ALL GLORY TO ŚRĪ GURU AND GAUṆĀNGA

ŚRĪMAD BHĀGAVATAM

of

KRŚṆA-DVAIPĀYANA VYĀSA

sa vai manah krśṇa-padāravindayor
vacāṁsi vaikunṭha-guṇānuvarṇane
karau harer mandira-mārjanādiṣu
śrutiṁ cakārācyuta-sat-kathodaye
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“Liberation”

(Part One—Chapters 1–8)

With the Original Sanskrit Text,
Its Roman Transliteration, Synonyms,
Translation and Elaborate Purports

by

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

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We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to Śrīmad-Bhāgavatam, are based more or less on the oneness of the entire human society, nay, of the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. Śrīmad-Bhāgavatam will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy janmādy asya yataḥ to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. Śrīmad-Bhāgavatam will fill this need, for it is a cultural presentation for the re-spiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student-devotee Prahlāda Mahārāja in order to change the demoniac face of society.

\[
\text{kaumāra ācāret prājño} \\
\text{dharmān bhāgavatān iha} \\
\text{durlabham mānuṣam janma} \\
\text{tad apy adhruvam arthadam} \\
\text{(Bhāg. 7.6.1)}
\]

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything
Srimad-Bhagavatam is merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful Bhagavatam or Srimad-Bhagavatam.

Srimad-Bhagavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accepting God as a concrete principle.

Srimad-Bhagavatam begins with the definition of the ultimate source. It is a bona fide commentary on the Vedānta-sūtra by the same author, Śrīla Vṛṣṇi-deva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly like with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God-realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting Srimad-Bhagavatam, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of Srimad-Bhagavatam (1.5.11):

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokaṁ abaddhavaty api
"On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest."

Orn tat sat

A. C. Bhaktivedanta Swami
"This Bhāgavata Purāṇa is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this Purāṇa." (Śrīmad-Bhāgavatam 1.3.43)

The timeless wisdom of India is expressed in the Vedas, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the Vedas were first put into writing five thousand years ago by Śrīla Vyāsadeva, the “literary incarnation of God.” After compiling the Vedas, Vyāsadeva set forth their essence in the aphorisms known as Vedic-sūtras. Śrīmad-Bhāgavatam is Vyāsadeva’s commentary on his own Vedic-sūtras. It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as “the ripened fruit of the tree of Vedic literature,” Śrīmad-Bhāgavatam is the most complete and authoritative exposition of Vedic knowledge.

After compiling the Bhāgavatam, Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmī. Śukadeva Gosvāmī subsequently recited the entire Bhāgavatam to Mahārāja Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great rājā (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The Bhāgavatam begins with Emperor Parīkṣit’s sober inquiry to Śukadeva Gosvāmī: “You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me.”

Śukadeva Gosvāmī’s answer to this question, and numerous other questions posed by Mahārāja Parīkṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages
in rapt attention continuously for the seven days leading to the King's death. The sage Sūta Gosvāmī, who was present on the bank of the Ganges when Sukadeva Gosvāmī first recited Śrīmad-Bhāgavatam, later repeated the Bhāgavatam before a gathering of sages in the forest of Naimiśāraṇya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages' request that he speak the essence of Vedic wisdom, Sūta Gosvāmī repeated from memory the entire eighteen thousand verses of Śrīmad-Bhāgavatam, as spoken by Sukadeva Gosvāmī to Mahārāja Parikṣit.

The reader of Śrīmad-Bhāgavatam hears Sūta Gosvāmī relate the questions of Mahārāja Parikṣit and the answers of Sukadeva Gosvāmī. Also, Sūta Gosvāmī sometimes responds directly to questions put by Śaunaka Ṛṣi, the spokesman for the sages gathered at Naimiśāraṇya. One therefore simultaneously hears two dialogues: one between Mahārāja Parikṣit and Sukadeva Gosvāmī on the bank of the Ganges, and another at Naimiśāraṇya between Sūta Gosvāmī and the sages at Naimiśāraṇya Forest, headed by Śaunaka Ṛṣi. Furthermore, while instructing King Parikṣit, Sukadeva Gosvāmī often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the Bhāgavatam, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of Śrīmad-Bhāgavatam to appreciate fully its profound message.

The translator of this edition compares the Bhāgavatam to sugar candy—wherever you taste it, you will find it equally sweet and relishable. Therefore, to taste the sweetness of the Bhāgavatam, one may begin by reading any of its volumes. After such an introductory taste, however, the serious reader is best advised to go back to Volume One of the First Canto and then proceed through the Bhāgavatam, volume after volume, in its natural order.

This edition of the Bhāgavatam is the first complete English translation of this important text with an elaborate commentary, and it is the first widely available to the English-speaking public. It is the product of
the scholarly and devotional effort of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, the world's most distinguished teacher of Indian religious and philosophical thought. His consummate Sanskrit scholarship and intimate familiarity with Vedic culture and thought as well as the modern way of life combine to reveal to the West a magnificent exposition of this important classic.

