चिन् ॥ १० ॥
 श्रीतांशोर्ध्वश्चक्षुसाहरिहरिध्वानानुदोर्ध्वोच्चकैः
 कोऽप्यानन्दभरः पुराजनि शुभर्चादौ दिने यादृशी ।
 तद्भागवतं शुभेऽङ्घ्रि सममिंस्त्वकीयया भाषया
 श्रीसावान्त्रुतजैत्रयात्ममधुना प्रेमप्रचाराय हि ॥ ११ ॥

जानीमः कथमौचितं भगवतः, किंस्वस्मादीया प्रभो
 प्रेक्षा मानसकन्दरे कतिविधाध्यातं समुदेकति ।
 सा पूर्व्वे त वसोयसी किमुत नो ? पूर्व्वे त चेत् प्राचिर्ना
 स्वान्ते भागवतीयतत्त्वमवतप्रायं समुज्जृम्भय ॥ १२ ॥

अस्मत्सृष्टा यदुभगवत्सृष्टायां
 न सास्मादीया भवैतस्सु नाम ।
 चास्मत्सृष्टिपिन् ! भवदौचितं तत्
 संपूर्णतामेतु निरन्तरायम् ॥ १३ ॥

वन्दना ।

ॐ विष्णुः ॐ विष्णुः ॐ विष्णुः

ॐ तद्विष्णोः परमं पदं सदा पश्यन्ति सुरयः

दिवीव चक्षुराततम् ।

- ॐ चमर्षितशरीं पिपात् कश्चवावतीर्षः कवी
चमर्षवितुसुप्रतीप्यवरसां क्षमन्तिविद्यम् ।
इतिः पुरटसुन्दर्युतिकदम्बसन्दीपितः
सदाः इदवकन्दरी सुरतु नः प्रसीमन्त्यः ॥ १ ॥
- ॐ जगतीश्वीर्तमनामनर्तमकलापायीमिवाजिता
सङ्गावलिङ्गसचक्ष्मपुपवेवीविहाराश्रयम् ।
कर्णमिदिकलजनिर्बहुतु मे जिज्ञासकप्राज्ञमे
श्रीचैतन्य दयानिधे तव अक्षह्रीकासुभाक्षर्तुमी ॥ २ ॥
- ॐ वं प्रज्ञा वरवीन्द्रवद्वज्रवतसुखनि दिव्यैः कार्यै-
र्वेदैः साङ्गपदस्रनीपमिषवैर्वायनि वं सामनाः ।
ध्यानावस्थितवद्वजेन मनसा यक्षनि वं वीजिनी
वकाशं न विदुः सुरासुरनचा देवास वक्षी मनः ॥ ३ ॥
- ॐ कर्णं वेन विभासिवीऽयमनुवी शानमदीपः पुरा
तद्रूपेण च मारहाव सुमये कृपाय तद्रूपिणा ।
वीनीन्द्राय तदाकलाय भववद्रावाय कावच्छत-
वाच्युर्धं विनष्टं विहीकमकृतं सत्त्वं परं श्रीमदि ॥ ४ ॥
- ॐ वं प्रज्ञा वैद्यान्विदी वदन्ति
परं प्रधानं पुरुषं वकाशं ।
विशीङ्गरीः कारयमीश्वरं वा
तच्छै गली चिद्विनाशनाथ ॥ ५ ॥
- ॐ भावीभाषाः सुमनसः सन्ध्यार्वाणासुपक्षमे ।
वं मत्ता कृतकलाः कुक्षं मन्त्राणि गजाननम् ॥ ६ ॥
- ॐ गङ्गापीकामिराभं धवनदतिचक्षं कुच्छसाभ्राणनयं
कक्षाचं कम्पुचक्षं क्षितसुमनसुक्षं साशरी वक्षवेद्यम् ।
ज्ञानं ज्ञानं ज्ञानं रविकरवचनं भूयितं वैभवला
वन्दे इन्द्रायनक्षं पुनरिन्द्रवद्वतं प्रज्ञा वीपाक्षपीजम् ॥ ७ ॥

ॐ वस्ये तस्यादमनुबं ज्ञायं मनसवीचनम् ।
 पीदाय्यं मनसायं मनसायविमुक्तिम् ॥
 वीदानमनसुपयवीकज्ञायानुगतम् ।
 वीदीनमनसुपयं पवित्रायायवज्ञम् ॥ ८ ॥

तं वेदमात्रपरिमितितयवृद्धिं चर्यान्वयं सुरसुनीन्द्रवृत्तं कवीन्द्रम् ।
 ज्ञापयितुं कनकपित्रयनडाकक्षायां व्यासं भवानि शिरसा विद्युत्सुनीनाम् ॥ ८ ॥

ॐ यं प्राक्कल्पमनुपेतमपितद्वयं त्रैपायनी विरहकातरं चामुखाय ।
 पुत्रेति तन्मन्त्रतया तदरीडनमिदं सर्वसुखद्वयं सुनिर्माणदीडिनि ॥ १० ॥

ॐ यः काकुभावनमिहानुतिहारमैकमध्याह्नदीपमतिविनीर्षयां तनीऽन्धम् ।
 संसारिणां कदम्बनाथ पुण्यभुक्तं तं व्यासवरुमुपवाहि मुदं हृणीनाम् ॥ ११ ॥

ॐ वाञ्छावाक्यसद्व्यवहारादिभिर्भूत एव च ।
यसिक्तानां धारणेष्ठी देहधरेष्ठी भवति नमः ॥ १२ ॥

ॐ तत्रैव यज्ञा बहुना च तत्र वीद्याधरी तत्र शरणासी च ।
सर्वाणि तीर्थाणि यस्मिन् तत्र यज्ञाद्युवीद्याश्चक्राग्रजः ॥ १३ ॥

ॐ सुखसीकामनं यत्नं यत्नं पश्यन्मानि च ।
पुण्यपठनं यत्नं यत्नं सन्निहितं हरिः ॥ १४ ॥

श्रीमद्भगवत् गीष्म वल्लभाय नमः ।
अथाद्यानि जायन्ति सर्वः सर्वान्जानि ॥ १५ ॥

ॐ ध्येयं सदा परित्यज्य जगदीशं श्रीगणेशं त्रिपतिरिच्छित्तुं वरदाय ।
 जगतीति प्रथमपादः श्रवणध्यायः ॥ १५ ॥

ॐ लक्षा मुमुक्षुसुरेक्षितराज्यक्षीं धर्मिण् चार्थवक्त्रा मन्नाहरणम् ।
मातावनं दयितयेक्षितनयनानन्दये महापुत्रं ते परचारिणम् ॥ १० ॥

ॐ नारायणं नमस्कृत्य नरसिंहं भरीतमम् ।
 देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥ १८ ॥

ॐ नारायणाय नमः, ॐ नाराय नमः, ॐ नरीश्वराय नमः,

ॐ देवी सरस्वती नमः, ॐ व्यासाय नमः ॥ १६ ॥

ॐ नमो भर्ताय नमः नमः नमः नमः ।
नमो भर्ताय नमः नमः नमः नमः । १०

श्रीमद्भागवतम् ।

प्रथमः स्कन्धः ।

प्रथमोऽध्यायः ।

ओं नमो भगवते वासुदेवाय ।

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिन्नः साराद्
तेने ब्रह्म ब्रह्मा यथादिक्कवये सुहृन्मित्रं यत् सूरयः ।
तेजो-वारि-सुदां यथा विनिमयो यत्र त्रिसर्गो वृषा
चात्मा स्वेन सदा निरस्ताकुलकं सर्वं परं धीमहि ॥ १ ॥
धर्मः प्रोम्भितकैतवोऽत्र परमो निर्गन्धराणां सतां
वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयोन्मूलनम् ।
श्रीमद्भागवते महासुनिवृत्ते किं वा परैरीश्वरः
सद्यो हृष्यवक्ष्यतेऽत्र कतिभिः शत्रून्मुनिस्तत्त्वज्ञात् ॥ २ ॥
निगम-कल्पतरुर्गलितं फलं शकमुष्णादन्तर्द्रव-संयुतम् ।
पिबत भागवतं रसमाप्तयं सुदुरहो रसिका भुवि भातुकाः ॥ ३ ॥
ओं नैमिषेऽनिमिषक्षेत्रे ऋषयः शौनकादयः ।
सर्वं सर्गाय-लोकाय सहस्रसममासत ॥ ४ ॥
त एकदा तु सुनयः प्रातर्हुतहुताम्बयः ।
सत्कृतं सूतमासीनं पप्रच्छुरिदमादरात् ॥ ५ ॥

कृपय कुरुः ।

तथा शकु पुराणानि वेतिहासानि चानघ ।

आख्यातान्धधीतानि धर्मशास्त्राणि यान्मुत ॥ ६ ॥

यानि वेदविदां त्रेष्टो भगवान् बादरायणः ।

अन्ये च मुनयः सूत परावरविदो विदुः ॥ ७ ॥

वेत्य त्वं सौम्य तत् सर्वं तत्स्वतस्तदनुग्रहात् ।

मृत्युः क्षिण्वस्त्रं शिष्यस्त्रं गुरवो शुद्धमप्युत ॥ ८ ॥

तत्र तत्राश्रमायुधम् भवता यद्विनिश्चितम् ।

पुंसामेकान्ततः श्रेयस्तत्रः शंसितुमर्हसि ॥ ९ ॥

प्रायेणात्यायुधः सभ्य कक्षावस्त्रिन् मुने जनाः ।

मन्दाः सुमन्दमतयो मन्दभाष्या ह्युपहृताः ॥ १० ॥

भूरीणि भूरिकर्माणि श्रोतव्यानि विभागशः ।

अतः साधोऽत्र यत् सारं समुद्धृत्य मनीषया ।

ब्रूहि नः अहधानानां जेनात्मा सम्प्रसीदति ॥ ११ ॥

सूत जानासि भद्रन्ते भगवान् सात्वतां-पतिः ।

देवस्यां वसुदेवस्य जातो यस्य चिकीर्षया ॥ १२ ॥

तत्रः शून्यमाणानामर्हस्त्रङ्गानुवर्षितुम् ।

यस्यावतारो भूतानां जेमाय च भवाय च ॥ १३ ॥

आपन्नः संसृतिं घोरां यत्नाम विवशी गृहम् ।

ततः सद्यो विमुञ्चेत यद्विभेति स्वयं भयम् ॥ १४ ॥

यत्पाद-संश्रयाः सूत मुनयः प्रशमायनाः ।

सद्यः पुनस्तुप्रस्पृष्टाः स्वर्धुग्यापोऽनुश्रवया ॥ १५ ॥

को वा भगवतस्तस्य पुण्यलोकेष्वकर्णः ।

शुद्धिकामो न श्रुत्यादयशः कलि-मलापहम् ॥ १६ ॥

तस्य कर्माश्रदाराणि परिगौतानि सूरिमिः ।

ब्रूहि नः अहधानानां शीलया दधतः कक्षाः ॥ १७ ॥

अथास्याहि हरिर्धौमवतारकथाः शुभाः ।

लीला विदधतः खैरमौखरक्षान्मायया ॥ १८ ॥

वयम् न विद्वाम् उत्तमः शोक-विह्वले ।
 यच्छृङ्खलां रसज्ञानां स्वादुस्वादु पदे पदे ॥ १८ ॥
 कृतवान् किल कर्णाणि सह रामिष केयवः ।
 अतिमूर्खानि भगवान् गूढः कपट-मानुषः ॥ २० ॥
 कलिमागतमात्राय क्षेत्रेऽस्मिन् वैष्णवे वयम् ।
 आसीमा दीर्घसत्रेण कथायां सञ्चया हरिः ॥ २१ ॥
 त्वं नः सन्दर्शितो धात्रा दुस्तरं निश्चितीर्षताम् ॥
 कलिं संस्वहरं पुंसां कर्णधार इवार्णवम् ॥ २२ ॥
 ब्रूहि योगेश्वरि क्षण्यो ब्रह्मण्यो धर्मवर्धने ।
 स्त्रीं काष्ठामधुनोपेते धर्माः कं शरणां गतः ॥ २३ ॥

इति श्रीभागवते भक्तापुराणे पारमहंसा संहितायां वैद्याक्षिणां प्रथमस्कन्धे नैमिषीयो-

पाश्चात्ते अविमत्रो नामप्रथमोऽध्यायः ॥ १ ॥

द्वितीयोऽध्यायः ।

सूत उवाच ।

इति संपन्न-सङ्गृहो विप्राणां रौमहर्षिभिः ।

प्रतिपूज्य बचस्तेषां प्रवक्तुमुपचक्रमे ॥ १ ॥

यं प्रव्रजन्तमनुपेतमपेतकत्वं द्वेपायनो विरह-कातर आनुहाय ।

पुत्रेति तन्मयतया तरवीऽभिनेदुस्तं सर्वभूतहृदयं सुनिमानतोऽस्मि ॥ २ ॥

यः स्वानुभावमखिल-श्रुति-सारमेक-

मध्यामदीपमतिरितीर्षतां ततोऽन्यम् ।

संसारिणां कश्चन्याह पुराणगुह्यं

तं व्याससूनुपयामि शुभं सुमीनाम् ॥ ३ ॥

नारायणं नमस्कृत्य नरक्षेय नरोत्तमम् ।

देवीं सरस्वतीं चैव ततो जयमुदीरयेत् ॥ ४ ॥

सुनयः साधु दृष्टोऽहं भवद्विधीकमप्यहम् ।
 यत् कृतः कृष्णसंप्रपन्नो येनात्मा सुप्रसीदति ॥ ५ ॥
 स वै पुंसां परो धर्मो यतो भक्तिरधोऽप्यजे ।
 अचेतुष्वप्रतिष्ठता ययात्मा सुप्रसीदति ॥ ६ ॥
 वासुदेवे भगवति भक्तियोगः प्रयोजितः ।
 जनयत्वाद्यु वैराग्यं ज्ञानञ्च यदचेतुकम् ॥ ७ ॥
 धर्मः सत्सुष्ठितः पुंसां विष्वक्सेनकायासु यः ।
 नीत्यादयेद् यदि रतिं त्रय एव हि क्षेत्रकम् ॥ ८ ॥
 धर्मस्य ज्ञापवर्गस्य नार्थोऽर्थायीपक्षक्यते ।
 नार्थस्य धर्मोऽकान्तस्य कामो साभाय हि स्मृतः ॥ ९ ॥
 कामस्य नेन्द्रियप्रीतिर्लामो जीवेत यावता ।
 जीवस्य तत्त्वजिज्ञासा नार्थो यद्येह कर्मभिः ॥ १० ॥
 वदन्ति तत्तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम् ।
 ब्रह्मेति परमाह्मेति भगवानिति शब्दयते ॥ ११ ॥
 तच्छब्दधाना सुनयो ज्ञानवैराग्यसुक्ताया ।
 पञ्चन्यायानि चात्मानं भक्त्या श्रुतगृहीतया ॥ १२ ॥
 अतः पुंभिर्हिज्येष्ठा वर्णा-त्रय-विभागयः ।
 सत्सुष्ठितस्य धर्मस्य संसिद्धिर्हरितोपपन्नम् ॥ १३ ॥
 तस्मादेकेन मनसा भगवान् सात्त्वतां यतिः ।
 श्रौतस्यः कीर्तितस्यैव ध्येयः पूज्यश्च नित्यदा ॥ १४ ॥
 यदनुध्यासिना युक्ताः कर्मकान्निविबन्धनम् ।
 हिन्दन्ति कोविदास्तस्य को न कुर्वीत् कथारतिम् ॥ १५ ॥
 शूद्रूषोः अहंभानस्य वासुदेव-कथावधिः ।
 स्वान्महत्-सेवया विप्राः पुण्यतीर्थ-निषेवणात् ॥ १६ ॥
 शूद्रतां स्वकथाः कृण्वः पुण्यवधककीर्तनः ।
 प्रथमस्त्यो ह्यभद्राणि विधुनीति वृजत् यताम् ॥ १७ ॥
 नष्टप्रायेणमग्नेषु निम्बं भागवत-सेवया ।
 भगवत्सुत्तमः शोके मत्तिर्भवति नैष्ठिकी ॥ १८ ॥

तदा रज-स्तमो-भावाः काम-कीमादयश्च वै ।
 चेत् एतैरनानिष्टं स्थितं सत्त्वे प्रसीदति ॥ १८ ॥
 एवं प्रसन्नमनसो भगवन्नित्ययोगतः ।
 भगवत्सत्त्वविज्ञानं मुक्तसङ्गस्य जायते ॥ २० ॥
 भिष्यते हृदयमन्विच्छिद्यन्ते सर्वसंश्रयाः ।
 श्रीयन्ते चास्य कर्माणि हृष्ट एवात्मगौक्षरे ॥ २१ ॥
 यतो वै कवयो नित्यं भक्तिं परमया मुदा ।
 वासुदेवे भगवति कुर्वन्त्यात्मप्रसादनीम् ॥ २२ ॥
 सत्त्वं रजस्तम इति प्रकृतेर्गुणास्तै-
 र्युक्तः परः पुण्य एक इहास्य यते ।
 स्त्रित्वादये हरि-विरिञ्चि-हरेति संज्ञाः
 त्रेयांसि तत्र ससु सत्त्वतमोर्गुणां स्युः ॥ २३ ॥
 पार्थिवाहावयो धूमस्वास्मादन्विष्ययीमयः ।
 तमससु रजस्तस्मात् सत्त्वं यद् ब्रह्मदर्शनम् ॥ २४ ॥
 भेजिरे सुनयोऽद्यापि भगवन्तमधोऽक्षजम् ।
 सत्त्वं विशुद्धं चेन्माय कल्पन्ते तेषु तानिष्ट ॥ २५ ॥
 सुसुक्ष्मो घोररूपान् हित्वा भूतपतीनम् ।
 गारायश्चकलाः शान्ता भजन्ति ज्ञानसूयवः ॥ २६ ॥
 रजस्तमःप्रकृतयः समशीला भजन्ति वै ।
 पिष्ट-भूत-प्रक्षेपादीन् त्रियैश्चैर्न्यप्रजेप्सवः ॥ २७ ॥
 वासुदेव-परा वेदा वासुदेव-परा मखाः ।
 वासुदेव-परा योगा वासुदेव-परा क्रियाः ॥ २८ ॥
 वासुदेव-परं ज्ञानं वासुदेव-परन्तपः ।
 वासुदेव-परो धर्मो वासुदेव-परा गतिः ॥ २९ ॥
 स एवेहं ससर्वाग्ने भगवानात्म-मायया ।
 सदसद्रूपया चासी शुचमय्याऽशुचो विभुः ॥ ३० ॥
 तथा विसर्जितेषु शुद्धेषु शुचवानिष ।
 अन्तःप्रविष्ट आभाति विज्ञात्रेण विबुधितः ॥ ३१ ॥

यथा ह्यवहितो वज्रिर्दाहन्त्यैकः क्षयोनिधु ।
 नागैव भाति विष्णोर्भा भूतेषु च तथा पुमान् ॥ १२ ॥
 यसौ शुभमयेर्भावेर्भूतसूक्ष्मेन्द्रियात्मभिः ।
 क्षनिर्भितेषु निर्भिष्टो मुकुत्ते भूतेषु तद्गुणान् ॥ १३ ॥
 भावयत्येव सखेन लोकांश्च वै लोकभाषणः ।
 लोकावताराशुरतो देव-तिर्बल-नरादिषु ॥ १४ ॥

इति श्रीभागवते महापुराणे पारमर्शकां संहितायां वैवातिकां प्रथमस्कन्धे नैमिषीबीषाक्षाने
 श्रीमन्महाभारतस्य नाम द्वितीयोऽध्यायः ॥ १ ॥

द्वितीयोऽध्यायः ।

श्रुत उवाच ।

जगद्धे पीडयं रूपं भगवान् महदादिभिः ।
 सभूतं मोक्षयकलमादौ लोकसिद्धयया ॥ १ ॥
 यस्याश्चक्षि शयानस्तु योगनिद्रां वितन्वतः ।
 नाभिः प्रदाभ्युजादासीद्ब्रह्मा विष्णुस्तत्कल्पितः ॥ २ ॥
 यस्यावयवसंस्थानैः कल्पितो लोक-विस्तरः ।
 तद् वै भगवतो रूपं विशद्वं सखमूर्च्छितम् ॥ ३ ॥
 पश्यन्महो रूपमदभ्यचक्षुषा सहस्रपादोऽहमुजाननाहुतम् ।
 सहस्रमूर्धं-त्रयचाक्षि-नासिकं सहस्रमौल्यम्बरकुण्डलोक्तसत् ॥ ४ ॥
 एतन्मानावताराणां निधानं बीजमव्ययम् ।
 यस्यांशत्रिणं सृज्यन्ते देव-तिर्बल-नरादयः ॥ ५ ॥
 स एव प्रथमं देवः बीमारं सर्वमाश्रितः ।
 चत्वारं दुर्जरं ब्रह्मा ब्रह्मचर्यमवस्थितम् ॥ ६ ॥
 द्वितीयस्तु महाबाहो रक्षातलवर्ता महीन् ।
 उदरिभ्यश्चुफादत यत्रैकः बीजरं ययुः ॥ ७ ॥

तृतीयवृत्तिसर्गश्च देवर्षित्वसुपेत्य सः ।

तस्य सात्वतमाचष्ट नैष्कर्म्यं कर्मणां यतः ॥ ८ ॥

तुभ्ये चर्मकलासर्गे नर-नारायणावपी ।

भूत्वाब्जोपग्रसीयेतमकरोद्भुजं तयः ॥ ९ ॥

पञ्चमः कपिली नाम सिद्धेशः काक-विभ्रुतम् ।

प्रोवाचासुरये साङ्ख्यं तत्त्वसामविनिर्णयम् ॥ १० ॥

बृहन्नखैरपत्यत्वं वृतः प्राप्नोऽनसूयया ।

आन्वीक्षिकौमलकाय प्रपञ्चादादिभ्य ऊषिवान् ॥ ११ ॥

ततः सप्तम आकूत्वां रुचिर्यज्ञोऽभ्यजायत ।

स यामाद्यैः सुरगवैरपात् स्वायश्रुवान्तरम् ॥ १२ ॥

अष्टमे मेघदेव्यान्तु गभिर्जात उद्वक्त्रमः ।

दर्शयन् बभूव घोरानां सर्वाश्रम-नमस्कृतम् ॥ १३ ॥

अविभिर्याचितो भेजे नवमं पाथिवं वपुः ।

दुग्धेभामोषधौर्विप्रास्तेनायं स उग्रतमः ॥ १४ ॥

रूपं स जगृहे मातृत्वं चाशुषोदधिसंज्ञवे ।

नाम्नारोप्य महीमथ्यामपादैवस्ततं भुजम् ॥ १५ ॥

सुरासुराचामुदर्धिं मयूतां मन्दराचलम् ।

दधे कमठरूपेण वृष्ट एकादशे विभुः ॥ १६ ॥

धात्वन्तरं द्वादशमं त्रयोदशममेव च ।

अपाययत् सुरानन्धान् भीहिन्वा भीक्षयन् क्षिया ॥ १७ ॥

चतुर्दशं नारसिंहं बिम्बहैत्वेन्द्रमूर्जितम् ।

ददार करजैश्चरावेरकां कटकद्वया ॥ १८ ॥

पञ्चदशं वामनर्षं कृत्वागादध्वरं बलीः ।

षट्त्रयं याचमानः प्रत्वादितृक्षुजिपिष्टपम् ॥ १९ ॥

अवतारे भीक्षुमि पश्यन् ब्रह्महृष्टो वृषान् ।

त्रिःसप्तकृत्यः कुपितो निःश्यामकरोन्महीम् ॥ २० ॥

ततः सप्तदशे जातः सत्त्ववर्त्ता पराशरात् ।

अजे वेदतरोः प्राञ्चा वृद्धा पृथ्वीऽस्यमिश्रकः ॥ २१ ॥

नरदेवत्वमापन्नः सुरकार्य-धिर्जीर्वया ।

समुद्रनिप्रज्ञादीनि चक्रे दीर्घाक्षतः परम् ॥ २२ ॥

एकोनविंशे विंशतिमे वृष्टिषु प्राप्य जम्बवी ।

रामकृष्णविति भुवो भगवानक्षरक्षरम् ॥ २३ ॥

ततः कक्षी संप्रवृत्ते सन्धोहाय सुरविषाम् ।

भुवो नास्माऽस्त्रम-सुतः कीकटेषु भविष्यति ॥ २४ ॥

अवासी युगसन्ध्यायां दक्षुप्रायेषु राजसु ।

अनिता विष्णुयमसो नास्मा कल्किर्जगत्पतिः ॥ २५ ॥

अवतारा ज्ञासंख्येया हरिः सत्त्वनिघेर्हिजाः ।

यथाविदासिनः कुष्माः सरसः स्युः सङ्क्षयः ॥ २६ ॥

ऋषयो मगवो देवा मनुपुत्रा महीजसः ।

कक्षाः सर्वे हरेरेव सप्रकापतयः स्मृताः ॥ २७ ॥

एते चांशकक्षाः पुंसः क्षण्डसु भगवान् स्वयम् ।

इन्द्रारि-व्याकुलं खोवं सृष्टयन्ति सुमी सुमी ॥ २८ ॥

जम्ब गुह्यं भगवतो य एतत् प्रयतो नरः ।

सायं प्रातर्गृह्यन् भक्त्या दुःखक्षामादिसुख्यते ॥ २९ ॥

एतद्रूपं भगवतो ज्ञापयस्व विदात्मनः ।

मायाशुचैर्विरचितं महदादिभिरात्मनि ॥ ३० ॥

यथा नभसि मेघौघो रेणुर्वा पार्थिवोऽनिशे ।

एवं द्रष्टरि हृत्कलमारोपितमनुचिभिः ॥ ३१ ॥

अतः परं यदव्यक्तमब्युक्तगुणवृद्धितम् ।

अदृष्टान्ततत्त्वसुखात् स जीवो यत् पुनर्भवः ॥ ३२ ॥

वस्त्रेमे सदसद्रूपे प्रतिविम्बे स्तब्धविदा ।

अविद्ययात्मनि कृते इति तदुक्तप्रार्थनम् ॥ ३३ ॥

यद्येवोपरता देवो माया वैद्यारही मतिः ।

सम्पन्न एवेति विदुर्महजि जे महीयते ॥ ३४ ॥

एवं जन्मानि कर्माणि ज्ञानपुरुषजनस्य च ।

पर्वयन्ति च कवयो वेदमुक्ताणि ज्ञत्पतेः ॥ ३५ ॥

स वा इदं विद्मममोचकौलः स्वर्गत्ववत्पत्ति न सज्जतेऽस्मिन् ।
 भूतेषु चान्तर्हित आत्मतन्त्रः बाह्वर्गिकं जिघ्रति षड्गुणेशः ॥ ३६ ॥
 न चास्य कश्चिन्निपुणेन धातुरवैति जसुः कुमनीष क्षतीः ।
 नामानि रूपाणि मनोबचोभिः संतन्वतो नटश्चर्यामिवाग्नः ॥ ३७ ॥
 स वेद धातुः पदवीं परस्य दुरन्तवीर्यस्य रथाङ्गपाणेः ।
 योऽमायया सन्ततयानुहत्या भजेत तत्पादसरोज-गन्धम् ॥ ३८ ॥
 भवेच्च धन्या भगवन्त इत्य' यद्वासुदेवेऽखिललोकनाथे ।
 कुर्वन्ति सर्वार्त्तकामात्मभावं न यत्र भूयः परिवर्त्त उग्रः ॥ ३९ ॥

इदं भागवतं नाम पुराणं ब्रह्मसन्धितम् ।
 उत्तमः श्लोकचरितं चकार भगवानृषिः ।
 निःश्रेयसाय लोकस्य धन्य' स्वस्त्वयनं महत् ॥ ४० ॥
 तदिदं बाह्यामास सुतमात्मवतावरम् ।
 सर्व्ववेदेतिहासानां सारं सारं समुद्धृतम् ॥ ४१ ॥
 स तु संज्ञापयामास महाराजं परीक्षितम् ।
 प्रायोपविष्टं गङ्गायां परीतं परमर्षिभिः ॥ ४२ ॥
 कृष्णं स्वधामीपगते धर्मज्ञानादिभिः सह ।
 कसौ नष्टदृशामिवः पुराणार्कीऽधुनोदितः ॥ ४३ ॥
 तत्र कीर्त्तयतो विप्रा विप्रर्षेर्भूरितिजसः ।
 अष्टाध्यायगमं तत्र निविष्टस्तदनुग्रहात् ।
 सोऽहं वः श्रावयिष्यामि यथाधीतं ययामति ॥ ४४ ॥

इति श्रीमहागवने सहापुराणे पारमहंसा संज्ञिताया वैवातिका प्रथमस्कन्धे नैमिषीयो-

पाक्ष्याने जन्मगुह्यं नाम द्वाविंशोऽध्यायः ॥ २ ॥

चतुर्थोऽध्यायः ।

इति ब्रुवाणं संस्तूय मुनीनां दीर्घसत्रिणाम् ।

ब्रह्मः कुलपतिः सृतं बभूवः शौनकोऽब्रवीत् ॥ १ ॥

शौनक उवाच ।

सूत सूत महाभाग वद नो वदतांवर ।

कथां भागवतीं पुण्यां यदाह भगवान्भुक् ॥ २ ॥

कस्मिन् युगे प्रवृत्तेयं स्थाने वा केन हेतुना ।

कृतः सञ्चोदितः क्षणः कृतवान् संज्ञितां मुनिः ॥ ३ ॥

तस्य पुत्रो महायोगी समदृष्ट्निर्विकल्पकः ।

एकान्तमतिरुचिद्रो गूढो मूढ इवेयते ॥ ४ ॥

दृष्ट्वा नुयान्तमृषिमात्मजमप्यनन्

देव्यो क्रिया परिदधुर्न सुतस्य चित्तम् ।

तद्दीप्य पृच्छति मुनी जगदुस्तवास्ति

स्त्री-पुं-भिदा न तु सुतस्य विविक्तदृष्टेः ॥ ५ ॥

कथमासन्नितः पौरैः संग्रासः कुरुजाङ्गलान् ।

उत्सन्न-मूक-जडवद्विचरन् गजसाहवे ॥ ६ ॥

कथं वा पाण्डवेयस्य राजर्वेर्मुनिना सह ।

संवादः समभूत्तात यत्रैषा सात्वती श्रुतिः ॥ ७ ॥

स गोदोहनमात्रं हि गृहेषु गृहमेधिनाम् ।

अवेक्षते महाभागस्तीर्थाकुर्वन्स्तदान्नमम् ॥ ८ ॥

अभिमन्युसुतं सृतं प्राहुर्भागवतोत्तमम् ।

तस्य जन्म महाशर्व्वं कर्माणि च गृणीहि नः ॥ ९ ॥

स सम्वाद् कस्य वा हेतोः पाण्डूनां मानवर्षिनः ।

प्रायोपविष्टो गङ्गायामनादृत्वाधिराद्-त्रियम् ॥ १० ॥

नमन्ति यत्पादनिक्षेपमात्मनः शिवाय हानीय धनानि यत्रवः ।

कथं स वीरः त्रियम् न दुस्तयां ब्रुवेततोत्सह्युमही सहासुभिः ॥ ११ ॥

शिवाय लोकास्त्र भवाय भूतये

य उत्तमः श्लोकपरायणा जनाः ।

जीवन्ति नामार्धमसौ पराशर्यं

सुमोच निर्विष्य कुतः कलेवरम् ॥ १२ ॥

तत् सर्वं नः समाचक्ष्य दृष्टो यदिह किञ्चन ।

मन्ये त्वां विषये वाचां ज्ञातमन्यत्र ज्ञान्दसात् ॥ १३ ॥

भूत उवाच ।

द्वापरे समनुप्राप्ते तृतीये युगपर्थये ।

ज्ञातः पराशरादयोगी वासव्यां कलया हरेः ॥ १४ ॥

स कदाचित् सरस्वत्या उपस्थस्य जलं भुविः ।

विविक्त एक आसीन उदिते रविमण्डले ॥ १५ ॥

परावरहः स ऋषिः कालेनाव्यक्तारं हसा ।

युगधर्मव्यतिकरं प्राप्तं भुवि युगे युगे ॥ १६ ॥

भौतिकानाञ्च भावानां शक्तिक्लासञ्च तत्कृतम् ।

अश्वधानान् निःसत्त्वान् दुर्मेधान् क्रसितायुषः ॥ १७ ॥

दुर्भगाञ्च जनान् वीक्ष्य मुनिर्दिव्येन चक्षुषा ।

सर्ववर्णाश्रमाणां यदृद्धी दितममोषहक् ॥ १८ ॥

चातुर्होत्रं कर्म शृङ्गं प्रजानां वीक्ष्य वैदिकम् ।

व्यदघादयज्ञसन्तत्यै वेदमेकं चतुर्विधम् ॥ १९ ॥

ऋग्जजुःसामाथर्व्याख्या वेदाश्चत्वार उच्युताः ।

इतिहासपुराणञ्च पञ्चमी वेद उच्यते ॥ २० ॥

तत्रर्ग्वेदधरः पैलः सामगो जैमिनिः कविः ।

वैशम्पायन एवैको निष्णातो यजुषामुत ॥ २१ ॥

अथर्वान्धिरसामासीत् सुमन्तुर्हविषी मुनिः ।

इतिहासपुराणानां पिता मे रोमहर्षणः ॥ २२ ॥

त एत ऋषयो वेदं स्वं स्वं व्यस्यन्ननेकधा ।

गिर्भैः प्रगिर्भैस्तृष्णैर्वेदास्तौ शाखिनीभवनम् ॥ २३ ॥

त एव वेदा दुष्प्रेक्ष्यैर्धार्मिकेभ्यः पुत्रपौर्यया ।
 एवञ्चकार भगवान् व्यासः कृपञ्च-वत्सलः ॥ २४ ॥
 स्त्री-शूद्र-द्विजवन्धूनां त्रयी न श्रुति-गोचरा ।
 कर्मत्रेयसि मूढानां त्रैय एवं भवेद्विद्वद्भिः ।
 इति भारतमाख्यानं कृपया मुनिना कृतम् ॥ २५ ॥
 एवं प्रहसन् सदा भूतानां त्रैयसि द्विजाः ।
 सर्व्वाम्बुकेनापि यदा नातुष्यद्दृढयं ततः ॥ २६ ॥
 नातिप्रसीदद्दृढयः सरस्वत्यास्तटे शुची ।
 वितर्कयन् विविक्तस्य इदंश्रीवाच धर्मवित् ॥ २७ ॥
 धृतव्रतेन हि मया कृन्दांसि गुरकोऽम्बयः ।
 मानिता निर्बलीकेन गृहीतञ्चाशुशासनम् ॥ २८ ॥
 भारत-व्यपदेशेन ज्ञान्नायार्थः प्रदर्शितः ।
 दृश्यते यत्र धर्मोऽस्ति स्त्रीशूद्रादिभिरप्युत ॥ २९ ॥
 अथापि बत मे दैव्यो ज्ञान्नायैवात्मना विभुः ।
 असम्पन्न इवाभाति ब्रह्मवर्षस्वसत्तमः ॥ ३० ॥
 किंवा भागवता धर्मो न प्रायेण निरूपिताः ।
 प्रियाः परमहंसानां त एव ह्यप्युतप्रियाः ॥ ३१ ॥
 तस्यैवं श्रितमात्मानं मन्वमानस्य शिष्यतः ।
 कृष्णस्य नारदोऽभ्यागादान्नमं प्रागुदाहृतम् ॥ ३२ ॥
 तमभिज्ञाय सहसा प्रत्युत्थायागतं मुनिः ।
 पूजयामास विधिवन्मरदं सुरपूजितम् ॥ ३३ ॥

इति श्रीसद्भागवते महापुराणे पारमहंसां संहितायां वैयाख्यानं प्रथमस्कन्धे नारदानमनं

नाम चतुर्थोऽध्यायः ॥ ४ ॥

पञ्चमीऽध्यायः ।

सूत उवाच ।

अथ तं सुखमासीन उपासीनं वृक्षच्छ्रवाः ।

देवर्षिः ग्राह विप्रर्षिं वीणापाणिः अयन्निव ॥ १ ॥

नारद उवाच ।

पाराशर्य्यं महाभाग भवतः कञ्चिदात्मना ।

परितुष्यति शारीर आत्मा मानस एव वा ॥ २ ॥

जिज्ञासितं सुसम्पन्नमपि ते महद्भूतम् ।

कृतवान् भारतं यत्त्वं सर्वार्थपरिवृद्धितम् ॥ ३ ॥

जिज्ञासितमधीतश्च ब्रह्म यत्तत् सनातनम् ।

अथापि शीघ्रस्वात्मानमकृतार्थं इव प्रभो ॥ ४ ॥

व्यास उवाच ।

अस्मेव मे सर्वमिदं त्वयोक्तं तथापि नात्मा परितुष्यते मे ।

तन्मूलमव्यक्तमगाधबोधं पृच्छाम हे त्वाऽऽत्मभवात्मभूतम् ॥ ५ ॥

स वै भवान् वेद समस्तगुह्यमुपासितो यत् पुरुषः पुराणः ।

परावरेणो मनसैव विश्वं सृजत्यवत्यन्ति गुणैरसङ्गः ॥ ६ ॥

त्वं पर्यटनार्क इव त्रिंशोकीमन्तश्चरो वायुरिवात्मसाक्षी ।

परावरे ब्रह्मणि धर्मतो व्रतैः ज्ञातस्य मे न्यूनमलं विचक्ष्य ॥ ७ ॥

नारद उवाच ।

भवतामुदितप्रायं यशो भगवतोऽमलम् ।

देनेवासी न तुष्येत मन्त्रे तद्दर्शनं शिष्यम् ॥ ८ ॥

यथा धर्मोदयचार्या मुनिवर्णाशुकीर्तिताः ।

न तथा वासुदेवस्य महिमा क्लृप्तवर्धितः ॥ ९ ॥

• न यद्वचस्त्रिपदं हर्येशो जगत्पवित्रं प्रवृत्तीत कर्हिचित् ।

तदायत्तं तीर्थसुवन्ति मानसा न यत्त ईसा निरमन्तुरमिच्छयाः ॥ १० ॥

तद्वाग्विस्मयी जनताश्च विद्वद्वि-

यस्मिन् प्रतिष्ठाप्यमानवद्वयस्यपि ।

नामान्यनन्तस्य यशोऽङ्कितानि यत्

नृस्रन्ति गायन्ति नृषन्ति साधवः ॥ ११ ॥

नैष्कर्म्यमप्यच्युतभाव-वर्जितं न शोभते ज्ञानमर्लं निरञ्जनम् ।

कुतः पुनः शब्दभद्रमीश्वरे न वार्पितं कर्म यदप्यकारणम् ॥ १२ ॥

अथो मह्यभाग भवानभोघहृक् शुचिश्चवाः सत्यरतो हृतव्रतः ।

उरुक्रमस्याखिलवन्धमुक्तये समाधिनाऽनुस्मर तद्विचिष्टितम् ॥ १३ ॥

ततोऽन्वया किञ्चन यद्विविचतः

पृथग्गृह्यस्तत्कृतकूपनामभिः ।

न कर्हिचित् क्वापि च दुःस्थिता मति-

र्कमेत वाताहतनीरिवाश्रयदम् ॥ १४ ॥

स्रुगुप्सितं धर्मैकतेऽनुयासतः

स्वभावरक्तस्य महान् व्यतिक्रमः ।

यदवाप्यतो धर्मं दृतीतरः स्थितो-

न मन्यते तस्य निवारणं जनः ॥ १५ ॥

विचक्षणोऽस्यार्हति वेदितुं विभी-

रनन्तपारस्य निवृत्तितः सुखम् ।

प्रवर्त्तमानस्य गुणैरनात्मन-

स्ततो भवान् दर्शय चेष्टितं विभी ॥ १६ ॥

त्यक्त्वा स्वधर्मं चरणाम्बुजं हरे-

र्भजन्पक्वोऽथ पतेत्ततो यदि ।

यत्र वा वाभद्रमभूदमुष्य किं

को वार्धं चातोऽभजतां स्वधर्म्यतः ॥ १७ ॥

तस्यैव हेतोः प्रयतेत कोविदो-

न लभ्यते यदुभयमतामुपर्यधः ।

तल्लभ्यते दुःखवदन्तः सुखं

काशेन सर्वत्र गभीररंजसा ॥ १८ ॥

न वै जनो जातु कवचनात्रजेभुक्तुन्दवेखन्वदङ्ग संसृतिम् ।

अरन्मुकुन्दाङ्गु पणूहं पुनर्विज्ञातुमिच्छेच्च रसचहो यतः ॥ १९ ॥

इदं हि विष्णुं भगवानिवेतरो-
 यतो जगत्स्थान-निरोध-सम्भवाः ।
 तद्धि स्वयं वेद भवांस्तथापि वै
 प्रादिशमात्रं भवतः प्रदर्शितम् ॥ २० ॥
 त्वमात्मनात्मानमवेक्ष्यमोघहृन्
 परस्य पुंसः परमात्मनः कलाम् ।
 अजं प्रजातं जगतः शिवाय त-
 न्नहानुभावाभ्युदयोऽभिगच्छताम् ॥ २१ ॥
 इदं हि पुंसस्तपसः श्रुतस्य वा
 खिष्टस्य सूक्तस्य च बुद्धदत्तयोः ।
 अविश्रुतोऽर्थः कविभिर्निरूपितो-
 यदुत्तमः श्लोकगुणानुवर्णनम् ॥ २२ ॥
 अहं पुरातीतभवेऽभवं मुने ।
 दास्यामि कस्याश्चन वेदवादिनाम् ।
 निरूपितो वासक एव योगिनां
 श्रम्यूपधि प्राठपि निर्विविचिताम् ॥ २३ ॥
 ते मय्यपेताखिलवापलेऽर्भके
 दान्तेऽष्टतक्रीडनकेऽनुवर्तिनि ।
 चक्रुः क्षर्पा यद्यपि तुल्यदर्शनाः
 श्रम्यूपमाणे मुनयोऽल्पभाषिणि ॥ २४ ॥
 उच्छिष्टलेपानमुमीदितो द्विजैः
 सज्जत् अ भुञ्जे तदपास्तकिल्बिषः ।
 एवं प्रवृत्तस्य विशुद्धचेतस-
 स्तावर्धं एवात्मवृत्तिः प्रजायते ॥ २५ ॥
 तन्नाम्बहं कृष्णकथाः प्रगायता-
 मनुष्यद्वेषान्मृशयं मनोहराः ।
 ताः श्रद्धया मेऽनुपदं विन्दुस्ततः
 प्रियन्वदन्त्यहं ममाभवद्वरतिः ॥ २६ ॥

तस्मिंस्तदा खल्वर्चोर्महामती ।
 प्रियत्रयस्त्वत्प्रसविता मतिर्मम ।
 यथाहमेतत् सदसत् स्वमायया
 पश्ये मयि ब्रह्मणि कल्पितं परे ॥ २७ ॥
 इत्थं भरतप्राहृषिकाहृतुं हरि-
 र्विशृणुतो मेऽनुसवं यशोऽमलम् ।
 संकीर्त्तमानं मुनिभिर्महात्मभि-
 र्भक्तिः प्रहस्ताम्बरजस्तमोऽपह्ना ॥ २८ ॥
 तस्मैवं मेऽनुरक्तस्य प्रश्रितस्य हतेनसः ।
 अह्वानस्य बालस्य दान्तस्यानुचरस्य च ॥ २९ ॥
 ज्ञानं शुद्धतमं यत्तत् साक्षाद्भगवतोदितम् ।
 सन्धवीचन् गमिष्यन्तः कृपया दीनवत्सलाः ॥ ३० ॥
 येनैवाहं भगवतो वासुदेवस्य वेधसः ।
 भायानुभावमविदं येन गच्छन्ति तत्पदम् ॥ ३१ ॥
 एतत् संसूचितं ब्रह्मं स्तापत्रय-चिकित्सितम् ।
 यदौष्करे भगवति कर्ष्यब्रह्मणि भावितम् ॥ ३२ ॥
 चामयो यस्य भूतानां जायते येन सुव्रत ।
 तदेव ज्ञामयं द्रव्यं न पुनाति चिकित्सितम् ॥ ३३ ॥
 एवं नृणां क्रियायोगाः सर्वे संकृतिहेतवः ।
 त एवात्मविनाशाय कल्पन्ते कल्पिताः परे ॥ ३४ ॥
 यदत्र क्रियते कर्ष्यं भगवत्परितोषणम् ।
 ज्ञानं यत्तदधीर्न हि भक्तियोगसमन्वितम् ॥ ३५ ॥
 कुर्वाणा यत्र कर्ष्यान्ति भगवच्छ्रयसासकत् ।
 गच्छन्ति शुचनामानि कृष्णश्चानुस्मरन्ति च ॥ ३६ ॥
 श्रीं । नमो भगवते तुभ्यं वासुदेवाय धीमहि ।
 प्रच्युत्पायानिदृष्ट्वाय नमः सङ्घर्षपाय च ॥ ३७ ॥
 इति मूर्खभिधानेन मन्त्रमूर्त्तिममूर्त्तिकम् ।
 यजते यज्ञपुण्यं च सम्मगुर्धनः पुमान् ॥ ३८ ॥

इमं स्वनिगमं ब्रह्मजवेत्स मदनुष्ठितम् ।

अदानो ज्ञानसैख्यं स्वस्मिन् भावश्च केशवः ॥ ३८ ॥

त्वमप्यदभ्यस्यत-विश्रुतं विभोः

समाप्यते येन विदां बुभुक्षितम् ।

प्रख्याहि दुःखैर्मुहुर्हितात्मनां

यत् क्षेशनिर्व्याणमुशन्ति नान्यथा ॥ ४० ॥

इति श्रीमद्भगवते महापुराणे पारमहंसां संज्ञितायां वैद्यासिक्यां प्रथमस्कन्धे व्यास-नारद-संवादे

पञ्चमोऽध्यायः ॥ ५ ॥

पञ्चोऽध्यायः ।

सूत उवाच ।

एवं निशम्य भगवान् देवर्षेर्जन्म कर्म च ।

भूयः प्रपृच्छ तं ब्रह्मन् व्यासः सत्यवतीसुतः ॥ १ ॥

व्यास उवाच ।

भिक्षुभिर्विप्रवसिते विज्ञानादेष्टुमिच्छथ ।

वर्त्तमानो वयस्याद्ये ततः किमकरोद्भवान् ॥ २ ॥

स्वायम्भुव कथां त्वत्त्वा वर्त्तितं ते परं वयः ।

कथं वेदमुदस्ताचीः काले प्राप्ते कलेवरम् ॥ ३ ॥

प्राक्कल्प-विषयामेतां स्मृतिं ते मुनिसत्तम ।

न ह्येष व्यवधात् काल एष सर्वमिराकृतिः ॥ ४ ॥

नारद उवाच ।

भिक्षुभिर्विप्रवसिते विज्ञानादेष्टुमिच्छेम ।

वर्त्तमानो वयस्याद्ये तत एतदकारणम् ॥ ५ ॥

एकात्मजा मे जननी योषिभूदा च किङ्करी ।

मय्यात्मजेऽनन्यगती चक्रे ज्ञेहानुबन्धनम् ॥ ६ ॥

सास्वतन्त्रा न कल्याणीद्व्योगक्षेमं मनेच्छती ।

ईशस्य हि वशी लोको योषा दाहमयी यथा ॥ ७ ॥

चक्षुश्च तद्वज्रकुक्षौ जघनिर्वास्तदपेक्षया ।

दिग्-देश-काशाव्युत्पत्तौ बालकः पञ्चहायनः ॥ ८ ॥

एकदा निर्गतां गेहादुद्धर्त्तौ मिथि गां पथि ।

सर्पोऽद्वयत् पदा स्पृष्टः कृपणां कालचोदितः ॥ ९ ॥

तदा तदहमीयस्य भक्तानां ग्रमभीषतः ।

यनुग्रहं मन्थमानः प्रातिष्ठं दिग्गमुत्तराम् ॥ १० ॥

स्त्रीतान् जनपदास्तत्र पुर-ग्राम-व्रजाकरान् ।

छेदं खर्वट-वाटीश्च वनान्युपवनानि च ॥ ११ ॥

चित्रधातु-विचित्राद्रीनिभमग्न-भुजहुमान् ।

जलाशयाच्छिवजलाकलिनीः सुरसेविताः ॥ १२ ॥

वित्तस्त्रनैः पद्मरथैर्विभ्रमदृभ्रमरत्रियः ।

मल-वेषु-शरस्तम्ब-कुश-कीचकगङ्गरम् ॥ १३ ॥

एक एवातियातोऽहमद्राक्षं विपिनं महत् ।

घोरं प्रतिभयाकारं व्याखीलूकशिवाजिरम् ॥ १४ ॥

परित्रान्तेन्द्रियात्माहं हृत्परीतो बुभुक्षितः ।

आत्मा पीत्वा क्रुदे नद्या उपस्पृष्टो गतन्धमः ॥ १५ ॥

तस्मिन्निर्मगुजेऽरण्ये पिप्पलीपस्थ आश्रितः ।

आत्मनात्मानमाकस्यं यथान्युतमचिन्तयम् ॥ १६ ॥

ध्यायतश्चरणाभोजं भावनिर्जितचेतसा ।

भीतकण्ठग्रान्ठकलाचस्थं हृद्यासीम्ने ग्रनैर्हरिः ॥ १७ ॥

प्रेमातिभरनिर्मिन्न-पुलकाङ्गोऽतिनिर्वृतः ।

आनन्दसंग्रहे लीनो नापश्यसुभयं सुने ॥ १८ ॥

रूपं भगवतो यत्तन्मनःकान्तं शुचापहम् ।

अपश्यन् सहस्रोत्तले वैक्लव्यादुर्ध्वना इव ॥ १९ ॥

दिङ्मुखस्तदहं भूयः प्रणिधाय मनो हृदि ।

वीक्ष्यमासीऽपि नापश्यमविद्यत इवातुरः ॥ २० ॥

एवं यतन्तं विजने मामाहागोचरो मिराम् ।

नभीरस्रज्जया वाचा शुचः प्रथमयकिच ॥ २१ ॥

हन्तास्मिन् कथानि भवान् मा मा ब्रुमिहार्हति ।

अविपक्वकषायाणां दुर्दृशीऽहं कुयोगिनाम् ॥ २२ ॥

सकृद्यदर्थितं रूपमेतत् कामाय तेऽनघ ।

मत्कामः शनकैः साधुः सर्वान् सुचति ब्रूयान् ॥ २३ ॥

सत्सर्वव्याऽदीर्घव्यापि ज्ञाता मयि वृद्धा मतिः ।

द्वित्वावद्यमिमं लोकं गन्ता मज्जनतामसि ॥ २४ ॥

मतिर्मयि निवर्त्येयं न विपद्येत कर्हिचित् ।

प्रजासर्गनिरोधेऽपि स्मृतिश्च मदनुग्रहात् ॥ २५ ॥

एतावदुक्तोपरराम तन्महदभूतं नभो-लिङ्गमलिङ्गमीश्वरम् ।

अहश्च तस्मै महतां महीयसे शीष्णावनामं विदधेऽनुकम्पितः ॥ २६ ॥

नामान्धमन्तस्त्र हतव्रपः पठन् गुह्यानि भद्राणि कृतानि च स्मरन् ।

गां पर्वटं सुष्टमना गतस्त्वहः कालं प्रतीक्षन्मदो विमत्सरः ॥ २७ ॥

एवं कृष्णमतेर्ब्रह्मज्ञासक्तस्यामलात्मनः ।

कालः प्रादुरभूत् काले तद्धित् सौदामिनी यथा ॥ २८ ॥

प्रयुज्यमाने मयि तां शुद्धां भागवतीं तनुम् ।

आरब्धकर्म-निर्व्याणो न्यपतत् पाञ्चभौतिकः ॥ २९ ॥

कल्यान्त इदमादाय शयानेऽश्वस्युदन्वतः ।

शिग्रयिणीरनुग्रहं विविशेऽन्तरहं विभोः ॥ ३० ॥

सहस्रयुगपर्वन्त उत्थायेदं सिद्धवतः ।

मरीचिमित्रा कटपयः प्राप्तेभ्योऽहश्च जप्त्रि ॥ ३१ ॥

अन्तर्बहिश्च लोकांस्त्रीन् पर्वन्म्यस्तन्दिशतः ।

अनुग्रहाश्रद्धाविष्णोरविघातगतिः क्वचित् ॥ ३२ ॥

देवदत्तामिमां वीणां स्वरज्ज-विभूषिताम् ।

मूर्च्छयित्वा हरिकथां गायमानस्यारम्भम् ॥ ३३ ॥

प्रगायतः स्ववीर्याणि तीर्थपादः प्रियश्रवाः ।

आहूत इव मे ग्रीष्मं दर्शनं याति चेतसि ॥ ३४ ॥

एतद्व्यातुरचित्तानां मात्रास्पर्शेऽप्युत्तुङ्गः ।

भवसिन्धु-ध्रुवो दृष्टो हरिचर्यानुवर्णनम् ॥ ३५ ॥

यमादिभिर्वीजपथैः काम-लोभ-हतो मुहुः ।

मुकुन्दसेवया यद्वत् तथास्नात्वा न शान्ति ॥ ३६ ॥

सर्वं तदिदमाख्यातं यत् प्रष्टोऽहं त्वयानघ ।

जन्म-कर्म-रहस्यं मे भवतश्चाकृतोपणम् ॥ ३७ ॥

सूत उवाच ।

एवं सन्धास्य भगवात्कारदो वासवीसुतम् ।

आमन्त्र्य वीणां रणयन् ययौ यादृच्छिको मुनिः ॥ ३८ ॥

अहो देवर्षिर्धन्वोऽयं यत् कीर्त्तिं शार्ङ्गधन्वनः ।

गायन्नाद्यन्विदं तन्मया रमयत्यातुरं जगत् ॥ ३९ ॥

इति श्रीमद्भगवते महापुराणे पारमहंसा संज्ञितायां वैशाखिका प्रथमस्कन्धे व्यासनारद-
संवादो नाम षष्ठीऽध्यायः ॥ ६ ॥

सप्तमोऽध्यायः ।

शौनक उवाच ।

निर्गते नारदे सूत भगवान् बादरायणः ।

श्रुतवांस्तदभिप्रेतं ततः किमकरोद्विभुः ॥ १ ॥

सूत उवाच ।

ब्रह्मनद्यां सरस्वत्यामाश्रमः पश्चिमे तटे ।

शम्याप्रासद्विति प्रोक्त ऋषीणां सत्त्ववर्धनः ॥ २ ॥

तस्मिन् स्व आश्रमे व्यासो बदरीषण्ड-मण्डितः ।

शासीनोऽप उपसृष्ट्य प्रणिदधौ मनः स्वयम् ॥ ३ ॥

भक्तियोगेन मनसि सम्यक् प्रणिहितोऽमले ।

अपश्यत् पुरुषं पूर्वं मायाञ्च तदपाश्रयाम् ॥ ४ ॥

यथा सम्प्रोक्षितो जीव आत्मानं त्रिगुणात्मकम् ।

परोऽपि मनुतेऽनर्थं तत्कृतञ्चाभिपश्यते ॥ ५ ॥

अनर्थोपशमं साक्षाद्भक्तियोगमधीक्षजे ।

लोकस्वाजानतो विद्वांसश्चैवात्मतसंज्ञितान् ॥ ६ ॥

यस्यां वै श्रूयमाणायां कृष्णे परमपूरुषे ।
भक्तिवत्पुण्यते पुंसः शोक-मोह-भयापहा ॥ ७ ॥
स संहितां भागवतीं कृत्वानुक्रम्य चात्मजम् ।
शुकमध्यापयामास निवृत्तिनिरतं मुनिः ॥ ८ ॥

शौनक उवाच ।

स वै निवृत्तिनिरतः सर्वत्रोपेक्षको मुनिः ।
कास्य वा बृहतीमितामात्मारामः समभ्यसत् ॥ ९ ॥

सूत उवाच ।

आत्मारामास मुनयो निर्ग्रन्था अप्युत्क्रमे ।
कुर्वन्त्यहैतुकीं भक्तिमित्यभूतगुणो हरिः ॥ १० ॥
हरिर्गुणाक्षिसमतिर्भगवान् बादरायणिः ।
अध्यागाच्छ्रद्धास्थानं नित्यं विष्णुजनप्रियः ॥ ११ ॥
परीक्षितोऽथ राजर्षेर्जन्म कर्म विलापनम् ।
संस्थाञ्च पाण्डुपुत्राणां वक्ष्ये कृष्णकथोदयम् ॥ १२ ॥
यदा मृधे कीरवस्त्रज्यानां कीरेष्वथो कीरगतिं गतेषु ।
ह्रस्वोदराविहगदाभिमर्श-भग्नोरुदण्डे घृतराद्रुपुष्ते ॥ १३ ॥
भर्तुः प्रियं द्रौणिरिति स पश्यन् कृष्णासुतानां स्वपतां शिरांसि ।
उपाहरद्विप्रियमेव तस्य तद् जुगुप्सितं कर्म विगर्हयन्ति ॥ १४ ॥
माता सुतानां निधनं शिशूनां निशम्य घोरे परितप्यमाना ।
तदाऽरुददवाप्यकला-कुलाक्षी तां सान्त्वयन्नाह किरीटमाक्षी ॥ १५ ॥
तदा शुकस्ते प्रसृजामि भद्रे यद्ब्रह्मबन्धोः शिर आततायिनः ।
गाण्डीव-मुक्तैर्विशिखैरुपाहरे त्वाक्रम्य यत् क्षाप्स्यसि दम्भपुत्रा ॥ १६ ॥
इति प्रियां वल्गु-विचित्रजल्पैः स सान्त्वयित्वाऽप्युतमित्रसूतः ।
अन्वाद्भवदंशित उग्रधन्वा कपिध्वजो गुरुपुच्छं रथेन ॥ १७ ॥
तमापतन्तं स विलोक्य दूरात् कुमारहोद्विग्नमना रथेन ।
पराद्रवत् प्राणपरीक्षुर्हृत्प्रां यावन्नमं रुद्रभयाद्वयथा कः ॥ १८ ॥
यदाऽशरणमात्मानमैक्षत आन्तवाजिनम् ।

अस्य ब्रह्मशिरो मेन आत्मद्वार्शं द्विजात्मजः ॥ १९ ॥

अथोपसृष्टस्य सखिर्वा सन्दधे तत् समाहितः ।

अजानन्वापि संहारं प्राणकृच्छ्रं उपस्थिते ॥ २० ॥

ततः प्रादुष्कृतं तेजः प्रचक्षुः सर्वतो दिशम् ।

प्राणापदमभिप्रेक्ष्य विष्णुं जिष्णुर्वाच ह ॥ २१ ॥

अर्जुन उवाच ।

कृष्ण कृष्ण महाबाहो भक्तानामभयह्वर ।

त्वमेको दह्यमानानामपवर्गोऽसि संसृतेः ॥ २२ ॥

त्वमाद्यः पुरुषः साक्षादीश्वरः प्रकृतेः परः ।

मायां व्युदस्य चिच्छत्तदा कैवल्ये स्थित आत्मनि ॥ २३ ॥

स एव जीवलोकस्य मायामोहितचेतसः ।

विषक्ते स्वेन वीर्येण श्रेयो धर्म्यादिलक्षणम् ॥ २४ ॥

तथायश्चावतारस्ते भुवो भारजिह्वीर्षया ।

स्नानाद्यानन्धभावाणामनुध्यानाय चासक्तत् ॥ २५ ॥

किमिदं खित् कृतो वेति देवदेव न वेद्म्यहम् ।

सर्वतोमुखमायांति तेजः परमदायकम् ॥ २६ ॥

श्रीभगवानुवाच ।

वेत्तेदं द्रोणपुत्रस्य ब्राह्मणस्य प्रदर्शितम् ।

नैवासौ वेद संहारं प्राणबाध उपस्थिते ॥ २७ ॥

न ह्यस्त्रान्यतमं किञ्चिदस्त्रं प्रत्यवकाशेनम् ।

जह्यस्मतेज सक्त्वस्मस्मन्नोऽस्यस्मतेजसा ॥ २८ ॥

सूत उवाच ।

श्रुत्वा भगवता प्रोक्तं फाल्गुनः परवीरहा ।

सह्यापस्यं परिक्रम्य ब्राह्मं ब्राह्मणाय सन्दधे ॥ २९ ॥

सहत्यान्वोऽन्यसुभयोस्तेजसी शरसंहते ।

आहत्य रोदसी खड्गं बहधातेऽर्कवज्रिवत् ॥ ३० ॥

हृष्टास्मतेजसु तयोस्त्रीं लोकान् प्रदहन्महत् ।

दह्यमानाः प्रजाः सर्वाः सावर्जकममंसत ॥ ३१ ॥

प्रजोपद्रवमालस्य लोकाव्यतिकारश्च तन् ।
 मतश्च वासुदेवस्य सज्जहारार्जुनो हयम् ॥ ३२ ॥
 तत आसाद्य तरसा दारुणं गीतमीशुतम् ।
 बबन्धामर्ष-ताम्राक्षः पशुं रथमया यथा ॥ ३३ ॥
 शिविराय निगौवन्तं रक्त्वा बध्ना रिपुं वसात् ।
 प्राहार्जुनं प्रकुपितो भगवानम्बुजेक्ष्यः ॥ ३४ ॥
 सैनं पार्थार्हसि द्वातुं ब्रह्मबन्धुमिमं जहि ।
 योऽसावनागसः सुसानवधीन्निशि बालकान् ॥ ३५ ॥
 मर्त्तं प्रमत्तमुक्त्वात्तं सुतं बालं स्त्रियं जहम् ।
 प्रपञ्चं विरथं भीतं न रिपुं हन्ति धर्मैवित् ॥ ३६ ॥
 स्वप्राणान् यः परप्राणैः प्रपुण्यात्स्वपृथः खलः ।
 तद्वधस्तस्य हि श्रेयो यद्दोषाद्यात्स्वधः पुमान् ॥ ३७ ॥
 प्रतिश्रुतश्च भवता पाञ्चाख्यै मृष्यती मम ।
 बाहुरिष्ये शिरस्तस्य यंस्ते भानिनि पुत्तहा ॥ ३८ ॥
 तदसौ वध्यतां पाप आतताय्यात्मबन्धुहा ।
 भर्तुश्च विप्रियं वीर कृतवान् कुलपांशिनः ॥ ३९ ॥
 एवं परीक्षता धर्म्यं पार्थः कृष्णेन चोदितः ।
 मेच्छहन्तुं गुरुसुतं यद्यप्यात्महनं महान् ॥ ४० ॥
 अघोपेत्य स्वशिविरं गोविन्द-प्रियसारथिः ।
 न्यवेदयत्तं प्रियायै शोचन्त्या आत्मजान् हतान् ॥ ४१ ॥
 तयाहृतं पशुवत् पाशबद्धमवाप्तुं खं कर्म-सुगुप्सितिन ।
 निरीक्ष्य कृष्णापकृतं गुरोः सुतं वामस्वभावा कृपया ननाम च ॥ ४२ ॥
 उवाच चासहस्यस्त्व बन्धमानयनं सती ।
 सुच्यतां सुच्यतामेष ब्राह्मणो नितरां गुरुः ॥ ४३ ॥
 सरहस्यो धनुर्वेदः सविस्मर्गोपसंयमः ।
 अस्त्रप्रामद्य भवता शिञ्चितो यदनुग्रहात् ॥ ४४ ॥
 स एष भगवान् द्रोणः प्रजाकृपेण वर्त्तते ।
 तस्मात्कनोऽहं पञ्चाक्षो नाज्जगादीरसूः क्षपी ॥ ४५ ॥

तच्चर्मम महाभाग भवन्निर्गौरवं कुलम् ।
 वृजिनं नार्हति प्राप्तुं पूज्यं वन्द्यमभीक्ष्ण्यः ॥ ४६ ॥
 मा रोदीदस्य जननी गौतमी पतिदेवता ।
 यथाहं नृतवत्सार्ता रोदिम्यशुमुखी सुहृः ॥ ४७ ॥
 यैः कोपितं ब्रह्मकुलं राजन्धैरकृतात्मभिः ।
 तत्कुलं प्रदहत्याह सानुबन्धं शुचार्पितम् ॥ ४८ ॥

सूत उवाच ।

ब्रह्मार्थं न्याय्यं सकलं निर्व्यलीकं सप्तं महत् ।
 राजा धर्मसुतो राज्ञाः प्रत्यनन्दद्वयो द्विजाः ॥ ४९ ॥
 नकुलः सहदेवश्च युयुधानो धर्मक्षयः ।
 भगवान् देवकीपुत्री ये चान्ये याव योषितः ॥ ५० ॥
 तत्ताहामर्षितो भीमस्तस्य श्रेयान् वधः क्षृतः ।
 न भर्तुर्नात्मनश्चायं योऽहन् सुप्तान् शिशून् हया ॥ ५१ ॥
 निशम्य भीमगदितं द्रौपद्याश्च चतुर्भुजः ।
 पालीक्ष्य बदने सख्युरिदमाह हसन्निव ॥ ५२ ॥

भगवानुवाच ।

ब्रह्मबन्धुर्न हन्तव्य आततायी वधार्हणः ।
 मयैवोभयमाज्जातं परिपाह्यनुशासनम् ॥ ५३ ॥
 कुश्च प्रतिश्रुतं सत्त्वं यस्तत् सांख्ययता प्रियाम् ।
 प्रियञ्च भीमसेनस्य पाश्चात्त्या मङ्गमेव च ॥ ५४ ॥

सूत उवाच ।

अज्जुनः सहस्राङ्गाय हरेर्हार्दमथासिना ।
 मयिं अहार मूर्धन्यं द्विजस्य सहमूर्धेजम् ॥ ५५ ॥
 विमुच्य रथनाभं बालहत्याहतप्रभम् ।
 तेजसा मणिना हीनं शिविराक्षिरयापयत् ॥ ५६ ॥
 वपनं इविषादानं क्षान्नाग्निर्ध्यापयं तथा ।
 एव हि ब्रह्मबन्धूनां वधो नाग्नौऽस्ति दैक्षिकः ॥ ५७ ॥

पुत्रशोकातुराः सर्वे पाण्डवाः सह कृष्णया ।
स्नानां श्रुतानां यत् स्नानं चक्षुर्निर्हरणादिकम् ॥ ५८ ॥

इति श्रीमहाभारते महापुरुषे पारमहंसा संहितायां नैवाधिको प्रथमस्कन्धे पारीक्षिते
द्रीशि-दृष्टो नाम सप्तमोऽध्यायः ॥ ७ ॥

अष्टमोऽध्यायः ।

सूत उवाच ।

अथ ते सम्प्रेतानां स्नानासुदकमिच्छताम् ।
दातुं सक्तृणां गङ्गायां पुरस्कृत्य ययुः स्त्रियः ॥ १ ॥
ते निनीयोदकं सर्वे विलप्य च शृङ्गं पुनः ।
आश्रुता हरिपादाब्ज-रजःपूत-सरिज्जले ॥ २ ॥
तदासीनं कुरुपतिं धृतराष्ट्रं सहायुजम् ।
गान्धारीं पुत्रशोकार्त्तां प्रयां कृष्णाञ्च माधवः ॥ ३ ॥
सान्त्वयामास मुनिभिर्हंतवश्चून् श्रवार्पितान् ।
भूतेषु कालस्य गतिं दर्शयन्प्रतिक्रियाम् ॥ ४ ॥
साधयित्वाऽजातशत्रोः स्वरार्थं कितवैर्हृतम् ।
घातयित्वाऽसतो राज्ञः कचस्पर्श-क्षतायुधः ॥ ५ ॥
याजयित्वाऽश्वमेधैस्तं त्रिभिरुत्तमकल्पकैः ।
तद्वयथः पावनं दिक्षु शतमन्थोरिवातनीत् ॥ ६ ॥
आमन्त्र्य पाण्डुपुत्राञ्च शैनेयोषधसंयुतः ।
वैपायनादिभिर्विप्रैः पूजितैः प्रतिपूजितः ॥ ७ ॥
गन्तुं क्षतमतिर्नृश्वान् दारकां रथमास्थितः ।
उपलभेऽभिभावन्तीमुत्तरां भयविभ्रज्जलाम् ॥ ८ ॥
पाहि पाहि महायोगिन् देवदेव जगत्पते ।
नान्यं त्वदभयं पश्ये यत्र शत्रुः परस्परम् ॥ ९ ॥

अभिद्रवति मामीश गरुडमायसो विभो ।

कामं दहतु मां नाथ मां मे गर्भे निपात्यताम् ॥ १० ॥

ਸੁਲ ਚਰਾਖ :

उपधार्यं वचस्तस्या भगवान् भक्तवत्सलः ।

अपाङ्गवमिदं कर्तुं द्रौष्टिरस्त्रमनुध्यत ॥ ११ ॥

तर्ज्जोवाय मुनिश्रेष्ठ पाण्डवाः पञ्च शायकान् ।

आत्मनोऽभिसुखान् दौष्टानात्तथास्त्राख्यपाददुः ॥ १२ ॥

अथ मनं वीक्ष्य तत् तेषामनन्यविषयात्मनाम् ।

सुदर्शनेन स्वास्त्रेण स्वानां रक्षां व्यधाद्भिः ॥ १३ ॥

अन्तःस्थः सर्वभूतानामात्मा योगेश्वरो हरिः ।

स्वमाययाहृषोन्नर्भं वैराग्याः कुरु-तन्मते ॥ १४ ॥

यस्यप्यस्य' ब्रह्माग्निरस्यभीषं चाप्रतिश्रियम् ।

वैष्णवं तेज आसाद्य समग्राम्यदृष्टुं ह ॥ १५ ॥

मा मंसा ज्ञेयदायकं सर्व्वान्तर्यामयेऽप्युते ।

य इदं भावया देव्या सुखत्ववति इत्यजः ॥ १६ ॥

ब्रह्मतेजोविनिर्गत्तौरात्मजैः सह कृष्णया ।

प्रयाणाभिमुखं कृण्वन्मिदमाह पृथा सती । १७ ।

सुसुखाय ।

नमस्ते पुण्यं त्वाद्यमौखरं प्रकृतेः परम् ।

अस्य सर्वभूतानामन्तर्यद्विरवस्थितम् ॥ १८ ॥

माया-जयनिकाच्छ्रममन्त्राऽधोऽजसमव्ययम् ।

न सख्यसि मूढहया नटो नाट्यधरो यथा ॥ १८ ॥

तथा परमहंसानां मुनीनाममशास्त्रनाम् ।

भक्तियोगविधानार्थं कथं पश्येत्तु द्विः स्त्रियः ॥ २० ॥

सुखाय वासुदेवाय देवकीनन्दनाय च ।

नन्दगोपकुमाराय गौबिन्दाय नमो नमः ॥ २१ ॥

नमः पञ्चवक्त्राभाय नमः पञ्चवक्त्राक्षिणे ।

जमः पञ्चजनेयाय समस्तो पञ्चजाह्वये । २२ ।

यथा ह्यभीक्ष्णं खलेन देवकीं कंसेन सङ्घातिचिरं युचार्पितम् ।
 विमोचिताश्च सङ्घातजा विभो त्वमेव नाथेन सुहृर्विपन्नघातम् ॥
 विषाकाह्वानोः पुङ्गवाद-दर्शनादसत्सभाया वनवासस्तप्यतः ।
 वृधे वृधेऽनेकमहारथास्ततो द्वौष्णस्तथास्त हरेऽभिरक्षिताः ॥ २४ ॥
 विषदः सन्तु ताः यच्छत् तत्र तत्र जगद्गुरो ।
 भवतो दर्शनं यत् स्वादपुनर्भवदर्शनम् ॥ २५ ॥
 जनैश्चर्य्य-श्रुत-श्रीभिरधमानमदः पुमान् ।
 मैवाहंत्वभिधातुं वै त्वामकिञ्चनगोचरम् ॥ २६ ॥
 नमोऽकिञ्चनविप्ताय निष्ठस्तगुणहस्तये ।
 आम्भारामाय शान्तस्थः कैवल्यपतये नमः ॥ २७ ॥
 मन्वे त्वां काशमीशानमनादिनिधनं विभुम् ।
 समं चरन्तं सर्वत्र भूतानां यन्निधः कलिः ॥ २८ ॥
 न वेद कश्चिद्भगवन्निर्णीतं
 तवेहमानस्य नृणां विद्वन्मनम् ।
 न यस्तु कश्चिद्वितीऽस्ति कर्हिचिद्-
 हेत्यथ यस्मिन् विवमा मतिर्नृणाम् ॥ २९ ॥
 जस्य कथं च विष्णाकजस्याकर्तुरात्मनः ।
 तिर्यङ्मनुषिषु यादःसु तदत्यन्तविद्वन्मनम् ॥ ३० ॥
 गोप्याददे क्षयि कृतागसि दाम तावद्-
 वा ते दधानुकुलिकाञ्जनसञ्चमाचमम् ।
 वल्लं गिनीय भयभावनया स्थितस्य
 सा मां विमोहयति भीरपि यद्विभेति ॥ ३१ ॥
 केचिदाहुरखं जातं पुण्यश्लोकस्य कीर्तये ।
 वदोः प्रियस्यान्ववाये मलयस्येव चन्दनम् ॥ ३२ ॥
 अपरे वसुदेवस्य देवपत्न्यां याचितोऽभ्यगात् ।
 अजस्रमस्य सेमाय वधाय च सुरद्विजाम् ॥ ३३ ॥
 भारावतरणायान्धे भुवो नाव हृदीदधौ ।
 सौदम्बा भूरिभारेण जातो ह्यात्मभुवाऽर्चितः ॥ ३४ ॥

भवेऽस्मिन् क्षिप्रमानानामविद्या-काम-कर्म्मभिः ।

अवयव-अरणाज्जाणि करिष्यन्ति केचन ॥ ३५ ॥

शृण्वन्ति गायन्ति शृण्वन्त्यभीक्ष्ण्यः

अरन्ति नन्दन्ति तवेहितं जनाः ।

त एव पश्यन्त्यचिरेण तावकं

भवप्रवाहोपरमं पदान्बुजम् ॥ ३६ ॥

शब्दस्य नख्यं स्वकृतेहितं प्रभो

जिह्वाससि स्निग्धं सुहृदोऽनुजीविनः ।

देवा न चान्यद्भवतः पदान्बुजात्

परायणं राजसु योजितांशसाम् ॥ ३७ ॥

के वयं नामरूपाभ्यां यदुभिः सङ्ग पाण्डवाः ।

भवतोऽदर्शनं यर्हि हृषीकाशामिवेभितुः ॥ ३८ ॥

मेयं शोभिष्यति तत्र यथेदानीं मदाधर ।

त्वत्पदैरङ्किता भाति स्वलक्षणविलक्षितैः ॥ ३९ ॥

इमे जनपदाः स्वृक्षाः सुपत्नीषधिवीरधः ।

यनाद्रिनद्युदन्वन्तो ह्यधन्ते तव वीक्षिताः ॥ ४० ॥

अथ विश्लेश विश्वात्मन् विश्वमूर्ते स्तुते मे ।

स्नेहपाशमिमं क्षिप्स्वि हृदं पाण्डुषु हृषिषु ॥ ४१ ॥

त्वयि मेऽनन्यविषया मतिर्मधुपतेऽसकृत् ।

रतिमुद्वहतादङ्गा गङ्गेवीघमुदन्वति ॥ ४२ ॥

त्रीक्ष्णं कृष्णसखं हृष्यद्वृषभावनीधुग्-

राजन्यवश-दहमानपवर्गवीर्यम् ।

गोविन्द गो-विज-सुरार्तिहरावतार

योगेश्वराखिलगुरो भगवन्ममहो ॥ ४३ ॥

सुत उवाच ।

पृथयेत्यं कलपदैः परितूतास्त्रिसौदयः ।

मन्दं कृष्टास वैकुण्ठो मोक्षयन्निव मायया ॥ ४४ ॥

तां वाङ्मित्युपाभन्त्यन्निविश गजसाङ्गयम् ।

स्त्रियश्च स्वपुत्रं यास्वन् प्रेम्णा राज्ञा निवारितः ॥ ४५ ॥

व्यासाद्यैरीश्वरहासैः क्षण्येनामुतकर्त्तव्या ।

प्रबोधितोऽपीतिहासेर्नातृभ्यत शुचार्पितः ॥ ४६ ॥

आह राजा धर्मसुतश्चित्तयन् सुहृदां वधम् ।

प्राकृतेनात्मना विप्राः स्नेहमोहवशं भतः ॥ ४७ ॥

अहो मे पश्यताम्नानं हृदि कटुं दुरात्मनः ।

पारवश्यैव देहस्य वध्ना मेऽस्त्रीहिषीर्हताः ॥ ४८ ॥

बाल-हिज-सुहृन्निज-पितृ-भ्रातृ-गुरुदुष्टः ।

न मे स्वाशिरयाभोक्षो ह्यपि वर्णायुतायुतेः ॥ ४९ ॥

नैनी राज्ञः प्रजाभर्तुर्धर्मी युवे वधो द्विषाम् ।

इति मे न तु बोधाय कल्पते शासनं वचः ॥ ५० ॥

स्त्रीणां महतबन्धूनां द्रोहो योऽसाविहीत्यतः ।

कर्म्मभिर्गृहमेधीयैर्नाहं कल्पो व्यपोहितुम् ॥ ५१ ॥

यथा पक्षेन पङ्कान्धः सुरया वा सुराकृतम् ।

भूतहत्यां तथैवैकां न यज्ञेर्माष्टुमर्हति ॥ ५२ ॥

एति श्रीमहाभारते महापुरुषे पारमहंसा संहितायां वैवाशिकां प्रथमस्कन्धे पारीषिते

कुन्तीसन्ति-पुषिष्ठिराजुतापो नाम अष्टमोऽध्यायः ॥ ८ ॥

नवमोऽध्यायः ।

सूत उवाच ।

इति भोतः प्रजाद्रोहात् सर्वधर्मविवित्सया ।

ततो विनश्यन् प्रागादयत्र देवव्रतोऽपतत् ॥ १ ॥

तदा ते भ्रातरः सर्वे सदम्भैः स्वर्णभूषितैः ।

अन्वगच्छन् रथैर्विप्रा व्यासधीम्यादयस्तथा ॥ २ ॥

भगवानपि विप्रर्वे रत्नेन सधनश्चयः ।

स तैर्ध्वरोचत कृधः कुर्वे इव शुक्लजैः ॥ ३ ॥

इहा निपतितं भूमौ दिव्यश्रुतमिवास्मन् ।
 प्रवेशुः पाण्डवा भीष्मं साधुनाः सह चक्षिषा ॥ ४ ॥
 तत्र ब्रह्मर्षयः सर्वे देवर्षयश्च सप्तमः ।
 राजर्षयश्च तत्रासन् ब्रह्मं भरतपुङ्गवम् ॥ ५ ॥
 पर्वतो नारदो धीम्यो भगवान् वादरायणः ।
 बृहदश्वो भरद्वाजः समिधो रघुकाशुतः ॥ ६ ॥
 शमिष्ठ इन्द्रप्रमदक्षितो मृतसमदोऽसितः ।
 आसीवान् गौतमोऽन्विच कौशिकोऽथ सुदर्शनः ॥ ७ ॥
 अन्ये च मुनयो ब्रह्मन् ब्रह्मरातादयोऽमलाः ।
 शिष्यैरुपेता आजग्मुः कश्यपाङ्गिरसादयः ॥ ८ ॥
 तान् समीतान्महाभागानुपलभ्य वसूतमः ।
 पूजयामास धर्मज्ञो देवकालविभागवित् ॥ ९ ॥
 कृष्णश्च तत्प्रभावन्न आसीनं जगदीश्वरम् ।
 हृदिस्थं पूजयामास माययोपात्तविषयम् ॥ १० ॥
 पाण्डुपुत्रानुपासीनान् प्रत्ययप्रेमसङ्गतान् ।
 अभ्याचष्टानुरागास्त्रैरन्वीभूतेन चक्षुषा ॥ ११ ॥
 अहो कष्टमहोऽन्यायं यदयूयं धर्मनन्दनाः ।
 जीवितुं नार्ह्यं क्लिष्टं विप्रधर्मैश्चुतान्वयाः ॥ १२ ॥
 संस्मितेऽतिरथे पाण्डौ पृथा बालप्रजा वधूः ।
 युष्मत्कृते वधून् क्लेशान् प्राप्ता तोकवतौ सुतुः ॥ १३ ॥
 सर्वं कालकृतं मन्ये भवताञ्च यदप्रियम् ।
 सपाखो यदग्निं लोको वायोरेव चनावलिः ॥ १४ ॥
 यत्र धर्मैस्तुतो राजा गदापाणिर्हंकीदरः ।
 कृष्णोऽस्त्री गार्ग्यिर्व चायं सुहृत् कृष्णस्ततो विपत् ॥ १५ ॥
 न ह्यस्य कर्हिचिद्भ्राजन् पुमान् वेद विधित्सितम् ।
 यद्विजिज्ञासथा मुक्ता मुञ्चन्ति कवयोऽपि हि ॥ १६ ॥
 तस्मादिदं देवतन्मं व्यवस्य भरतर्षभ ।
 तस्मानुविहितोऽनाथा नम्र पाहि प्रजातः प्रभो ॥ १७ ॥

एष वै भगवान् साक्षादाद्यो नारायणः पुमान् ।
 मीढयन् मायया लोकं गूढचरति हृषिषु ॥ १८ ॥
 अस्माशुभावं भगवान् वेदं गुह्यतमं श्रियः ।
 देवर्षिर्नारदः साक्षाद्भगवान् कपिलो मृग ॥ १९ ॥
 यं मन्यसे मातुलेयं प्रियं मित्रं सुहृत्तमम् ।
 अकरोः सचिवं दूतं सौहृदादथ सारथिम् ॥ २० ॥
 सर्व्यात्मनः समदृशो हृदयस्थानहृदुतेः ।
 तत्कृतं मतिवैषम्यं निरवश्यं न कश्चित् ॥ २१ ॥
 तथाप्येकान्तभक्तेषु पश्य भूपाशुकम्पितम् ।
 यन्नेष्टुं स्वजनतः साक्षात् कृष्णो दर्शनमागतः ॥ २२ ॥
 भक्त्यावेश्य मनो यस्मिन् वाचा यन्मम कीर्तयन् ।
 त्यजन् कलेवरं योगी सुचते कामकर्म्मभिः ॥ २३ ॥
 स देवदेवो भगवान् प्रतीक्षतां कलेवरं यावदिदं हिमोन्महम् ।
 प्रसन्नहासाक्षलोचनोऽसन्मुखाभ्युजो ध्यानपथचतुर्भुजः ॥ २४ ॥

सूत उवाच ।

बुधितिरस्तदाकर्ण्यं श्रयानं ग्ररप्रचरे ।
 अपृच्छद्विविधान् धर्मान् कृषीषामनुश्रुताम् ॥ २५ ॥
 पुरुषस्वभावविहितान् यथावर्षं यथान्नमम् ।
 वैराग्य रागोपाधिभ्यामात्मातोभयसंशयान् ॥ २६ ॥
 दानधर्मान् राजधर्मान् मोक्षधर्मान् विभागयः ।
 स्त्रीधर्मान् भगवद्धर्मान् समासव्यासयोगतः ॥ २७ ॥
 धर्मार्थकाममोक्षांश्च सङ्गोपायान् यथा मुने ।
 नानास्थानेतिहायेषु वर्णयामास तत्त्ववित् ॥ २८ ॥
 धर्मं प्रवदतस्तस्य स काकः प्रत्युपस्थितः ।
 यो योगिनश्चन्द्रवृत्त्योर्वाष्णितस्तूतारायणः ॥ २९ ॥
 तदीयसंज्ञित्य गिरः सङ्गस्योर्विसुतसङ्गं मन आदिपूरुषे ।
 कृष्णो कसत्पीतपटे चतुर्भुजे पुरःस्थितोऽमोक्षितहन्ज्वारयन् ॥ ३० ॥

विश्वया धारया ज्ञताश्रमस्तदीक्षयेवाश्रु गतायुधन्मः ।

निवृत्तसञ्ज्ञेन्द्रियवृत्तिविभ्रमस्तुष्टाव जन्मं विश्वजन् जनार्दनम् ॥ ३१ ॥

भीष्म उवाच ।

इति मतिरुपकल्पिता विदुषा भगवति सात्वतपुङ्गवे विभूजि ।

स्वस्त्यसुपगते कचिद्विदुर्त्तुं प्रकृतिसुपेयुषि यज्ञवप्रवाहः ॥ ३२ ॥

त्रिभुवनकमनं तमाश्वर्यं रविकरगौरवराज्यं दधाने ।

वपुरलककुलाहृताननाम् विजयसखे रतिरस्तु मेऽनवया ॥ ३३ ॥

युधि तुरगरजोविधूम्नविश्वक्कचलुलितचमवार्ज्यलङ्घृताखे ।

मम निशितशरैर्विभिद्यमानत्वचि विलसत्कवचेऽस्तु कृष्ण आत्मा ॥ ३४ ॥

सपदि सखिबन्धो निशम्य मध्ये निजपरयोर्वलयो रथं निवेश्य ।

स्थितवति परसैनिकायुरक्षा हृतवति पार्थसखे रतिर्ममास्तु ॥ ३५ ॥

व्यवहितघृतनामुखं निरीक्ष्य स्वजनवधादिमुखस्तु दोषमुद्रा ।

कुमतिमहरदात्मविशया यश्चरन् रतिः परमस्य मेऽस्तु तस्य ॥ ३६ ॥

स्वनिगममपहाय मत्प्रतिष्ठासृतमधिकर्त्तुमवद्भुतो रथस्थः ।

धृतरथचरणोऽभ्ययाञ्जलदुर्गुरिरिव हन्तुमिभं गतोत्तरीयः ॥ ३७ ॥

शितविशिखहतो विशीर्षदशः क्षतजपरिप्लुत आततायिनो मे ।

प्रसभमभिससार महधार्थं स भवतु मे भगवान् गतिर्मुकुन्दः ॥ ३८ ॥

विजयरथकुटुम्ब आस्ततोन्ने धृतहयरश्मिनि तच्छिष्येक्षणीये ।

भगवति रतिरस्तु मे सुमूर्खैर्यमिह निरीक्ष्य ज्ञता गताः सङ्कपम् ॥ ३९ ॥

ललितगति-विलास-वलगुहास प्रणयनिरीक्षण-कल्पितोत्तमानाः ।

कृतमनुकृतवत्स्य उन्मदाश्वाः प्रकृतिमगन् किल यस्य गोपवधः ॥ ४० ॥

सुनिगमवृषवर्ज्यसङ्गलेऽन्तःसदसि युधिष्ठिरराजसूय एवाम् ।

षड्विंशसुपपेद ईक्षणीयो मम दृशिगोचर एव आविरात्मा ॥ ४१ ॥

तमिममहमजं शरीरभाजां हृदि हृदि धिष्ठितमात्मकल्पितानाम् ।

प्रतिदृशमिव नेकाधार्कमेकं समधिगतोऽस्मि विधूतभेदमोः ॥ ४२ ॥

सूत उवाच ।

कृष्ण एवं भगवति मनोवाग्दृष्टि-वृत्तिभिः ।

आत्मआत्मानमावेक्ष्य खीऽन्तःश्वास उपारमत् ॥ ४३ ॥

सम्पद्यमानमाज्ञाय भीष्मं ब्रह्मणि निष्कले ।
 सर्व्वं बभूवुस्ते तूष्णीं वयांसीव दिनात्मजे ॥ ४४ ॥
 तत्र दुन्दुभयो जेदुर्देव-मानव-वादिताः ।
 शयंश्चुः साधवो राज्ञां स्वात् पेतुः पुण्यदृष्टयः ॥ ४५ ॥
 तस्य निर्हरणादीनि सम्परेतस्य भार्गव ।
 युधिष्ठिरः कारयित्वा मुहूर्त्तं दुःखितोऽभवत् ॥ ४६ ॥
 तुष्टुवुर्मुनयो ब्रह्माः कृष्णं तदगुह्यनामभिः ।
 ततस्ते कृष्णद्वयः स्नान्नामान् प्रययुः पुनः ॥ ४७ ॥
 ततो युधिष्ठिरो गत्वा सहकृष्णो गजाद्वय ।
 पितरं सास्त्रयामास गान्धारीश्च तपस्विनीम् ॥ ४८ ॥
 पित्रा चानुमतो राजा वासुदेवानुमोदितः ।
 चकार राज्यं धर्म्येण पिष्टपैतामहं विभुः ॥ ४९ ॥

इति श्रीमहावक्त्रे महापुराणे पारमहंसा संहितायां वैवाशिकां प्रथमस्कन्धे युधिष्ठिर-

राज्योपलब्धौ नाम नवमोऽध्यायः ॥ ८ ॥

दशमोऽध्यायः ।

श्रीनक्ष उवाच ।

इत्वा स्वरिक्वसृष्टधाततायिनो युधिष्ठिरो धर्म्यमृतां वरिष्ठः ।
 सहानुजः प्रत्नवरुहभोजनः कथं प्रवृत्तः किमकारणीयतः ॥ १ ॥

सूत उवाच ।

वयं कुरोर्वैश-दवाग्निनिर्हृतं संरोहयित्वा भवभावगो हरिः ।
 निवेशयित्वा निजराज्य ईश्वरो युधिष्ठिरं प्रीतमना बभूव ह ॥ २ ॥
 निशम्य भीष्मोक्तमथाच्युतोक्तं प्रवृत्तविघ्नान-विधूतविज्जमः ।
 शशास गामिन्द्र इवाजितान्धयः परिधुपाम्नाभनुजानुवर्त्तितः ॥ ३ ॥
 कामं ववर्ष पर्जन्यः सर्व्वकामपुत्रा मही ।
 सिधियुः सा प्रजान् गावः पयसोवसन्तौर्मुदा ॥ ४ ॥

नद्यः समुद्रा गिरयः सवनस्यतिवीरुधः ।
 फलान्धोषधयः सर्वाः काममन्वृत्तु तस्य वै ॥ ५ ॥
 नाधयो व्याधयः क्लेशा देवभूतात्महेतवः ।
 अजातशत्रावभवन् जन्तूनां राक्षि कर्हिचित् ॥ ६ ॥
 उपित्वा ह्यस्तिनपुरे मासान् कतिपयान् हरिः ।
 सुहृदाश्च विशोकाय स्वसुखं प्रियकाम्यया ॥ ७ ॥
 कामन्त्राय चाभ्यनुज्ञातः परिष्वङ्गाभिवाद्य तम् ।
 आरुरीह रथं कैश्चित् परिष्वक्तोऽभिवादितः ॥ ८ ॥
 सुभद्रा द्वीपदी कुन्ती विराटतनया तथा ।
 मातुङ्गरी धृतराष्ट्रश्च युयुत्सुर्गौतमो यमौ ॥ ९ ॥
 वकीदरश्च धौम्यश्च स्त्रियो मत्स्यसुतादयः ।
 न वेहिरे विमुञ्चन्तो विरुद्धं शार्ङ्गधनुजम् ॥ १० ॥
 सत्सङ्गाश्चुक्तदुःसङ्गो हातुं नीतुसङ्गते बुधः ।
 कौर्त्स्न्यमानं यथो यस्य सकृदाकर्ण्य रोचनम् ॥ ११ ॥
 तस्मिन्प्रसूतधियः पार्थाः सहेरन् विरुद्धं कथम् ।
 दर्शनसर्पणालापशयनाशनभोजनैः ॥ १२ ॥
 सर्वे तेऽनिमिषैरक्षैस्तमनुदुःखचेतसः ।
 वीर्यवन्तः स्नेहसंयुक्ता विचेलुस्तत्र तत्र च ॥ १३ ॥
 न्यक्त्यन्तुल्लङ्घ्यान्मौत्कण्ड्यादेवकीसुते ।
 निर्यात्यगाराकोऽभद्रमिति स्याद्वात्सवस्त्रियः ॥ १४ ॥
 सुदङ्गशङ्खमेर्व्यञ्च वीणा-पणव-गोमुखाः ।
 धुन्धुर्वानकचण्डाद्या नेदुर्दुन्दुभयसदा ॥ १५ ॥
 प्रासादशिखराकटाः कुह-नाय्वी दिदृक्षया ।
 बवुधुः कुसुमैः क्लृप्तं प्रेमव्रीडाक्षितेक्षणाः ॥ १६ ॥
 सितातपत्रं जग्राह सुक्तादामविभूषितम् ।
 रत्नदण्डं गुह्यकेशः प्रियः प्रियतमस्य च ॥ १७ ॥
 उद्धवः सात्यकिश्चैव व्यजने परमाद्भुतौ ।
 विकीर्त्तमाणः कुसुमै रने मधुपतिः पथि ॥ १८ ॥

अभूयन्ताशिवः सत्त्वास्तत्र तत्र हिजेरिताः ।

नानुरूपानुरूपान् निर्गुणस्य गुणात्मनः ॥ १८ ॥

सन्धोन्धमासीत् संजल्प उत्तमः श्लोकचेतसां ।

कौरवेन्द्रपुरस्त्रीणां सर्व्यश्रुतिमगोदरः ॥ २० ॥

स वै किलायं पुरुषः पुरातनो य एक आसीदविशेष आत्मनि ।

अग्रे गुणैभ्यो जगदात्मनीश्वरे निमीलितात्मनिश्चि सुमयस्तिषु ॥ २१ ॥

स एव भूयो निजवीर्यचोदितां स्वजीवमायां प्रकृतिं सिद्धयतीं ।

अनामरूपात्मनि रूपनामनी विधित्समानोऽनुससार शास्त्रकृत् ॥ २२ ॥

स वा अयं यत् पदमत्र सूरयो जितेन्द्रिया निर्जितमातरिश्चनः ।

पश्यन्ति भक्त्युत्कलितामलात्मना नन्वेष सत्वं परिमार्ष्टुमर्हति ॥ २३ ॥

स वा अयं सख्यनुगीतसत्कथो वेदेषु गुह्येषु च गुह्यवादिभिः ।

य एक ईशो जगदात्मलोचया सृजत्यवस्थिति न तत्र सज्जते ॥ २४ ॥

यदा ह्यधर्मेण तमोधियो सृपा जीवन्ति तत्रैव हि सत्यतः किल ।

धत्ते भगं सत्त्वसूतं दयां यशो भवाय रूपाणि दधदयुगेयुगे ॥ २५ ॥

अहो अलं श्लाघ्यतमं यदोः कुलं अहो अलं पुण्यतमं मधोर्ध्वनं ॥

यदेव पुंसाश्चभः त्रियः पतिः स्वजनाना वंक्रमणेन चाश्रति ॥ २६ ॥

अहो वत स्वर्ग्यशसस्तिरस्करो कुशस्थली पुण्ययशस्करो भुवः ।

पश्यन्ति नित्यं यदनुग्रहेषितं क्षितावलोकं स्वपतिं स यत्प्रजाः ॥ २७ ॥

भूतं व्रत-ज्ञान-वृतादिनेश्वरः समर्चितो ह्यस्य गृहीतपाणिभिः ।

विब्रन्ति याः सख्यधरासूतं सुहृद्व्रजस्त्रियः संसुसुहृदयदाशयाः ॥ २८ ॥

या वीर्यशस्केन कृताः स्वयम्बरे प्रमथ्य चैवप्रसुप्तान् हि शक्तिणः ।

प्रयुक्तसाम्बाभ्यसुतादयोऽपरा याद्याह्वना भीमवधे सहस्रशः ॥ २९ ॥

एताः परं स्त्रीत्वमपास्तपेशलं निरस्तश्रीचं वत साधु कुर्वते ।

आसां गृहात् पुष्करलोचनः पतिर्न जात्वपैत्याह्वतिभिर्हृदि स्पृशन् ॥ ३० ॥

एवंविधा वदन्तीनां स गिरः पुरयोषिताम् ।

निरीक्षणेनाभिनन्दन् सस्मितेन ययौ हरिः ॥ ३१ ॥

अजातशत्रुः पृतनां गोपीधाय मधुविषः ।

धरेभ्यः शक्तिः स्नेहात् प्रायुक्तः चतुरङ्गिणीम् ॥ ३२ ॥

अथ दूरागतान् शीरिः कौरवान् विरहातुरान् ।
 सन्निवर्त्तं दृढं स्निग्धान् प्रायात् स्वमगरीं प्रियैः ॥ ३३ ॥
 कुन्तिजाङ्गलपाशालान् मूरधेनान् सयाभुनान् ।
 मन्त्रावर्त्तं कुन्तिचेतं मतृस्नान् सारस्वतानय ॥ ३४ ॥
 मरुधन्वमतिक्रम्य सौवीराभीरयोः परान् ।
 आनर्त्तान् भार्गवोपागाष्ठास्तवाहो मनाव्बिभुः ॥ ३५ ॥
 तत्र तत्र हि तत्रत्यैर्हरिः प्रत्युद्यतार्हणः ।
 सायं भेजे दिशं पञ्चाङ्गविष्टो गां गतस्तदा ॥ ३६ ॥

इति श्रीमद्भगवते महापुराणे पारमहन्सा संहितायां वैयासिक्यां प्रथमस्कन्धे

श्रीकृष्णधारकानमर्गं नाम दशमोऽध्यायः ॥ १० ॥

एकादशोऽध्यायः ।

सूत उवाच ।

आनर्त्तान् स उपव्रज्य स्वृष्टान् जनपदान् स्वकान् ।
 दक्षीं दूरवरं तेषां विषादं शमयन्निव ॥ १ ॥
 स उच्चकाशे धवलोदरो दरोऽप्युत्क्रमस्वाधरशोषशोषिभा ।
 दाभ्यायमानः करकच्छसंपुटे यथाजपण्डे कलहंस उत्सलनः ॥ २ ॥
 तमुपश्रुत्य निनदं जगद्भय-भयावहं ।
 प्रत्युद्ययुः प्रजाः सर्वा भर्तृदर्शनलालसाः ॥ ३ ॥
 तत्रोपनीतबलयो रवेर्दीपमिवाहताः ।
 आभ्यारामं पूर्णकामं निजलाभेन मित्यदा ॥ ४ ॥
 प्रीत्युत्फुल्लमुष्ठाः प्रीतुर्हर्षगद्गदया गिराः ।
 पितरं सर्वसुहृदमवितारमिवार्भकाः ॥ ५ ॥
 गताः स्म ते नाथ सदाङ्घ्रिपङ्कजं विरिञ्च-वैरिञ्च-सुरिन्द्र-वन्धितम् ।
 परायणं चेन्नमिहेच्छतां परं न यत्र काचः प्रभवितुं परः प्रभुः ॥ ६ ॥

भवाय नमः' भव विष्णुभावन त्वमेव माताय सुहृत् पतिः पिता ।
 त्वं सद्गुरुर्नः परमेश्वरं देवतं यस्मानुवृत्त्या कृतिर्नो बभूविम ॥ ७ ॥
 अहो सनाथा भवता आ यद्वयं त्रैपिष्टयानामपि दूरदर्शनम् ।
 प्रेमस्मितस्निग्धनिरीक्ष्यमानं पश्येम रूपं तव सर्वसौभगं ॥ ८ ॥
 यज्ञंश्रुजाचापससार भो भवान् कुक्कुम् मधून् वाद्य सुहृद्दिदृक्षया ।
 तन्मान्दकोटिप्रतिमः अथो भवेद्भविं विनाश्वोरिव नमस्वाश्रुत ॥ ९ ॥
 कथं वयं नाथ चिरोचिते त्वयि प्रसन्नहृद्यास्त्रिस्त-तापशोषणम् ।
 जीवेम ते सुन्दरहासशोभितमपश्यमाना वदनं मनोहरम् ॥ १० ॥
 इति चोदीरिता वाचः प्रजानां भक्तवत्सलः ।
 शृण्वानोऽनुयच्छं हृद्या वितन्वन् प्राविशत् पुरम् ॥ ११ ॥
 मधु-भोज-दगार्हा-ऽर्च-कुङ्कुरान्धक-वृष्णिभिः ।
 धामस्तुल्यबलैर्गुप्तां नागैर्भोगवतीमिव ॥ १२ ॥
 सर्व्वर्त्तु-सर्व्वविभव-पुष्पवृक्ष-लताश्रमैः ।
 सयानोपवनारामैर्वृतपद्माकरत्रियम् ॥ १३ ॥
 गोपुरद्वारमार्गेषु कृतकौतुकतीरणाम् ।
 चित्रध्वज-पताकाभैरन्तःप्रतिष्ठतातपाम् ॥ १४ ॥
 सन्ध्याजितमहामार्ग-रथ्या-पथक-चत्वराम् ।
 सिक्तां गन्धजलैस्तृप्तां फलयुक्ताद्यताहुवैः ॥ १५ ॥
 द्वारि द्वारि गृहाणाञ्च दध्यन्तफलेच्छुभिः ।
 अक्षद्वृत्तां पूर्णकुम्भैर्बलिभिर्धूपदीपकैः ॥ १६ ॥
 निग्रम्य प्रेष्ठमायान्तं वसुदेवो महामनाः ।
 अक्षरस्योपशेनञ्च रामबाहुतविग्रहः ॥ १७ ॥
 प्रद्युम्नश्चाद्देष्णञ्च साम्बो जायन्वतीसुतः ।
 प्रहर्षवेगोच्छ्वसितशयनासनभोजनाः ॥ १८ ॥
 वारधेन्द्रं पुरस्तत्त्रय ब्राह्मणैः ससुमङ्गलैः ।
 गङ्गतूर्णनिगादेन ब्रह्मचोषिञ्च आहताः ॥ १९ ॥
 प्रत्युज्जम्बू रजैर्हृष्टाः प्रणयागतसाध्वसाः ॥ २० ॥

वारमुख्याश्च शतशो यानैस्सद्दर्शनीत्सुकाः ।

सप्तकुण्डलानिर्भातकपोलवदनत्रियः ॥ २१ ॥

गट-नर्त्तक-गन्धर्व्याः सूत-मागध बन्दिनः ।

गायन्ति चोत्तमःश्लोकचरितान्धुतानि च ॥ २२ ॥

भगवांस्तत्र बभूवुर्ना पौराणाननुवर्तिनाम् ।

यथाविध्युपसङ्गम्य सर्वेषां मानमादधे ॥ २३ ॥

प्रज्ञाभिवादानाश्लेषकरस्पर्शस्मितेक्षयैः ।

आम्नास्त चास्त्रपाकेभ्यो वरैश्चाभिमतैर्विभुः ॥ २४ ॥

स्त्रयश्च गुह्यभिर्विप्रैः सदारैः स्थविरैरपि ।

आशौर्भिर्युज्यमानोऽन्यैर्वन्दिभिश्चाविशत् पुरीम् ॥ २५ ॥

राजमार्गे गते क्षण्ये द्वारकायाः कुलस्त्रियः ।

हर्षयस्त्रासहृदुर्विप्रास्तदीक्षणमहोत्सवाः ॥ २६ ॥

नित्यं निरीक्षमाणानां यदपि द्वारकीकसाम् ।

नैव लप्यन्ति हि दृशः त्रियो धामाङ्गमण्युतम् ॥ २७ ॥

त्रियो निवासी यस्त्रोरः पानपात्रं सुखं दृशाम् ।

आहूयो लोकपालानां सारङ्गाणां पदाम्बुजम् ॥ २८ ॥

सितातपत्रय्यजनैरुपस्कृतः प्रसूनवर्षैरभिवर्षितः पथि ।

पिशङ्गवासा घनमालया बभौ घनो यथाकीदृशुपचापवैद्युतैः ॥ २९ ॥

प्रविष्टस्तु गृहं पित्रोः परिष्वक्तः स्वमाह्वयः ।

धवन्दे शिरसा सप्त देवकीप्रसुखास्तदा ॥ ३० ॥

ताः पुत्रमहमारोप्य स्नेहञ्च तपयोधराः ।

हर्षविह्वलितात्मानः सिपिशुनेत्रजैर्जलैः ॥ ३१ ॥

अथाविशत् स्वभवनं सर्वकाममनुत्तमम् ।

प्रासादा यत्र पत्नीनां सहस्राणि च षोडश ॥ ३२ ॥

पद्मत्रयः पतिं प्रीण्य गृहानुपागतं विलोक्य सञ्ज्ञातममीमहोत्सवाः ।

उत्तम्युरारात् सङ्गसासनाश्रयात् सार्कं व्रतैर्वीङ्कितलोचनाम् ॥ ३३ ॥

तमालजैर्दृष्टिभिरन्तरात्मना दुरन्तभावाः परिरिभिरपतिम् ।

निरुद्धमप्यास्त्रवदस्तु नेत्रयोर्विषलक्ष्मीनां भृगुवर्णं वैष्णवात् ॥ ३४ ॥

यद्यप्यसौ पार्श्वगतो रजोगत-
 स्थापि तस्याङ्गुगं नवं नवम् ।
 पदे पदे का विरमेत तत्पदा-
 ज्जलापि यत् श्रीर्न जहाति कर्हिचित् ॥ ३५ ॥
 एवं नृपाणां क्षितिभारजम्भना-
 मक्षौहिणीभिः परिवृत्ततेजसाम् ।
 विधाय वैरं श्वसनो यथानलं
 मिथो वधेनोपरतो निरायुधः ॥ ३६ ॥

स एष नरलोकेऽस्मिन्नवतीर्णः स्वमायया ।
 रमे स्त्रीरङ्गकूटस्थो भगवान् प्राकृतो यथा ॥ ३७ ॥
 उद्दामभावपिशुनामलवल्गुहास-
 वीङ्गावलोकनिहतोऽमदनीऽपि यासाम् ।
 संसृज्य चापमजहात् प्रमदीप्तमास्ता
 यस्मिन्द्रियं विमथितुं कुङ्कुमैर्न श्रेष्ठः ॥ ३८ ॥

तमयं मन्थते लोको ह्यसक्तमपि सङ्गिनम् ।
 आक्षीपम्येन मनुजं व्याघ्रखानं यतोऽबुधः ॥ ३९ ॥
 एतदीशनमौघस्य प्रकृतिस्थोऽपि तद्गुणैः ।
 न युज्यते सदात्मस्थैर्यथा बुद्धिस्तदायथा ॥ ४० ॥
 तं मेनिरेऽबला मीष्वात् स्त्रैश्च चानुव्रतं रजः ।
 अग्रमाण-विदो भर्तुरीश्वरं मतयो यथा ॥ ४१ ॥

इति श्रीमहाभारते महापुराणे पारमहंसा संहितायां वैयासिक्यां प्रथमस्कन्धे
 श्रीकृष्णहारकाप्रवेशी ताम एकादशीऽध्यायः ४ ११ ॥

द्वादशोऽध्यायः ।

श्रीनक उवाच ।

धम्मत्याजोपकृष्टेन ब्रह्मग्रीष्मोदतेजसा ।
 उत्तराया इतो गर्भं ईशेनावीवितः पुनः ॥ १ ॥
 तस्य जन्म महाबुद्धेः कर्माणि च महात्मनः ।
 निधनञ्च यद्वैवासीत् समेत्य गतवान् यथा ॥ २ ॥
 तदिदं श्रोतुमिच्छामो गदितुं यदि मन्यसे ।
 ब्रूहि नः अद्भुतानां यस्य ज्ञानमदाच्छकः ॥ ३ ॥

श्रुत उवाच ।

अपीपलङ्गुर्भराजः पित्रवदरक्षयन् प्रजाः ।
 निस्पृहः सर्वकामिभ्यः कृष्णपादानुसेवया ॥ ४ ॥
 सम्पदः क्रतवो लोका महिषी भ्रातरो मही ।
 जम्बुद्वीपाधिपत्यश्च यश्च त्रिदिपं गतम् ॥ ५ ॥
 किं ते कामाः सुरसार्हा सुकुन्दमगसो द्विज ।
 अधिजङ्गुर्मुदं राज्ञः क्षुधितस्य यद्येतरे ॥ ६ ॥
 मातुर्गर्भगतो वीरः स तदा अशुनन्दन ।
 ददर्श पुत्र्यं कञ्चित् दह्यमानोऽस्त्रतेजसा ॥ ७ ॥
 अङ्गठमात्रममलं स्फुरत्स्फुरटमौलिनम् ।
 अपीव्यदर्शनं श्यामं तद्धिदाससमञ्जसम् ॥ ८ ॥
 श्रीमहीर्षचतुर्बाहुं तप्तकाञ्चनकुण्डलम् ।
 क्षतजात्रं गदापाणिमात्मनः सर्वतो दिशम् ।
 परिभ्रमन्तमुत्क्रामां आमयन्तं गदां सुष्ठुः ॥ ९ ॥
 धक्कतेजः खगदया नीहारमिव गोपतिः ।
 विधमन्तं सन्निकर्षे पर्व्यक्षत क ईत्यसौ ॥ १० ॥
 विधूय तदनीयांका भगवान् धर्मगुणविभुः ।
 मिषतो दशमाक्षश्च तत्रैवान्तर्दधे हरिः ॥ ११ ॥

ततः सर्वगुणोदके क्षान्नुक्लृप्तप्रहोदये ।
 जप्ते वंशधरः पाण्डोर्भूयः पाण्डुरिवौजसा ॥ १२ ॥
 तस्य प्रीतमना राजा विप्रैर्द्वौम्य-कृपादिभिः ।
 जातकं कारयामास वाचयित्वा च मङ्गलम् ॥ १३ ॥
 द्विरष्टं गां महीं ग्रामान् हस्त्वस्त्राश्चपतिर्वरान् ।
 प्रादात् स्वस्व विप्रेभ्यः प्रजातीर्थे स तीर्थवित् ॥ १४ ॥
 तमूषुर्बाह्यास्तुष्टा राजानं प्रश्रयानतम् ।
 एष ह्यस्मिन् प्रजातन्तौ पुङ्गवा पौरवर्षभ ॥ १५ ॥
 दैवेनाप्रतिघातेन शक्ते संस्थासुपेयुषि ।
 रातो वोऽनुग्रहार्थाय विष्णुना प्रभविष्णुना ॥ १६ ॥
 तस्माज्जात्रा विष्णुरात इति लोके बृहच्छ्रुताः ।
 भविष्यति न सन्देहो महाभागवतो महान् ॥ १७ ॥
 राजोवाच ।

अयेष वंशान् राजर्षीन् पुण्ड्रस्रोतान् महात्मनः ।
 अनुवर्त्तिता खिद्यशसा साधुवादेन सप्तमाः ॥ १८ ॥
 ब्राह्मणा जपुः ।

पार्थ प्रजाविता साक्षादिच्छाकुरिव मानवः ।
 ब्रह्मण्यः सत्त्वसम्बन्ध रामो दाशरथिर्यथा ॥ १९ ॥
 एष दाता शरस्वश्च यथा ह्यौशीनरः शिबिः ।
 यशो वितनिता स्वानां दीप्तन्तिरिव यज्ज्वलाम् ॥ २० ॥
 धन्विनामग्रशीरेष तुल्यवार्जुनयोर्हयोः ।
 श्रुताश्च इव दुर्धर्षः समुद्र इव दुस्तरः ॥ २१ ॥
 सृष्टीन्द्र इव विद्वान्तो निषेव्यो हिमवानिव ।
 तितिक्षुर्वशुधेवासौ सङ्घिष्णुः पितराविव ॥ २२ ॥
 पितामहसमः साम्ये प्रसादे गिरिशोपमः ।
 चान्द्रयः सर्वभूतानां यथा देवो रमान्वयः ॥ २३ ॥
 सर्वसद्गुणमाहात्म्य एष कृष्णमनुव्रतः ।
 दन्तिदेव इवौदार्यं ययातिरिव धार्मिकः ॥ २४ ॥

धृत्वा बलिसमः कृष्णो मङ्गलाद इव सद्वयः ।
 आहर्षैर्वोऽश्वमेधानां वृद्धानां पर्युपासकः ॥ २५ ॥
 राजर्षीणां जनयिता शास्ता चोत्पद्यगामिनाम् ।
 निग्रहीता कलेरेव भुवो धर्मस्य कारणात् ॥ २६ ॥
 तच्चकादात्मनो सत्त्वं द्विजपुत्रोपसर्पितात् ।
 प्रपत्स्यत उपश्रुत्य सुक्तसङ्गः पदं हरिः ॥ २७ ॥
 जिज्ञासितात्मयाथार्थी मुनेर्व्याससुतादसौ ।
 ह्रस्वेदं नृप गङ्गायां यास्यत्यक्षाऽकुतोभयम् ॥ २८ ॥
 इति राज्ञ उपादिश्य विप्रा जातक-कोविदाः ।
 सम्भाषितयः सर्व्वे प्रतिजग्मुः स्वकान् गृहान् ॥ २९ ॥
 स एव लोके विख्यातः परीक्षित इति यत् प्रभुः ।
 गर्भे वृष्टमनुध्यायन् परीक्षित नरेन्विह ॥ ३० ॥
 स राजपुत्रो बह्वधे आशु शक्त इवोऽङ्गुष्ठः ।
 आपूर्व्वमाणः पितृभिः काष्ठाभिरिव सोऽन्वहम् ॥ ३१ ॥
 बाल एव स धर्मोक्ता कृष्णभक्तो निसर्गतः ।
 प्रीतिदः सर्व्वलोकस्य महाभागवतः सुधीः ॥ ३२ ॥ *
 यत्नमाशोऽश्वमेधेन ज्ञातिद्रोहजिहासया ।
 राजा सम्बध्नो दध्नी नान्यत्र करदण्डयोः ॥ ३३ ॥
 तदभिप्रेतमासन्न आतरोऽप्युत्तचोदिताः ।
 धर्मं प्रह्वीयमाजह्नु रदीच्यां दिशि भूरिशः ॥ ३४ ॥
 तेन सम्भृतसम्भारो सम्बकामो युधिष्ठिरः ।
 बाजिमेधैस्त्रिभिर्भौतो यज्ञेयमयजह्वरिम् ॥ ३५ ॥
 आहूतो भगवान् राज्ञा याजयित्वा द्विजैर्नृपम् ।
 उवाच कतिचिन्मासान् सुहृदां प्रियकाम्यया ॥ ३६ ॥
 ततो राज्ञोऽभ्युदयातः कृष्णया सङ्ग बन्धुभिः ।
 ययौ हारवतीं कृष्णः सार्व्वर्ज्जुनो यदुभिवृतः ॥ ३७ ॥

इति श्रीमहाभारते महापुराणे पारमहंसा संहितायां वैवास्किनां प्रथमस्कन्धे

परीक्षितस्य नाम द्वादशोऽध्यायः ॥ १२ ॥

* This verse is not to be found in some of the manuscripts and printed editions of the *Crimadbhāgavata*.

वयोदशोऽध्यायः ।

सूत उवाच ।

विदुरस्त्रीर्ययात्रायां मैत्रेयादात्मनो गतिम् ।
 ज्ञात्वागाङ्गास्निग्धपुरं तयावासविवित्सितः ॥ १ ॥
 यावतः क्षतवान् प्रश्नान् क्षप्ता कौशारवाचतः ।
 जातैकभक्तिर्गोविन्दे तेभ्यश्चोपरराम ह ॥ २ ॥
 तं बन्धुमागतं हृष्टा धर्मपुत्रः सहातुजः ।
 हृतपाद्भो युयुत्सुश्च सूतः शारदतः पृथा ॥ ३ ॥
 गान्धारी द्रौपदी ब्रह्मन् शुभद्रा चोत्तरा जयी ।
 अन्याश्च यामयः पाण्डोर्जातयः ससुताः स्त्रियः ।
 प्रत्युज्जग्मुः प्रहर्षेण प्रार्थं तन्व द्रवागतम् ॥ ४ ॥
 अभिसङ्गम्य विधिवत् परिषद्भाभिवादनेः ।
 सुसुप्तुः प्रेमवाच्यौघं विरहौत्कण्ठकातराः ॥ ५ ॥
 राजा तमर्हयाश्चक्रे क्षतासनपरिग्रहम् ।
 तं मुक्तावन्तं विश्रान्तमासीनं सुखमासने ।
 प्रश्नयावनतो राजा प्राह तेषाञ्च शृण्वताम् ॥ ६ ॥
 बुधिष्ठिर उवाच ।
 अपि अरथ नो युष्मत्पक्षच्छाया-समीधितान् ।
 विपद्गणाद्विषाग्न्यादेर्मोचिता यत् समाटकाः ॥ ७ ॥
 कथा हृष्टा वर्तितं वचरद्भिः क्षितिमण्डलम् ।
 तीर्थानि क्षेत्रमुत्थानि सेवितानीह भूतले ॥ ८ ॥
 भवद्दिवा भागवतास्त्रीर्यभूताः स्वयं विभो ।
 तीर्थीकुर्वन्ति तीर्थानि स्वान्तस्त्रेण गदाभृता ॥ ९ ॥
 अपि नः सुहृदस्तात बान्धवाः क्षणदेवताः ।
 हृष्टाः श्रुता वा यदवः स्वपुर्वा सुखमासते ॥ १० ॥
 ब्रह्मन्तो धर्मराजेन सर्वं तत् समवर्णयत् ।
 यथाशुभृतं क्रमशो विना यदुकुलक्षयम् ॥ ११ ॥

नन्वप्रियं दुर्विषहं कृष्णं स्रयमुपस्थितम् ।
 नावेदयत् सकादृषो दुःखितान् द्रष्टुमक्षमः ॥ १२ ॥
 कश्चित् कालमयावात्सीत् सत्कृतो देववत् स्वकैः ।
 भ्रातृज्वेष्ठस्य त्रैयसूक्तं सर्व्वेषां प्रीतिमावहन् ॥ १३ ॥
 अविभ्रदर्व्विमा दण्डं यथाघमघकारिषु ।
 यावद्धार शूद्रत्वं शापावर्ष्वगतं यमः ॥ १४ ॥
 युधिष्ठिरो लम्बराज्यो दृष्ट्वा पीडं कुलम्बरम् ।
 भ्रातृमिलीकपासाभैर्मुमुदे परया श्रिया ॥ १५ ॥
 एवं गृहेषु सत्तामां प्रमत्तानां तदीहया ।
 अत्यक्लामदविघ्नातः कालः परमदुस्तरः ॥ १६ ॥
 विदुरस्तदभिप्रेत्य धृतराष्ट्रमभाषत ।
 राजन्निर्गन्धतां श्रीमं पश्येदं भयमागतम् ॥ १७ ॥
 प्रतिक्रिया न यस्मिन् कुतश्चित् कर्हिचित् प्रभो ।
 स एष भगवान् कालः सर्व्वेषां नः समागतः ॥ १८ ॥
 येन चैवाभिपन्नोऽयं प्राणैः प्रियतमैरपि ।
 जनः सद्यो विमुच्येत किमुतान्यैर्धनादिभिः ॥ १९ ॥
 पित्र-भ्रातृ-सुहृत्-पुत्रा हतास्ते विगतं वयः ।
 आत्मा च जरया अक्षतः परगीहमुपासये ॥ २० ॥
 अन्धः पुरैव बधिरो मन्दप्रज्ञश्च सान्प्रतम् ।
 विशीर्यदन्तो मन्दाग्निः सरागः कफमुद्वहन् ॥ २१ ॥
 अहो महीयसी जन्तोर्जीविताशा यथा भवान् ।
 भीमापवर्जितं पिण्डमादत्ते गृहपालवत् ॥ २२ ॥
 अग्निर्निच्छटो दत्तस्तु गरो दाराश्च दूषिताः ।
 हतं क्षेत्रं धनं येषां तद्दत्तैरसुभिः कियत् ॥ २३ ॥
 तस्यापि तव देहोऽयं कृपणस्य जिजीविषोः ।
 परैत्यनिच्छतो जीर्णो जरया वाससी हव ॥ २४ ॥
 गतस्वार्थमिमं देहं विरक्तो मुक्तबन्धनः ।
 अविघ्नातगतिर्जिघ्क्षात् स वै धीर उदाहृतः ॥ २५ ॥

यः स्वकात् परतो वेह जातनिर्वेद आत्मवान् ।

इदि क्त्वा हरिं गेहात् प्रव्रजेत् स नरोत्तमः ॥ २६ ॥

अथोदीचीं दिशं यातु खैरज्ञातगतिर्भवान् ।

इतोऽर्वाक् प्रायशः कालः पुंसां शुणविकर्षणः ॥ २७ ॥

एवं राजा विदुरेणानुजेन प्रज्ञाचक्षुर्वीधित आजमीकृः ।

हित्वा खेषु खेहपाशान् द्रुदिनो निबन्धाम आहसन्दर्शिताध्वा ॥ २८ ॥

पतिं प्रयान्तं सुबलस्य पुत्री पतिव्रता चानुजगाम साध्वी ।

हिमालयं न्यस्तदण्डप्रहर्षं मनस्विनामिव सन् संप्रहारः ॥ २९ ॥

अजातशत्रुः कृतमैत्रो हुतान्निर्विप्रावत्वा तिल-गो-भूमि-रक्षकैः ।

गृहं प्रविष्टो गुरुवन्दनाय न चापश्यत् पितरौ सौवसीच ॥ ३० ॥

तत्र सञ्जयमासीनं पप्रच्छोद्दिश्यमानसः ।

गावल्गणे क्व नृस्तातो वृद्धो ह्रीनश्च नेत्रयोः ।

अध्वा वा हतपुनार्ता पिष्टव्यः क्व गतः सुहृत् ॥ ३१ ॥

अपि मल्लकृतप्रश्ने हतबन्धुः स भार्गव्या ।

आशंसमानः शमलं गङ्गायां दुःखितोऽपतत् ॥ ३२ ॥

पितर्युगपरते पाण्डौ सर्वान्नः सुहृदः शिशून् ।

अरक्षतां व्यसनतः पिष्टव्यौ क्व गतावितः ॥ ३३ ॥

सूत उवाच ।

ऊपया खेहवैल्लब्ध्यात् सूतो विरहकर्षितः ।

आग्नेश्वरमचक्षाणो न प्रत्याह्वतिपीडितः ॥ ३४ ॥

विदुष्यान्शूणि पाणिभ्यां विष्टभ्यान्मानमात्मना ।

अजातशत्रुं प्रत्यूचे प्रभोः पादावनुस्मरन् ॥ ३५ ॥

सञ्जय उवाच ।

नाहं वेष्टि व्यवसितं पित्रोर्वैः कुलनन्दन ।

गान्धार्या वा महाबाहो सुषितोऽस्मि महात्मभिः ॥ ३६ ॥

अवाजगाम भगवानारदः सञ्जतुमुदः ।

प्रत्युत्थायाभिवाच्याह सानुजोऽभ्यर्चयन् मुनिम् ॥ ३७ ॥

मुनिष्ठिर उवाच ।

नाहं वेदं गतिं पित्रोर्भगवन् क्व गतावितः ।
 अन्वा वा हतपुष्पार्ता क्व गता च तपस्विनी ॥ १८ ॥
 कर्षधार इवापारे भगवान् पारदर्शकः ।
 अथावभाषे भगवात्पारदो मुनिसत्तमः ॥ १९ ॥

पारद उवाच ।

मा कश्चन शुचो राजन् यदीश्वरवर्गं जगत् ।
 लोकाः सपासा यस्त्रेमे वहन्ति बलिमीशितुः ॥
 स संयुनक्ति भूतानि स एव विद्युनक्ति च ॥ ४० ॥
 यथा गावो नसि प्रीतास्तन्मया वक्ष्यामि दामभिः ।
 वाक्तन्मया नामभिर्वक्षा वहन्ति बलिमीशितुः ॥ ४१ ॥
 यथा प्रीङ्गोपस्कराणां संयोगविगमादिह ।
 इच्छया प्रीङ्गितुः स्वातां तथैवेशिच्छया वृषाम् ॥ ४२ ॥
 यन्मन्त्रे ध्रुवं लोकमध्रुवं वा नवीभयम् ।
 सर्वथा नहि शिष्यास्ते स्वेहादन्यत्र मोहजात् ॥ ४३ ॥
 तस्मात्प्रज्ञा वैज्ञान्यमग्नानकृतमात्मनः ।
 कर्म त्वनाथाः क्षपणा वर्तेरन् मामनान्विताः ॥ ४४ ॥
 काल-कर्म-गुणाधीनो देहोऽयं पाञ्चभौतिकः ।
 कवमन्थासु गोपायेत् सर्पग्रस्तो यथापरम् ॥ ४५ ॥
 अहस्तानि सहस्रानामपदानि चतुष्पदाम् ।
 फल्गूनि तत्र महतां जीवो जीवस्व जीवनम् ॥ ४६ ॥
 तदिदं भगवान्नाजन्मेक आत्मात्मनां खड्गः ।
 अन्तरोऽनन्तरो भाति पश्य तं माययोद्धा ॥ ४७ ॥
 लोऽयमथ महाराज भगवान् भूतभावनः ।
 कालरूपोऽवतीर्षीऽस्वामभावाय सुरहिषाम् ॥ ४८ ॥
 निष्पादितं देवकत्वमवशिष्यं प्रतीक्षते ।
 तावदयम् प्रतीक्ष्य भवेद्यथावदिच्छेत् ॥ ४९ ॥

धृतराष्ट्रः सह भ्रात्रा गान्धार्वा च स्वभार्याया ।
 दक्षिणेन हिमवत ऋषीणामाश्रमं गतः ॥ ५० ॥
 स्त्रीतोभिः सप्तभिर्या वै स्वर्धुनी सप्तधा व्यधात् ।
 सप्तानां प्रीतये नाना सप्तस्त्रीतः प्रचक्षते ॥ ५१ ॥
 आत्माऽनुसवनं तस्मिन् दुःखा चान्निं यथाविधि ।
 अर्बुम्भं उपग्रान्तात्मा स आस्ते विगतैषणः ५२ ॥
 जितसर्गो जितकामः प्रत्याहृतपङ्क्तिर्द्रियः ।
 हरिभावनया धृष्टारजः-सत्त्व-तमोमलः ॥ ५३ ॥
 विज्ञानात्मनि संयोज्य क्षेत्रज्ञे प्रविश्याप्य तम् ।
 ब्रह्मक्षान्ताभ्याममाधारे घटाग्निरभिवाम्बरे ॥ ५४ ॥
 धृष्टमायागुणोदकीं निरुद्धकरणाग्रयः ।
 निवर्त्तिताखिलाहार आस्ते स्वाधुरिवाधुना ॥ ५५ ॥
 तैस्त्र्यान्तरायो मैवाभूः संन्यस्ताखिलकर्षणः ।
 स वा अद्यतनाद्राजन् परतः पञ्चमैऽहनि ।
 कलेवरं हास्यति स्वं तस्मै भक्षीभविष्यति ॥ ५६ ॥
 दह्यमानेऽग्निभिर्हेहे पत्युः पत्नी सहोदजे ।
 वह्निः स्थिता पतिं साध्वी तमग्निमनुवेक्षति ॥ ५७ ॥
 विदुरस्तु तदाद्यर्थं मिश्राम्य कुर्वन्मदन ।
 हर्ष-शोक-युतस्तस्माद्गता तीर्थनिषेवकः ॥ ५८ ॥
 इत्युक्त्वाथाहहत् स्वर्गं नारदः सहसुम्भुदः ।
 युधिष्ठिरो वचस्तस्य हृदि कृत्वा जहाच्छुचः ॥ ५९ ॥

इति श्रीनारायणे महापुराणे पारमहंसा संहितायां वैद्याकिष्ठां प्रथमस्कन्धे
 नारदवाक्यं नाम त्रयोदशीऽध्यायः ॥ १३ ॥

चतुर्थोऽध्यायः ।

सूत उवाच ।

संप्रस्थिते द्वारकायां जिष्णौ बभ्रुदिदृक्षया ।
 ज्ञातुञ्च पुण्यश्लोकस्य कृष्णस्य च विचेष्टितम् ॥ १ ॥
 व्यतीताः कतिचिन्मासास्तदा नायाततोऽर्जुनः ।
 ददर्श घोररूपाणि निमित्तानि कुक्कुडहः ॥ २ ॥
 कालस्य च गतिं रौद्रां विपर्यस्तर्त्तुधर्म्मणः ।
 पापीयसीं नृणां वार्त्तां क्रोधलोभानृताकनान् ॥ ३ ॥
 जिह्माप्रायं व्यवहृतं ग्राव्यमित्रञ्च सौहृदम् ।
 पिष्ट-माष्ट-सुहृद्-भ्राष्ट-दम्पतीनाञ्च कल्कनम् ॥ ४ ॥
 निमित्तान्धत्वरिष्टानि काले त्वनुगते नृषाम् ।
 लोभाद्यधर्म्मप्रकृतिं दृष्ट्वावाचाऽनुजं नृपः ॥ ५ ॥

बुधिष्ठिर उवाच ।

संप्रेषितो द्वारकायां जिष्णुर्वब्रुदिदृक्षया ।
 ज्ञातुञ्च पुण्यश्लोकस्य कृष्णस्य च विचेष्टितम् ॥ ६ ॥
 गताः सप्ताधुना मासा भीमसेन तवानुजः ।
 नायाति कस्य वा हेतोर्नाहं वेदेदमक्षसा ॥ ७ ॥
 अपि देवर्षिणादिष्टः स कालोऽयमुपस्थितः ।
 यदात्मनोऽङ्गमाङ्गीकृं भगवानुत्सिञ्चति ॥ ८ ॥
 यस्माच्चः सम्प्रदो राज्यं दाराः प्राणाः कुलं प्रजाः ।
 आसन् सपत्नविजयो लोकाश्च यदनुपहृत् ॥ ९ ॥
 पशोत्पातावरध्वान्न दिव्यान् भीमान् सदैहिकान् ।
 दाक्षान् संशतोऽदूरादय मो बुद्धिमोहनम् ॥ १० ॥
 ऊर्ध्वंश्च बाह्वो मङ्गं स्फुरन्त्यङ्ग मुनः मुनः ।
 वेपथुश्चापि हृदयं चाराहास्यन्ति विप्रियम् ॥ ११ ॥
 शिवैकोऽन्तमादित्त्वमभिरौत्वनलानना ।
 मामङ्ग सारमेयोऽयमभिरमत्त्वमौचयत् ॥ १२ ॥

यस्याः कुर्वन्ति मां सव्यं दक्षिणं पश्योऽपरे ।
 बाह्याश्च पुण्यव्याघ्र लक्षये वदतो मम ॥ १२ ॥
 मृत्युकृतः कपीतोऽयमुलूकः कम्पयन्मनः ।
 प्रत्युलूकश्च कुङ्गानैर्विश्वं वै शून्यमिच्छतः ॥ १३ ॥
 धूम्रा दिशः परिधयः कम्पते भूः सहाद्विभिः ।
 निर्घातश्च महांस्तात साक्षाच्च स्तनयिषुभिः ॥ १४ ॥
 बाधुर्वाति खरस्पर्शी रजसा विस्त्रजंस्तमः ।
 अस्त्रग्वर्षन्ति जलदा बीभत्समिव सर्वतः ॥ १५ ॥
 सूर्यं हतप्रभं पश्य प्रहमर्हं मिथो दिवि ।
 ससकुलैर्भूतगणैर्वर्षन्ति इव रोदसो ॥ १७ ॥
 नद्यो नदाश्च क्षुभिताः सरांसि च मर्गांसि च ।
 न ज्वलन्त्यग्निराग्नेन कालोऽयं किं विधास्यति ॥ १८ ॥
 न पिबन्ति स्नानं वक्ता न दुहन्ति च मातरः ।
 वदन्त्यनुमुखा गावो न हृष्यन्मृगभा जने ॥ १९ ॥
 देवतानि वदन्तीव स्त्रियन्ति प्रचलन्ति च ।
 इमे जनपदा धामाः पुरीषानाकराश्रमाः ।
 भ्रष्टश्चिथो निरानन्दाः किमर्थं दर्शयन्ति नः ॥ २० ॥
 मन्वयतैर्महोत्पातैर्नूनं भगवतः पदैः ।
 अगन्त्यपुण्यद्वीभिर्हीना भूर्धतसौभगा ॥ २१ ॥
 इति चिन्तयतस्तस्य दृष्टारिष्टेन चेतसा ।
 राज्ञः प्रत्यागमदृष्टान् यदुपुर्व्याः कपिध्वजः ॥ २२ ॥
 तं पादयोनिपतितमवधापूर्वमातुरम् ।
 अधीवदनमम्बिन्दून् स्रजन्तं नयनाजयोः ॥ २३ ॥
 विषोक्कोदित्वाद्भयो विष्ण्वायमनुजं वृषः ।
 दृष्ट्वेति च सुहृद्वर्धे संस्मरन्वारदेरितम् ॥ २४ ॥
 सुविधिर उवाच ।
 कश्चिदानर्त्तपुर्व्यां नः खजनाः सुखमासते ।
 मधु भोज-दगार्हा-र्हाः सात्वताम्बकहृष्ययः ॥ २५ ॥

शूरो मातामहः कश्चित् स्वस्वास्ते वायु मारिषः ।
 मातुलः सानुजः कश्चित् कुशल्यानकदुन्दुभिः ॥ २६ ॥
 सप्त स्वसारस्तत्पत्न्यो मातुलान्यः सहात्मजाः ।
 आसते सञ्जुषाः जेमं देवकीप्रमुखाः स्वयम् ॥ २७ ॥
 कश्चिद् राजाङ्गुकी जीवत्यसत्पुत्रोऽस्य चानुजः ।
 ब्रह्मीकः ससुतोऽङ्गूरो जयन्त-गद सारथाः ॥ २८ ॥
 आसते कुशलं कश्चिद् ये च शत्रुजिदादयः ।
 कश्चिदास्ते सुखं रामो भगवान् सात्वतां प्रभुः ॥ २९ ॥
 प्रद्युम्नः सर्व्ववृष्णीनां सुखमास्ते मङ्गारयः ।
 गम्भीररथोऽनिरुद्धो वर्ज्जते भगवानुत ॥ ३० ॥
 सुषेणश्चातुर्देव्याश्च साम्यो जाम्बवतीसुतः ।
 अन्ये च कार्ष्णिप्रवराः सपुत्रा ऋषभादयः ॥ ३१ ॥
 तथैवानुचराः शीरः श्रुतदेवोद्भवादयः ।
 सुमन्दमन्दशीर्षस्था ये चान्ये सात्वतर्षभाः ॥ ३२ ॥
 अपि स्वस्वभासे सर्व्वे राम कृष्णभुजान्वयाः ।
 अपि स्मरन्ति कुशलमस्माकं बह्वसौब्रदाः ॥ ३३ ॥
 भगवानपि गोविन्दो ब्रह्मण्यो भक्तवत्सलः ।
 कश्चित् पुरे सुधर्म्यायां सुखमास्ते सुहृद्वृतः ॥ ३४ ॥
 मङ्गलाय च लोकानां चैमाय च भवाय च ।
 आस्ते यदुकुलाभोधावायोऽनन्तसखः पुमान् ॥ ३५ ॥
 यद्वाहुदण्डैर्गुप्तायां स्वपुर्थां यदबोऽर्चिताः ।
 क्रीडन्ति परमानन्दं महापौरुषिका इव ॥ ३६ ॥

यत् पादशृङ्गसुखसुखकर्मणा

सत्यादयो दृष्टसङ्गस्योचितः ।

निर्जित्य संख्ये त्रिदशांस्तदाशिक्षी-

हरन्ति वप्यः सुधर्मस्योचितः ॥ ३७ ॥

यद्वाहुदण्डाभ्युदयानुजीविनी-

यदुपवीरा चक्रुर्गुप्तायां सुहृः ।

अभिन्नमन्त्रद्विभिराहतां वसात्

सर्वा सुधर्मा सुरसत्तमोचितान् ॥ १८ ॥

कश्चित्तेऽनामयं तात भ्रष्टतेजा विभासि मे ।

अक्षय्यमानोऽवज्ञातः किं वा तात चिरोचितः ॥ १९ ॥

कश्चिन्नाभिहतोऽभावेः शब्दादिभिरमङ्गलैः ।

न दत्तमुक्तमर्थिभ्य आशया यत् प्रतिश्रुतम् ॥ २० ॥

कश्चित्त्वं ब्राह्मणं बालं गां वृहं रोगिणं स्त्रियम् ।

शरणोपसृतं सत्त्वं नात्वाधीः शरणप्रदः ॥ २१ ॥

कश्चित्त्वं नागमोऽगम्यां गम्यां वा सत्कृतां स्त्रियम् ।

पराजितो वायु भवान् नोत्तमैर्नासमेः पथि ॥ २२ ॥

अपिस्त्रित् पथ्यभुङ्क्थास्त्वं सभोष्यान् वृद्धबालकान् ।

सुगुणितं कथं किञ्चित् कृतवाच यदक्षमम् ॥ २३ ॥

कश्चित् प्रेष्ठतमेनाथ हृदयेनाऽवबन्धुना ।

गूढोऽस्मि रहितो नित्यं मन्थसे तंऽन्यथा न वक् ॥ २४ ॥

इति श्रीमद्भागवते महापुराणे पारमहंसा संहितायां वैवाचिक्यां प्रथमोऽध्यायः

बुधिरिदं-प्रती नाम चतुर्दशोऽध्यायः ॥ १० ॥

पञ्चदशोऽध्यायः ।

सूत उवाच ।

एवं कृष्णसखः कृष्णो भ्रात्रा राज्ञा विकल्पितः ।

नानायज्ञास्त्रयं कथं कृष्णविक्षेपकर्षितः ॥ १ ॥

श्रीकेन शृण्वद्दत्त-हृत्-सरोजो हृतप्रभः ।

विभुं तमेवातुध्यायन्नाशक्तोत् प्रतिभाषितुम् ॥ २ ॥

कृष्णैश्च संस्तभ्य शृणुः पाणिनाद्युज्ज्व नैतयोः ।

परीक्षेच्च समुपपन्नपथीत्कण्ठप्रकातरः ॥ ३ ॥

अर्जुन उवाच ।

सत्त्वं मेरीं श्रीकृष्ण सारण्यादिषु संस्मरन् ।
 नृपममयमित्याह वाचमन्नदया गिरा ॥ ४ ॥
 वक्षितोऽहं महाराज हरिणा बभूवपिपा ।
 येन मेऽपहृतं तेजो देवविस्मापन महत् ॥ ५ ॥
 यस्तु क्षयवियोगेन सोकी क्षप्रियदर्शनः ।
 उक्तेन रक्षितो ह्येव सततः प्रोच्यते यथा ॥ ६ ॥
 यत्सर्वं यदाह नृपदगेहसुपागतानां
 राज्ञा स्वयंवरमुखे स्मरदुर्गदानाम् ।
 तेजो हृतं खलु मया निहतं च मत्सुः
 सत्कीकृतेन धनुषाऽधिगता च कृष्णा ॥ ७ ॥
 यत्सन्निधावहमु खाख्यवमनयेऽदा-
 मिन्द्रश्च सामरगणं तरसा विजित् ।
 कथा सभा मयकृताहुतमिष्यमाया
 दिग्भ्यो हरणूपतयो वलिसध्वरे ते ॥ ८ ॥
 कसेजसा नृपगिराऽङ्घ्रिमहम्महार्थ-
 मार्षीऽनुजस्तव गजायुतसत्त्ववीर्यैः ।
 तेनाहताः प्रमथनाद्यमन्त्राय भूपा
 यन्मोचितास्तदनयन् वलिसध्वरे ते ॥ ९ ॥
 पत्न्यास्तवाधिमन्त्रकृत्समहाभिषेक-
 क्षाविष्टश्चाहकवरं कितवैः सभायान् ।
 स्तुष्टं विभीक्ष्णं पदयोः पतितान्सुख्या
 यस्तत्क्षियोऽक्षत हतेमविसृज्यतीशः ॥ १० ॥
 यो नो जुगोप वन एतत्पुनस्तुष्टा-
 दुर्गसोऽपि रक्षितस्तुतामभुम् वः ।
 नाकाचमिष्टसुप्तसुख्य यस्तत्क्षियोर्भी-
 यताममन्त्र वलिसो विजित्त्वसर्वजः ॥ ११ ॥

यत्तेजसाऽथ भगवान् बुधिं शूलपाणि-
 विंक्षापितः सगिरिजीऽक्षमदाविजं मे ।
 अन्येऽपि बाहमसुनैव कलेवरैश्च
 प्राप्नो महेन्द्रभवने मद्यदासनाह्वम् ॥ १२ ॥
 तत्रैव मे विहरती भुजदण्डबुद्धम्
 गाण्डीवसक्तचमरातिवधाय देवाः ।
 खेन्द्राः त्रिता यदनुभावितमाजमीकृ !
 तेनाहमस्य सुधितः पुरुषैश्च भूत्वा ॥ १३ ॥
 यद्यान्धवः कुह-बलाभिमनन्तपार-
 भिकी रथेन ततरेऽहमतार्थसत्त्वम् ।
 प्रस्थाह्वतं पुरुषधनञ्च भया परेषां
 तेजस्यदं भविमयञ्च ह्वतं गिरीभ्यः ॥ १४ ॥
 यो भीम-कर्ण-गुह-शस्त्र चमून्वदभ्र-
 राजन्वध्वर्यरथमच्छसमण्डितासु ।
 अथेचरो मम विभो रथयूथपाना-
 मासुर्मनांसि च ह्यया सह भोजं प्रार्थ्यत् ॥ १५ ॥
 यद्दोःषु मा प्रविहितं गुह भीम-कर्ण-
 नमू-त्रिगर्त-शस्त्र-सैन्यव बाह्विकादौः ।
 अस्त्रास्त्रमोघमहिमानि निरूपितानि
 नोपसृष्टगुर्गृहरिदासमिवासुराणि ॥ १६ ॥
 सौख्ये हतः कुमतिनाऽऽकृद ईश्वरो मे
 यत्प्रादपद्यमभवाय भजन्ति भव्याः ।
 मां चान्तबाह्वमरयो रचिने भुविष्ठं
 न प्राहरन् यदनुभावनिरस्तचित्ताः ॥ १७ ॥
 नर्थाण्युदारवहिरातयोमितानि
 हे पार्थ हेऽर्जुन सखे कुहमन्दमेति ।
 संजयितानि नरदेवः हृदिस्थमानि
 आर्तुर्बुद्धिनि हृदये मम माधवेन ॥ १८ ॥

ग्रन्थासनाटनविश्रान्तनभोजनादि-
 शैवाद् वयस्य ऋतवानिति विप्रसन्नः ।
 सख्यः सखेऽपि पितृवत् तनयस्य सख्यं
 वेष्टे महान् महितया कुमतेरघं मे ॥ १८ ॥
 सोऽहं नृपेन्द्र रक्षितः पुत्रपौत्रमेव
 सखा प्रियेव सुहृदा हृदयेन शून्यः ।
 अजन्मदकमपरिग्रहमङ्गं रक्षन्
 गोपैरसङ्गिरवलेष विनिर्जितोऽस्मि ॥ २० ॥
 तद्वै धनुस्तारवः स रथो हवाक्षो
 सोऽहं रथी नृपतयो यत आनमन्ति ।
 सख्यं अघेन तदमूदसदीशरिक्तां
 भक्षन्-भुतं कुहकराङ्गमिवीसमूचान् ॥ २१ ॥
 राजसवयानुपष्टानां सुहृदां नः सुहृत्पुरे ।
 विप्रग्रापविमूढानां निघ्नतां सुष्टिभिर्बिम्बः ॥ २२ ॥
 वाह्वीं मदिरां पीत्वा मदोन्मथितचेतसाम् ।
 अजानतामिवान्धोऽन्यं चतुःपक्षाऽवशेषिताः ॥ २३ ॥
 प्रायेचेतन्नमवत ईश्वरस्य विचेष्टितम् ।
 मिथी निघ्नन्ति भूतानि भावयन्ति च यन्त्रियः ॥ २४ ॥
 अश्लोकसां जले यद्वनहान्तोऽदन्त्यश्लेषः ।
 दुर्ध्वसान् बलिनी राजन्महान्तो बलिनी मिथः ॥ २५ ॥
 एवं बलिष्ठेर्यदुभिर्नृहङ्गिरितरान् विभुः ।
 यदून् यदुभिरन्धोन्यं भूभारान् संजहार ह ॥ २६ ॥
 देशकालार्थबुक्तानि हृत्तापोपशमानि च ।
 हृन्ति अरतचित्तं गोविन्दाभिहितानि मे ॥ २७ ॥
 एवं चिन्तयतो जिह्वोः क्षण्णपादसरोहहम् ।
 सोऽहं नातिगाढेन आत्माश्रीहिमया मतिः ॥ २८ ॥
 वासुदेवाङ्गपुञ्जानपरिर्वृत्तैर्हृत्वा ।
 भक्त्या निर्वैभितामिव कथायधिवशीऽर्जुनः ॥ २९ ॥

गीतं भगवता ज्ञानं यत्तत् संप्राममूर्धनि ।
 कालकर्मतमोदृष्टं पुनरध्यगमद्भिः ॥ २० ॥
 विशोको ब्रह्मासम्भवा संक्षिप्तहेतुसंग्रहः ।
 शोभप्रकृतिनेर्गुण्यादलिङ्गत्वादसम्भवः ॥ २१ ॥
 निधस्य भगवन्मार्गं संस्थां यदुक्कुलस्य च ।
 स्वःपथाय मतिश्चक्षुः निभृतात्मा युधिष्ठिरः ॥ २२ ॥
 पृथाप्युपश्रुत्वा धनञ्जयोदितं नाशं यदूनां भगवन्नतिश्च ताम् ।
 एकान्तभक्त्या भगवत्पद्मोच्चजे निवेगितात्मोपरराम संसृतेः ॥ २३ ॥
 यथाऽह्वरहुवो भारं तां तनुं विजहावजः ।
 कण्टकं कण्टकेनैव ह्यश्वापीयितुः समम् ॥ २४ ॥
 यथा मत्स्यादिक्पाणि धत्ते यद्वाद् यथा नटः ।
 मूभारः क्षपि (यि) तो येन जहौ तच्च कलेवरम् ॥ २५ ॥
 यदा सुकुन्दो भगवानिमां महीं जहौ स्वतन्वा श्वघ्नोयसत्कथः ।
 तदाऽह्वरिवाप्रतिबुद्धचेतसामभद्रहेतुः कलिरन्ववर्त्तत ॥ २६ ॥
 युधिष्ठिरस्तत्परिसर्पथं बुधः पुरे च राष्ट्रे च गृहे तद्यात्मनि ।
 विमाण्य लोभादुत्तजिह्वाहिंसनाद्यधर्मचक्रं गमनाय पथ्यधात् ॥ २७ ॥
 सन्नाद् पौत्रं विनियतमात्मनः सुसर्म शुचैः ।
 तोयनोभ्याः पतिं भूमिरव्यपिचक्रजाह्वये ॥ २८ ॥
 मधुरायां तथा वज्रं शूरसेनपतिं ततः ।
 प्राजापत्यं निरुप्येष्टिमन्वीनपिवदीश्वरः ॥ २९ ॥
 विदुष्य तत्र तत् सर्वं दुक्कुलबलयादिकम् ।
 निर्वर्तमो निरहङ्कारः संक्षिप्तार्थोपबन्धनः ॥ ३० ॥
 मार्चं जुहाव मनसि तत् प्राच इतरे च तम् ।
 मृत्पावपानं सीतुसर्गं तं पञ्चत्वे ज्ञानोद्भवीत् ॥ ३१ ॥
 त्रिले इत्वा च पञ्चत्वं तच्चैकत्वेऽजुहोभुनिः ।
 सर्वमात्मन्यजुहोवद् दृष्ट्वात्मानमव्यये ॥ ३२ ॥
 चीरवासा निराहारो बहवाङ्मुक्तमूर्धजः ।
 हर्म्यवाक्कर्मो रूपं जहोर्नसपिमाचक्षत् ।

भगवेष्वमाचो निरमादन्तुष्वन् वधिरो यथा ॥ ४२ ॥
 उदीचीं प्रविशेयामां नतपूर्वां महाव्यभिः ।
 इति ब्रह्म परं ध्यायन्नावर्त्तेत यतो नतः ॥ ४३ ॥
 सर्वे तमसु निर्जग्मुर्ध्वातरः कृतनिश्चयाः ।
 कलिनाऽधर्म्ममित्तेषु हृष्टा स्मृष्टाः प्रका भुवि ॥ ४४ ॥
 ते सांभुक्तसर्वार्थां ज्ञात्वात्वन्तिकमात्मनः ।
 भगवता चारयामासुर्वैकुण्ठवरयाम्भुजम् ॥ ४५ ॥
 तद्भ्रान्तोद्भ्रिक्तया भक्त्या विशुद्धधिषयाः परे ।
 तस्मिन्भारायक्षपदे एकान्तमतयो गतिम् ॥ ४६ ॥
 अवाप्तुर्दुरवापां ते अक्षत्रिविषयात्मभिः ।
 विधूतकल्माषास्त्राणं विरजेनात्मनैव हि ॥ ४७ ॥
 विदुरोऽपि परित्वग्य प्रभावे देहमात्मवान् ।
 क्षण्णावेगेन तस्मिन्तः पितृभिः स्वस्वयं ययी ॥ ४८ ॥
 द्रौपदी च तदाश्रय पतीनामनपेक्षताम् ।
 वासुदेवे भगवति श्लोकान्तमतिराप तम् ॥ ४९ ॥
 यच्छृण्वैतद्भगवत्प्रियाणां पाण्डोः सुतानामिति संप्रयाचम् ।
 नृचोत्सर्गं स्वस्वयनं पवित्रं लब्ध्वा हरी भक्तिमुपैति सिद्धिम् ॥ ५० ॥
 इति श्रीमहाभगवते महापुराणे पारमर्श्यां संज्ञितायां वैशाखिण्यां भगवत्कथं
 बुधितिरादि त्वर्गारोहणं नाम पञ्चदशीऽध्यायः ॥ १५ ॥

षोडशोऽध्यायः ।

सूत उवाच ।

ततः परीक्षित्वावर्द्धयिष्यया महीं महाभागवतः शशाङ्क ॥
 यथा हि सूत्वाभिमोक्तकोविदाः समादिशन् विप्र महादुःखस्तथा ॥ १ ॥
 स उत्तरस्य तनयामुपवेसी हरावतीम् ।
 कमलजयादींश्चतुस्त्रयस्मानुत्पादकम् सुतान् ॥ २ ॥

आजहाराऽख्यमेधांस्त्रीन् गङ्गायां भूरिदक्षिणान् ।
 शारदतं गुहं कृत्वा देवा यत्राधिगोचराः ॥ २ ॥
 निजभाहीजसा वीरः कलिं दिग्विजये कथित् ।
 नृपलिङ्गधरं शूद्रं ज्ञानं गोमिथुनं पदा ॥ ४ ॥

शौनका उवाच ।

कस्य हेतोर्निजभाह कलिं दिग्विजये नृपः ।
 नृदेव-धिहृष्टक् शूद्रः कोऽसौ गां यः पदा बहन् ॥ ५ ॥
 तत् कथ्यतां महाभाग यदि विष्णुकथाश्रयम् ।
 अथवास्त्य पदान्भोजमकरन्दलिङ्गां सताम् ।
 किमन्यैरसदालापैरायुषो यदसद्वयः ॥ ६ ॥
 क्षुद्रायुषां नृणामङ्ग मर्त्यानामृतमिच्छताम् ।
 इहोपहृतो भगवान् मृत्युः शामित्रकर्णभिः ॥ ७ ॥
 न कश्चिन्म्रियते तावद् यावदास्त इहान्तकः ।
 एतदर्थं हि भगवानाहूतः परमर्षिभिः ।
 अहो नृलोके पीयेत हरिलीलाशृतं वचः ॥ ८ ॥
 मन्दस्य मन्दप्रश्नस्य वयो मन्दायुषश्च वै ।
 निद्रया क्रियते नक्तं दिवा च व्यर्थकर्णभिः ॥ ९ ॥

सूत उवाच ।

यदा परीक्षित् कुङ्कुमाङ्गुली वसन्
 कलिं प्रविष्टं निजचक्रवर्त्तिनं ।
 निशम्य वार्त्तामनतिप्रियां ततः
 शरासनं संयुगशीलं पाददे ॥ १० ॥
 स्वलङ्घनं श्यामतुरङ्गयोजितं
 रथं मृगेन्द्रध्वजमाश्रितः पुरात् ।
 वृत्तो रथाम्बुधिपत्तियुक्ताया
 स्वसेनया दिग्विजयाय निर्गतः ॥ ११ ॥
 भद्रार्थं केतुमालश्च भारतं चोत्तरान् कुङ्कुन् ।
 किम्बुदपादीनि वर्धाणि विजित्वा जगद्धे वसिन् ॥ १२ ॥

तत्र तन्नीयमृच्छानः क्षपूर्वेषां महात्मनाम् ।

प्रगीयमानश्च ययः क्षणमाहात्म्यसूचकम् ॥ १३ ॥

आत्मानश्च परित्रातममृतात्माऽक्षतेजसः ।

क्षेपश्च वृष्टि-पार्श्वानां मेघां भस्तिश्च मेघवे ॥ १४ ॥

तेभ्यः परमसन्तुष्टः प्रीत्युज्ज्वलितलोचनः ।

महाधनानि वासांसि ददौ हारान् महाभरतः ॥ १५ ॥

सारथ्य-पारवद्-शिवन-सौख्य-दीप्त-

वीरासनाऽनुगमन-स्त्रवन-प्रचामान् ।

स्निग्धेषु पाण्डुषु जगत्प्रथतिष्ठ विन्धो-

र्भक्तिं करोति नृपतिचरचारहन्ते ॥ १६ ॥

तस्यैवं वर्तमानस्तु पूर्वेषां वृत्तिमन्वहम् ।

नातिदूरे किञ्चाश्चर्यं यदासीत् तच्चिन्तोष मे ॥ १७ ॥

धर्मैः पदैकेन धरम् विष्टावासुपकम्भं गाम् ।

पृच्छति आशुवदनां विवत्सलमिव मातरम् ॥ १८ ॥

कश्चिन्नद्रेऽनामयमात्मनस्ते विष्टायासि आयतेषुमुखेन ।

आलक्ष्ये भवतीमन्तराधिं दूरे बन्धुं शोचसि कञ्चनान्ध ॥ १९ ॥

पादैर्भूम्नं शोचसि मैत्रपादमुतात्मानं वृषसैर्भोज्यमाचम् ।

आहो सुरादीन् हृतयज्ञभागान् प्रजा उत स्निग्धवत्त्ववर्षति ॥ २० ॥

परकमायाः स्त्रिय उर्विं वासान् शोचस्त्वघो मुखपादैरिवार्त्तान् ।

वार्यं देवीं ब्रह्मकुले कुकर्ष्यन्नब्रह्मस्ते राजकुले कुलाभयान् ॥ २१ ॥

किं जघन्नभून् कलिनीपक्ष्मणान् राक्ष्साणि वा तैरवरीयितानि ।

इतस्ततो वाऽग्रन-पान-वास-ज्ञान-व्यावायीमुखजीवजीकम् ॥ २२ ॥

यदाहं ते भूरिभरावतार-कृतावतारस्य करेर्भक्तिम् ।

अन्तर्हितस्य सारती विसृष्टा कर्ष्यासि निर्व्याधिविकल्पितानि ॥ २३ ॥

इदं ममाचक्षत तवाधिमूर्धं

बसुन्धरे जेन चिकर्षितासि ।

आसेन वा ते अस्मिन् वलीयसा

सुरार्थितं किं हृतमज्ज सीमनम् ॥ २४ ॥

धरण्युवाच ।

भवान् हि वेद तत् सर्वं यन्मां वर्णानुपपन्नसि ।
 चतुर्भिर्वर्णैः येन पादैर्लोकसुखावहैः ॥ २५ ॥
 सत्त्वं श्रीं च दद्यान्नामिदं नामः सन्तोष आर्जवम् ।
 शमो दमस्तपः साम्यं तितिक्षोपरतिः श्रुतम् ॥ २६ ॥
 ज्ञानं विरक्तिरेकैर्धर्मैर्ग्रीष्मं तेजो बलं क्षुतिः ।
 स्वातन्त्र्यं कीदृशं कान्तिर्धर्मैर्माह्वयमेव च ॥ २७ ॥
 प्रागल्भ्यं प्रश्रयः श्रीलं सह योजो बलं भगः ।
 गाभीर्धर्मैर्लक्ष्यमास्तित्यं कीर्तिर्मानोऽनर्हकृतिः ॥ २८ ॥
 एते चाग्रे च भगवन्नित्या यत्र महागुणाः ।
 प्रार्था महत्त्वमिच्छन्निर्गन्धं विद्यन्ति च कर्हिषित् ॥ २९ ॥
 तेनाहं शुचपात्रेण श्रीनिवासेन साम्प्रतम् ।
 श्रीचामि रक्षितं लोकं पाप्मना कलिनेक्षितम् ॥ ३० ॥
 आत्मानश्चाहोचामि भवन्तश्चामरोत्तमम् ।
 देवादृषीन् पितॄन् साधून् सर्वान् वर्षोऽस्तवाश्रमात् ॥ ३१ ॥
 ब्रह्मादयो बहुतिथं यदपाङ्गमोक्ष-
 कामास्तपः समचरन् भगवत्प्रयत्नाः ।
 सा श्रीः स्ववाससरविन्दवनं विहाय
 यत्पाद-सीभगमलं भजतेऽतुरता ॥ ३२ ॥
 तस्माच्चमजकुक्षिशङ्खशक्रेतुकेतैः
 श्रीमत्पदैर्भगवतः समलङ्कृताङ्गी ।
 श्रीनन्दरोच उपलब्ध ततो विभूतिं
 लोकान् स मां न्यस्यजकुत्सायतीं तदन्ते ॥ ३३ ॥
 यो वै ममातिभरमासुरवंशराजा-
 मशौचिचौशतमपासुददात्ततन्मः ।
 त्वां दुःखमूनपदमात्मनि दीक्षयेत्
 सम्प्रादयन् यदुदु सत्यमविश्वदङ्गम् ॥ ३४ ॥

का वा सहेत विरहं पुण्योत्तमस्य
 प्रेमापलोकाद्विरस्मितवल्गुजस्यैः ।
 स्वैर्ध्वं समागमहरन्ध्रधुमानिनीनां
 रोमोत्सवो मम यदङ्घ्रिषिठङ्कितायाः ॥ ३५ ॥
 तयोरेवं कथयतोः पृथिवीधर्मयोस्तदा ।
 परीक्षितानाम राजर्षिः प्राप्तः प्राचीं सरस्वतीम् ॥ ३६ ॥
 इति श्रीमहाभक्ते महापुराणे पारमहंसा संहितायां वैयासिक्यां प्रथमस्कन्धे
 धर्मपृथ्वीसंवादी नाम धोऽग्रीऽध्यायः ॥ १६ ॥

सप्तदशोऽध्यायः ।

सूत उवाच ।

तत्र गोमिथुनं राजा हन्यमानमनायवत् ।
 दण्डहस्ताच्च वृषलं ददृशे मृपलाञ्छनम् ॥ १ ॥
 वृषं मृषालाधवलं मिथुनमिव विभ्यतम् ।
 वेपमानं पदैकेन सीदन्तं शूद्रताडितम् ॥ २ ॥
 गाञ्च धर्मदुष्ठां दीनां भृशं शूद्रपदाङ्गताम् ।
 विवत्सामश्रुवदनां क्षामां यवसमिच्छतीम् ॥ ३ ॥
 यमच्छ रथमारुढः कार्त्तस्त्रपरिच्छदम् ।
 मिथगन्धोरया वाचा समारोपितकार्त्तुकाः ॥ ४ ॥
 कक्षं मच्छरये लोके बलाहंस्त्रबलान् बली ।
 नरदेवोऽसि वेशेन नटवत् कर्म्मणाऽहिजः ॥ ५ ॥
 यस्त्वं क्षणो गते दूरं सह गाण्डीवधन्वना ।
 शोच्योऽस्यशोचान् रहसि प्रहरन् वधमर्हसि ॥ ६ ॥
 त्वं वा मृषालाधवलः पादैर्धूनः पटा चरन् ।
 वृषरूपेण किं कबिहेवी नः परित्येदयन् ॥ ७ ॥
 न जातु कौरवेन्द्राणां दोर्हण्यपरिरक्षिते ।
 भूतलोऽनुपतन्वसिन् विना ते प्राप्तिर्ना शुचः ॥ ८ ॥

मा सौरमेयात्र शुचो ज्येष्ठे ते वृषलाह्वयम् ।
 मारोदीरख्य भद्रं ते खलानां मयि शास्त्रि ॥ ८ ॥
 यस्य राष्ट्रे प्रजाः सर्वास्त्रस्यन्ते साध्व्यसाधुभिः ।
 तस्य मत्तस्य नश्यन्ति कीर्तिरायुर्मगो गतिः ॥ १० ॥
 एष राष्ट्रः परो धर्मो ज्ञार्त्तानामार्त्तिनिग्रहः ।
 अत एनं वधिष्यामि भूतद्रुहसप्तमम् ॥ ११ ॥
 कोऽवृषस्तवपादांस्त्रीन् सौरमेय चतुष्पदः ।
 मा भूवस्त्वादृशो राष्ट्रे रात्रां कथ्यानुवर्त्तिनाम् ॥ १२ ॥
 आस्थाहि वृष भद्रं वः साधूनामकृतागसाम् ।
 आत्मवैरूप्यकर्त्तारं पार्थानां कीर्त्तिद्रूषणम् ॥ १३ ॥
 जनेऽनागस्यघ्नं युञ्जन् सर्वतोऽस्य च भद्रयम् ।
 साधूनां भद्रमेव स्वादसाधु-दमने कृते ॥ १४ ॥
 अनागःस्त्रिह भूतेषु य आगस्त्यनिरङ्गुशः ।
 आहर्त्तास्त्रि भुजं साक्षादमर्त्तस्यापि साङ्गदम् ॥ १५ ॥
 रात्रो हि परमो धर्मः स्वधर्मस्यानुपालनम् ।
 शासतोऽन्यान् यथाशास्त्रमनापद्युत्पथानिह ॥ १६ ॥

धर्म उवाच ।

एतद्वः पाण्डवेयानां युक्तमार्त्ताभयं वचः ।
 येषां शुचिगणैः कृष्णो दौत्यदादौ भगवान् वृतः ॥ १७ ॥
 न वयं क्षेयवीजानि यतः स्त्रुः पुरुषर्षभ ।
 पुरुषं तं विजानीमौ वाक्ममेदविमोहिताः ॥ १८ ॥
 केचिद्विकल्पवसना आङ्गुराङ्गानमात्मनः ।
 दैवमन्ये परे कर्म स्वभावमपरे प्रभुम् ॥ १९ ॥
 अप्रतर्कादिनिर्हेस्यादिति केचपि निश्चयः ।
 अत्रानुरूपं राजर्षे विश्वस्य स्वमनीषया ॥ २० ॥
 एवं धर्मो प्रवदति स सत्ताहू द्विजसत्तम ।
 समाहितेन मनसा विवेदः पर्यवष्ट तम् ॥ २१ ॥

धर्मं ब्रवीषि धर्मश्च धर्मीऽसि उपपद्यष्टम् ।
 यदधर्मोक्ततः खानं सूचयन्नापि तन्नवेत् ॥ २२ ॥
 अथवा देवमायाया नूनं गतिरगोचरा ।
 चेतसो वचसश्चापि भूतानामिति निश्चयः ॥ २३ ॥
 तपः शौचं दया सत्यमिति पादाः कृते कृताः ।
 अधर्माग्नेययो भग्नाः खय-सङ्ग-मदैस्तव ॥ २४ ॥
 इदानीं धर्मं पादस्ये सत्यं निर्व्यसंभेदयतः ।
 तं जिहृषत्यधर्मीऽयममृततेनैधितः कलिः ॥ २५ ॥
 इयं भूमिर्भगवता न्यासितोद्भवा सती ।
 श्रीमन्निस्रसत्पदम्यासैः सर्वतः कृतकौतुका ॥ २६ ॥
 शोचत्यनुकला साध्वी दुर्मंगीषोऽभिता सती ।
 अन्नह्यस्या नृपव्याजाः शूद्रा भोक्षन्ति मामिति ॥ २७ ॥
 इति धर्मं मदीक्षेव साम्प्रयित्वा महारथः ।
 निशातमाददे चङ्गं कस्येऽधर्मोऽहेतवे ॥ २८ ॥
 तं जिघांसुमभिप्रेत्य विहाय नृपसाव्यहनम् ।
 तत्पादमूर्धं शिरसा समनाग्रयनिह्रलः ॥ २९ ॥
 पतितं पादयोर्वीरः कृपया दीनवत्सलः ।
 शरसो नावधौण्ड्योऽप्य भाव चेदं वसन्निव ॥ ३० ॥

राजोवाच ।

न ते शुद्धाक्षेय-यशोधराणां बह्वाक्षसेर्वे मयमस्ति किञ्चित् ।
 न वर्त्तितव्यं भवता कवचन क्षेत्रे मदीक्षे त्वमधर्मबन्धुः ॥ ३१ ॥
 त्वां वर्त्तमानं नरदेवदेहेष्वनु प्रवृत्तोऽयमधर्मपूगः ।
 खोभोऽनृतं धीर्यमनार्थमर्हो ज्येष्ठा च माया कलत्रश्च दम्भः ॥ ३२ ॥
 न वर्त्तितव्यं तदधर्मबन्धो धर्मोऽसत्येन च वर्त्तितव्ये ।
 ब्रह्मावर्त्तं यत्र यजन्ति यज्ञैर्वैश्वदेवं यज्ञभित्तान-विज्जाः ॥ ३३ ॥
 यजिन् चरिर्मनवानिन्द्यान् इज्जानामूर्तिर्व्यजतां शं तनोति ।
 कामानमोषान् क्षिरज्जलमात्रममृतवर्णं धियांस्तुदिव्यं खात्मा ॥ ३४ ॥

सूत उवाच ।

परीक्षितैवमादिष्टः स कश्चिर्जातवेपथुः ।
तमुच्यतासिमाद्देदं दण्डपाणिमिवोच्यतम् ॥ ३५ ॥
यत्र ह वाय वत्स्वामि सार्वभौम तवाज्ञया ।
लक्षये तत्र तत्रापि त्वामाप्तेषुशरासनम् ॥ ३६ ॥
तर्हि धर्मभृताग्नेह स्वाभं निर्हेद्युमर्हसि ।
यत्रैव नियतो वत्स्ने आतिष्ठ'ष्टोऽनुशासनम् ॥ ३७ ॥

सूत उवाच ।

अभ्यर्थितस्तदा तर्हि स्वानानि कलये ददौ ।
सूतं पानं स्त्रियः सूना यत्राधर्मेचतुर्विधः ॥ ३८ ॥
युनश्च याचमानाय जातकूपमदात् प्रभुः ।
ततोऽनृतं मदं कामं रजो वैरश्च पञ्चमम् ॥ ३९ ॥
धनूनि पञ्च स्वानानि ह्यधर्मेप्रभवः कसिः ।
भीतरयेष दत्तानि न्यवसत्तन्निदेयकृत् ॥ ४० ॥
अद्यैतानि न श्वेतं शुभूषुः पुरुषः कश्चित् ।
विशेषतो धर्मशीलो राजा लोकपतिर्गुरुः ॥ ४१ ॥
हवस्त्रं गङ्गांजीन् पादान् तपः शीघ्रं दयामिति ।
प्रतिसन्दध आस्त्रास्त्रं महीच समवर्षयत् ॥ ४२ ॥
स एव एतर्ह्यस्त्रास्त्रे आसनं पार्थिवोचितम् ।
पितामहेनोपन्यस्तं राज्ञाऽरथं विविचता ॥ ४३ ॥
आस्त्रेऽङ्गुना स राजर्षिः कौरवेन्द्रजियोक्तवन् ।
गजाङ्गये महाभामचक्रवर्तीं वृहच्छ्रवाः ॥ ४४ ॥
ह्रस्वधूतानुभावोऽयमभिजम्बुसुतो नृपः ।
यस्मा पाथयतः शीघ्रीं यूयं सत्राय दीक्षिताः ॥ ४५ ॥

इति श्रीमहाभारते महाभारते पाण्डवार्चनं उचितार्चनं वैवाचिकं प्रथमस्कन्धे
कश्चि-विचारी नाम सप्तद्विऽध्यायः ॥ १० ॥

अष्टादशोऽध्यायः ।

सुत उवाच ।

यो वै द्रौण्यस्त्रविभृष्टो न मातुसदरे द्युतः ।
 अनुयद्वाङ्मगवतः कृष्णस्वाङ्मुतकर्ण्यणः ॥ १ ॥
 ब्रह्मकीपोल्लिताद्वयस्तु तच्चकात् प्राणविभ्रवात् ।
 न संसृमोहोदभयाङ्मगवत्परिंताश्रयः ॥ २ ॥
 उत्सृज्य सर्व्वतः सङ्गं विज्ञाताजितसंस्थितिः ।
 वैयासकीर्ज्जही शिष्यो गङ्गायां स्वं कलिवरम् ॥ ३ ॥
 नीलमःश्लोकवार्त्तानां जुषतां तत्कथामृतम् ।
 स्यात् संभ्रमोऽन्तकालेऽपि क्षरतां तत्पदाम्बुजम् ॥ ४ ॥
 तावत् कलिर्न प्रभवेत् प्रविष्टोऽपौह सर्व्वतः ।
 थावदीशो महाशुष्कर्गामाभिमन्यव एकराट् ॥ ५ ॥
 यस्मिन्नहवि यज्ञेव भगवानुत्ससर्ज गान् ।
 तदैवेहानुवृत्तोऽसावधर्मप्रभवः कलिः ॥ ६ ॥
 नानुदेष्टि कलिं सम्राट् सारङ्ग इव सारभुक ।
 कुशलान्याशु सिध्यन्ति नेतराणि कृतानि यत् ॥ ७ ॥
 किञ्च बालेषु शूरेण कलिना धीरभौरुषा ।
 अप्रमत्तः प्रमत्तेषु यो वृको ननु वर्त्तते ॥ ८ ॥
 उपवर्णितमेतद्गः पुण्यं पारीक्षितं मया ।
 वासुदेवकथोपेतमाख्यानं यदष्टच्छत ॥ ९ ॥
 या याः कथा भगवतः कथनीयोदकर्ण्यणः ।
 शुष्ककर्माश्रयाः पुंभिः संसेव्यास्ता नुभूषुभिः ॥ १० ॥
 ऋषय ऊचुः ।
 सूत जीव समाः सौम्य शाश्वतीर्विशदं ययः ।
 यद्वं ग्रंससि कृष्णस्य मूर्त्तानामद्यतं हि नः ॥ ११ ॥
 कर्ण्यप्रक्षिब्धनाश्रासे धूमधूमाकनां भवान् ।
 आपाययति गोविन्द-पादपद्मासनं मयु ॥ १२ ॥

तुल्यताम खवेनापि न कर्त्तुं नापुनर्भवम् ।
 भगवत्-सङ्गि-सङ्गस्य मर्त्त्यानां क्लिष्टतामिवः ॥ १२ ॥
 को नाम हृष्येद्भवित् कदाचान् महत्तमैकान्तपरायणस्य ।
 मार्त्तं पुणानामनुचस्य अन्त्यैगिच्छरा ये भवपात्रमुखाः ॥ १३ ॥
 तन्नो भवान् वै भगवत्प्रधानो महत्तमैकान्तपरायणस्य ।
 हरिददारं चरितं विदुष्व' क्लृप्ततां नो वितनोतु विद्वन् ॥ १४ ॥
 स वै महाभागवतः परीक्षित् ज्ञेनापवर्णास्यमदभ्यवृद्धिः ।
 ज्ञानेन वैदासकिमब्दितेन मेवे कर्मभ्रज-पादभूषणम् ॥ १५ ॥
 तस्यः परं पुण्यमसंघतार्थमाख्यातमन्त्रद्वययोगनिष्ठम् ।
 भास्वाद्यनन्ताचरितोपपन्नं पारीक्षितं भागवताभिरामम् ॥ १६ ॥

सुत उवाच ।

अहो वयं जन्मभृतोऽस्य हास्य उवाचुः कथाऽपि विलीनजाताः ।
 दीप्नुष्वमार्धिं विदुनोति शीघ्रं महत्तमानामभिधानयोगिनः ॥ १७ ॥
 कुतः पुनर्नृचतो नाम तस्य महत्तमैकान्तपरायणस्य ।
 योग्येनन्तमभिर्ममवाननस्यो महद्गुणत्वादयमनन्तमाहुः ॥ १८ ॥

एतावताऽहं ननु सूचितेन

शुचैरसाभ्यामतिशायनस्य ।

हितैतरान् प्रार्थयतो विभूति-

र्यस्याङ्गिरेषु सुवतेऽनभीष्टोः ॥ २० ॥

अद्यापि यत्पादनञ्चावच्छेदं

जनदिरिष्योपपन्नार्हचाथः ।

श्रीर्ग पुनात्यन्ततमो सुकुन्वात्

को नाम कोपि भगवत्पदार्थः ॥ २१ ॥

यन्नाशुरक्षाः सहदेव चीरा ज्योत्स्न देहादिषु सङ्गमूढम् ।

ब्रजन्ति तत् पारमहंस्यमन्त्रं यत्किञ्चिदसौपथमः कथयैः ॥ २२ ॥

अहं हि पृष्टोऽर्जुनस्यो भवन्ति-

रायस्य जात्यावगमोऽहं यावान् ।

भमः पतन्नाकसमं पतन्निच-

स्तथा समं विष्णुवर्तिं विपश्चितः ॥ २३ ॥

एकदा धनुष्यस्त्रं विचरन् खगयां वने ।

खगाननुगतः खान्तः क्षुधितस्तृपितो ब्रह्मन् ॥ २४ ॥

जलाशयमवस्थापः प्रविवेश तमाश्रमम् ।

ददर्श मुनिमासीनं शान्तं मीलितलोचनम् ॥ २५ ॥

प्रतिहृडेन्द्रियप्राचमनीमुक्षिसुपारतम् ।

खान्तवयात् परं प्राप्तं ब्रह्मभूतमविश्रियम् ॥ २६ ॥

विप्रकीर्णजटाच्छब्दं रौरवेषामिनेन च ।

विह्वलतामुबदकं तथाभूतमयाचत ॥ २७ ॥

जलशय्यश्चभूत्यादिरसप्राप्तार्घसूततः ।

अवघातमिवाकानं मन्थमानमुकोप ह ॥ २८ ॥

अभूतपूर्वं सङ्घसा कुतूह्भ्यामर्हितात्मनः ।

ब्राह्मणं प्रत्यभूद्ब्रह्मन् मत्सरो मन्त्रुरेव च ॥ २९ ॥

स तु ब्रह्मकृपेरंशे गतामुसुरगं वषा ।

विनिर्गच्छन् धनुष्कोट्या निधाय पुरमागतः ॥ ३० ॥

एव किं निभृताशेषकरणो मीलितेक्षणः ।

कृपासमाधिराहोसित् किं नु ख्यात् चक्षवन्मुभिः ॥ ३१ ॥

तस्म पुनोऽतितेजस्वी विहरन् बालकोऽर्भकैः ।

राष्ट्राऽर्घं प्रापितं तातं श्रुत्वा तत्रेदमब्रवीत् ॥ ३२ ॥

अहो अथर्षः पाशानां पीडां बलिभुजामिव ।

स्वामिन्वचं यद्वासानां हारपाशां शुनामिव ॥ ३३ ॥

ब्राह्मणैः चक्षवन्मुर्ध्नि गृहपाशो निरूपितः ।

स कथं तदृष्ट्वै हास्यः समाख्यं भोक्तुमर्हति ॥ ३४ ॥

अख्यं गते भगवति शास्त्रार्थतृपयगामिनाम् ।

तद्विचक्षेत्तुमर्थां शास्त्रि पश्यत मे वक्षन् ॥ ३५ ॥

इत्युक्त्वा रोषताञ्जाशो वयस्कावुविवाक्यः ।

मीशिक्याप उपसृज्य वाग्वचं विससर्ज ह ॥ ३६ ॥

इति वदितमर्थादं तच्चकः सप्तमिऽहनि ।
 दक्षयति च कुलाङ्गारं रोदितो मे ततद्रुचम् ॥ १७ ॥
 ततोऽब्धे त्वात्रमं बाहो गलेसर्पकलेवरम् ।
 पितरं वीक्ष्य दुःखातीं सुककण्ठी वरोद च ॥ १८ ॥
 स वा चाङ्गिरसो ब्रह्मन् श्रुत्वा सुतविक्षापनम् ।
 सखीक्य ब्रह्मकैनेत्रे हृष्टा चासि श्रुतोरगम् ॥ १९ ॥
 विदुष्य तच्च पप्रच्छ वत्स कस्माच्चि रोदिषि ।
 केन वा तेऽप्यपकृतमित्युक्तः स न्यवेदयत् ॥ ४० ॥
 निग्रस्य ब्रह्ममतदर्शं नरेन्द्र' स ब्राह्मणो नात्मजमभ्यनन्दत् ।
 अहो वताहो महदन्न ते कृतमख्यीयसि द्रोह उरुर्दमो धृतः ॥ ४१ ॥
 न वै नृभिर्नरदेवं पराख्य' संमातुमर्हस्यविपक्रबुद्धे ।
 यत्तेजसा दुर्विषयेषु गुप्ता विन्दन्ति भद्राख्यकुतोभयाः प्रजाः ॥ ४२ ॥

असख्यमासि नरदेवनासि
 रथाङ्गपाथावयमङ्ग लोकः ।
 तदा हि वीरप्रभुरो विगच्छ-
 त्वरस्यमाणोऽविवक्ष्यवत् क्षयात् ॥ ४३ ॥
 तदव्य नः पापमुपैत्यनन्तरं
 यक्षप्रनायक्य वसोर्विलुप्तकात् ।
 परस्परं हन्ति शपन्ति वृक्षते
 पशून् स्त्रियोऽर्वान् पुण्ड्रस्यवी जनाः ॥ ४४ ॥
 तदार्द्धधर्म्यं विस्तीयते नृणां
 वर्षात्रमाचारयुतस्त्रयीमयः ।
 ततोऽर्धकामाभिनिवेशितात्मनां
 शृणां कपीनामिव वर्षसङ्करः ॥ ४५ ॥

धर्मपाक्षो नरपतिः स तु सन्नाद्बृहच्छवाः ।
 साक्षात्तद्भागवतो राजर्षिर्हयमेधयाट् ।
 सुसुदृशमश्रुतो दीनो नैवास्त्रपामर्हति ॥ ४६ ॥

यपापेषु लब्धत्वेऽु बाधेनायकमुज्जिता ।
 पापं कृतं तन्नगवान् सर्वांश्च चक्षुमर्हति ॥ ४७ ॥
 तिरस्कृता विप्रसन्धाः प्रसाः विता कृता अपि ।
 नास्व तन् प्रतिकुर्वन्ति तन्नताः प्रमथोऽपि हि ॥ ४८ ॥
 इति पुनस्तताधेन सीऽशुतसो महासुनिः ।
 कथं विप्रकृती राज्ञा नैवार्यं तदधिस्तयत् ॥ ४९ ॥
 प्रायशः साध्वो लोके परैर्हर्न्दुषु वीजिताः ।
 न व्यसन्ते न हृष्यन्ति यत आत्माऽशुष्यान्वयः ॥ ५० ॥

इति श्रीमहावमो महापुत्रादे पारमर्शकां संवितायां वैवाहिकां प्रथमस्कन्धे
 विप्रबाधोपसथो नाम चत्वारिंशोऽध्यायः ॥ १८ ॥

ऊनविंशोऽध्यायः ।

सुत उवाच ।

महीपतिस्त्वय तत् कार्यं गर्ह्यं विचिन्तयन्नात्मकृतं सुदुर्ध्वनाः ।
 अहो मया नीचमनार्थवत् कृतं निरागसि ब्रह्मणि गूढतेजसि ॥ १ ॥
 भुवं ततो मे कृतदेव-हेलनाददुरत्वयं व्यसनं नातिदीर्घात् ।
 तदसु कामं ब्रधनिष्कृताय मे यथा न कुर्व्यां पुनरेवमहा ॥ २ ॥
 अथैव राज्यं बलसद्वकोषं प्रकीपितब्रह्मकुक्षानलो मे ।
 दहन्मद्भक्ष पुनर्न मेऽमृतं पापीयसो धीर्बिज-देव-गोम्वः ॥ ३ ॥

स चिन्तयन्वित्यमवानुषोदयवा

सुनेः सुतोक्तो निर्घृतिस्त्यक्तकालः ।

स साधु मेने न चिरैव तत्त्वता-

नसं प्रसन्नस्य विरक्तिकारणम् ॥ ४ ॥

अथो विहायेममसुखं लोकां विमर्शितो ह्येतया पुरस्तात् ।

कथादिद्वेषामविमन्त्रयान् कथाविमत् प्रायममर्षं नयाम् ॥ ५ ॥

या वै सप्तह्रीतुलसीविमिश्र-जम्बाद्विरेकाभ्यधिकान्मु-नेनी ।
 पुनाति वेद्यानुभवन्न कोकान् कक्षां न वेवेत मरिच्यमाशः ॥ ६ ॥
 इति श्वच्छिद्य स पाण्डुरेवः प्रायोपवेयं प्रति विष्णुपद्याम् ।
 दध्नी सुकुन्दाद्विभगन्वभावी मुनिप्रती मुक्तसमस्तसङ्गः ॥ ७ ॥
 तन्नोपजम्भुर्भुवनं पुमाना महाशुभावा मुनयः समिधाः ।
 प्रावेच तीर्णानिगमापदेगैः कथं हि तीर्णानि पुनस्ति सन्तः ॥ ८ ॥
 अतिर्विशिष्टचरणः शरद्वानरिष्टमेभिर्मुशुरक्षिराशः ।
 पराग्रतो गाधिसुतोऽथ राम उतथ्य इन्द्रप्रभदेववाही ॥ ९ ॥
 मेधातिविदेवस आर्ष्टिविचो मरद्वानो गीतमः पिप्यसादः ।
 मैत्रेय चीर्णः कवयः कुम्भयोनिर्होपायनो भगवाच्चारदय ॥ १० ॥
 यन्त्रे च देवर्षिर्गार्धर्विर्बर्णा राजर्षिर्बर्णा अद्वेषादयच ।
 नागार्धेवप्रवरान् समीतान्भर्ष्य राजा शिरसा वचन्दे ॥ ११ ॥

सुखोपविष्टेष्व तेषु भूयः
 क्षतप्रस्थामः क्षयिकीर्षितं यत् ।
 विज्ञापयामास विविक्तचेता-
 उपस्थितोऽग्रेऽभिरुह्यहीतपाणिः ॥ १२ ॥

राजोवाच ।

अहो वयं चमत्तमा नृपार्णा महत्तमातुषष्टचीयमीशाः ।
 राज्ञां कुलं ब्राह्मणपादमीचादाराद्विच्छेदं यत् गर्भकथं ॥ १३ ॥
 तस्मैव मेऽवस्थ परावदेयो व्यासस्तचित्तस्य यद्वेषमीश्वरम् ।
 निर्मोदमूखो हिजयापक्षपो यत्र प्रसन्नो भवमाशु वन्दे ॥ १४ ॥
 तं मीपयातं प्रतियन्तु विमा नन्वा च देवी धृतचित्तमीशे ।
 द्विजीपसष्टः कुङ्कुमस्तनकी वा दमस्तनं गावत निष्पगावाः ॥ १५ ॥
 पुनश्च भूयान्नगवत्तनस्ते रतिः प्रसङ्गश्च तदाश्वेषु ।
 महत्सु च यां यासुपयामि खट्वि मैत्रयसु सर्व्वं नमो द्विविधः ॥ १६ ॥
 इति का राजाऽध्वंसायुक्ताः प्राचीनमूलेषु क्षत्रिषु धीरः ।
 उदङ्मुखो दक्षिणमुख आसी सशुभ्रवज्राः क्षत्रतन्वक्षभाटः ॥ १७ ॥

एवञ्च तस्मिन्नेवदेवदेवे प्राथोपविष्टे दिवि देवसङ्घाः ।

प्रयस्य भूमी व्यञ्जिरन् प्रसन्नैर्मुखा सुहृद्गन्धुमयञ्च नेतुः ॥ १८ ॥

महर्षयस्तं ससुपागता ये प्रयस्य साधित्वनुमोदमाणाः ।

जम्बुः प्रजानुग्रहशीलसारा यदुत्तमः श्लोकगुणामिहपन् ॥ १९ ॥

न वा इदं राजर्षिवर्यं चित्रं भवत्सु क्षण्यं समनुव्रतेतु ।

येऽभ्यासन् राजकिरीटसुष्टं सखी जङ्गमनवत्पार्श्वकामाः ॥ २० ॥

सर्वे वयं तावदिहास्महेऽय

कलेवरं यावदसौ विहाय ।

लोकं परं विरजस्तं विप्रोक्तं

यास्तत्त्वयं भगवत्प्रधानः ॥ २१ ॥

आनुत्सर्गिणश्च वचः परीक्षित् समं मधुचुदंशुश्च चाप्यश्लीकम् ।

आभाषतेनानभिषन्द्य युक्तः शत्रून्प्रमाणचरितानि विप्रोः ॥ २२ ॥

समागताः सर्वत एव सर्वे वेदा यथा मूर्तिधरास्त्रिष्टुभे ।

नेहाय मातुल्यं च कथनार्थं ऋते परानुग्रहमात्मशीलम् ॥ २३ ॥

ततश्च वः पृच्छ्यमिदं विपृच्छे विश्वस्य विप्रा इति कृत्यतायाम् ।

सर्व्वीजना न्वियमायैव क्षत्यं शुद्धञ्च तन्नाऽऽश्नुयतामिमुक्ताः ॥ २४ ॥

तन्नाभवद्भगवान् व्यासपुत्री यदृच्छया नामटमानोऽनपीक्षः ।

असक्तचित्तो निजशाभतुष्टो व्रतश्च वासैरवधूतमेघः ॥ २५ ॥

तं द्रष्टव्यं धुक्कुमारपाद-करोरु-वाङ्मस-कपोल गात्रम् ।

आर्ज्यायताश्लोकसतुल्यकर्णसुभ्राननं कम्बुसुजातकण्ठम् ॥ २६ ॥

निगूढजतुं द्रुमुतङ्गवच्चसमावर्त्तनाभिं बलिबन्गूदरञ्च ।

दिग्गम्बरं वज्रविकीर्यकेशं प्रसम्भवाहुं स्वमरोत्तमाभम् ॥ २७ ॥

श्लाभं सदापीव्यवसोऽङ्गक्षत्राग्रा

श्रीचां मनोज्ञं हृदिरक्षितेन ।

प्रत्युत्थिताश्वे सुनयः आसनेभ्य-

स्तत्रचञ्चला अपि गूढवर्द्धसम् ॥ २८ ॥

स विन्दुरातोऽतिवये आगताय

तस्यै सपर्यायं शिरसा आजहार ।

ततो निवृत्ता ह्यबुधाः स्त्रियोऽर्भका
 महासने सोपविष्य पूजितः ॥ २८ ॥
 स संवत्स्रत्र महात्मनीयसां
 ब्रह्मर्षि-राजर्षि-देवर्षिसंघैः ।
 व्यरोचताऽसं भगवान् यत्नेन्दु-
 र्यश्चर्चतारानिकरैः परीतः ॥ २९ ॥
 प्रशान्तमासीनमकुण्डलमेव
 सुनि नृपोऽभागतोऽभ्युपेत्य ।
 प्रशम्य मूर्ध्नावहितः क्षताश्लि-
 र्नत्वा गिरा स्मृतयाम्बुपृच्छत् ॥ ३१ ॥
 परीच्छिदुवाच ।

अहो अथ वयं ब्रह्मन् सत्सर्व्याः अक्षयम्भवः ।
 कृपयाऽतिथिरूपिष भवन्निस्सीयंकाः क्षताः ॥ ३२ ॥
 तेषां संस्मरणात् पुंसां सद्यः हृदयान्ति वै गृहाः ।
 किं पुनर्दर्शन-आर्ष-पादग्रीवासनादिभिः ॥ ३३ ॥
 साभिध्यात्ते महायोगिन् पातकानि महात्मपि ।
 सख्यो नश्यन्ति वै पुंसां बिम्बोरिव सुरेतराः ॥ ३४ ॥
 अपि मे भगवान् प्रीतः क्षणः पाण्डुसुतप्रियः ।
 पैलव्यसेयप्रीत्यर्थं तद्गोब्रह्मास्तवान्भवः ॥ ३५ ॥
 अन्वया तेऽव्यक्तगतेर्दर्शनं नः कथं नृपाम् ।
 नितरां श्रियमाप्तानां संसिद्धिस्तवनीयसः ॥ ३६ ॥
 अतः पृच्छामि संसिद्धिं योगिनां परमं शुभम् ।
 पुत्रवत्स्रेह यत् कार्यं श्रियमाप्स्यस्य सर्वथा ॥ ३७ ॥
 यच्छ्रोतव्यमथो जग्यं यत् कर्तव्यं नृभिः प्रभो ।
 कर्तव्यं भजनीयं वा ब्रूहि यद्वा विपर्जनम् ॥ ३८ ॥
 नूनं भगवतो ब्रह्मन् गृहेषु गृहमेधिनान् ।
 न अस्मते ह्यवस्थानमपि मोदीहर्षं क्वचित् ॥ ३९ ॥

सूत उवाच ।

एवमाभाषितः पुष्टः स राज्ञा हृत्स्वया निरा ।

प्रत्यभाषत धर्मज्ञो भगवान् बादरायणिः ॥ ४० ॥

इति श्रीमहाभारते महापुरुषे पारमहंसा रूढिवाचा नैवादिना प्रथमस्कन्धे

संवाचनम् नाम एकीनविंशोऽध्यायः ॥ १५ ॥

समाप्तोऽयं प्रथमः स्कन्धः ।

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