Readers will find this work of value for many reasons. For those interested in the classical roots of Indian civilization, it serves as a vast reservoir of detailed information on virtually every one of its aspects. For students of comparative philosophy and religion, the *Bhagavatam* offers a penetrating view into the meaning of India's profound spiritual heritage. To sociologists and anthropologists, the *Bhagavatam* reveals the practical workings of a peaceful and scientifically organized Vedic culture, whose institutions were integrated on the basis of a highly developed spiritual world view. Students of literature will discover the *Bhagavatam* to be a masterpiece of majestic poetry. For students of psychology, the text provides important perspectives on the nature of consciousness, human behavior and the philosophical study of identity. Finally, to those seeking spiritual insight, the *Bhagavatam* offers simple and practical guidance for attainment of the highest self-knowledge and realization of the Absolute Truth. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

—The Publishers
His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness
PLATE ONE

To worship Lord Kṛṣṇa, Mahārāja Ambariṣa, along with his Queen, observed the vow of Ekādaśi and Dvādaśi for one year. In the month of Kārtika, after observing that vow for one year, Mahārāja Ambariṣa observed a fast for three nights, bathed in the Yamunā and worshiped the Supreme Personality of Godhead, Hari, in Madhuvana. Following the regulative principles of mahābhīṣeka, Mahārāja Ambariṣa performed the bathing ceremony for the Deities of Śrī-Śrī Rādhā-Kṛṣṇa with all paraphernalia, and then he dressed the Deities with fine clothing, ornaments, fragrant flower garlands and other paraphernalia for worship. Finally, with attention and devotion, he performed ārati for the Deities as the assembled devotees sang songs glorifying the Lord and played musical instruments such as shenais, kettledrums, and sitars. (pp. 112–114)
Just as King Ambariśa was about to break his Ekādaśī fast, Durvāśa Muni, the great and powerful mystic, appeared on the scene unannounced. The King humbly requested the sage to eat, and Durvāśa gladly accepted. However, he asked the King to wait a few moments while he performed the necessary rituals of bathing and meditating in the Yamunā River. As the King waited and waited, the proper period for breaking the fast was rapidly expiring, yet he could not eat without offending Durvāśa. In this dilemma, the King consulted with the palace brahmans and decided to drink water—for drinking water is considered as both eating and not eating. When Durvāśa Muni returned, he could understand by his mystic power that the King had drunk water without his permission, and he angrily spoke as follows: “Alas, just see the behavior of this cruel man! He is not a devotee of Lord Viṣṇu. Being proud of his material opulence and his position, he considers himself God. Just see how he has transgressed the laws of religion. Mahārāja Ambariśa, you have invited me to eat as a guest, but instead of feeding me, you yourself have eaten first. Because of your misbehavior, I shall show you something to punish you.” As Durvāśa Muni said this, his face became red with anger. Uprooting a bunch of hair from his head, he created a demon resembling the blazing fire of devastation to punish Mahārāja Ambariśa. (pp. 116–123)
PLATE THREE

Upon seeing that his attempt to curse King Ambariśa had failed and that the Lord’s Sudarśana cakra was moving toward him, Durvāsā Muni became very frightened and began to run in all directions to save his life. As the blazing flames of a forest fire pursue a snake, the disc of the Supreme Personality of Godhead began following Durvāsā Muni. Durvāsā Muni saw that the disc was almost touching his back, and thus he ran very swiftly, desiring to enter a cave of Sumeru Mountain. Just to protect himself, Durvāsā Muni fled everywhere, in all directions—in the sky, on the surface of the earth, in caves, in the ocean, on different planets of the rulers of the three worlds, and even on the heavenly planets—but wherever he went he immediately saw following him the unbearable fire of the Sudarśana cakra. (pp. 126–128)
After running throughout the material universes in fear of the Sudarśana disc, Durvāsā Muni finally went to Vaikuṇṭhadhāma, where the Supreme Personality of Godhead, Nārāyaṇa, resides with His consort, the goddess of fortune. Falling at the lotus feet of Nārāyaṇa, Durvāsā spoke as follows: “O infallible, unlimited Lord! I have greatly offended your dear devotee King Ambariṣa. Please give me protection.” Lord Nārāyaṇa said to the brāhmaṇa: “I cannot protect you, for I am completely under the control of My devotees. Indeed, I am not at all independent. Because my devotees are completely devoid of material desires, I sit only within the cores of their hearts. As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control. O brāhmaṇa, let Me now advise you for your own protection. By offending Mahārāja Ambariṣa, you have acted with self-envy, for one’s so-called prowess, when employed against a devotee, certainly harms he who employs it. Therefore you should go to him immediately, without a moment’s delay. If you can satisfy Mahārāja Ambariṣa, then there will be peace for you.” (pp. 134–147)
Durvāsā Muni, who was very much harassed by the Sudarśana cakra, approached Mahārāja Ambariṣa, fell down and clasped the King's lotus feet. Aggrieved at Durvāsā's fearful condition, King Ambariṣa immediately began offering prayers to the great weapon of the Supreme Personality of Godhead: "O Sudarśana cakra, you are fire, you are the most powerful sun, and you are the moon, the master of all luminaries. You are religion, you are truth, you are the maintainer of the entire universe, and you are the supreme transcendental prowess in the hands of the Supreme Personality of Godhead. You are the original vision of the Lord, and therefore you are known as Sudarśana. Everything has been created by your activities, and therefore you are all-pervading. O protector of the universe, you are engaged by the Supreme Lord as His all-powerful weapon in killing the envious enemies. For the benefit of our entire dynasty, kindly favor this poor brāhmaṇa. This will certainly be a favor for all of us. If the Supreme Personality of Godhead, who is one without a second, who is the reservoir of all transcendental qualities, and who is the life and soul of all living entities, is pleased with us, we wish that this brāhmaṇa, Durvāsā Muni, be freed from the pain of being burned." (pp. 150–159)
After performing His wonderful pastimes in the Yamunā River, Lord Śrī Kṛṣṇa got up on the shore, taking with Him all His beloved gopīs. After putting on dry clothing, they went to a small jeweled house, where the gopī Vṛndā arranged to dress them in forest clothing by decorating them with fragrant flowers, green leaves and all kinds of other ornaments. In Vṛndāvana, the trees and creepers are wonderful because throughout the entire year they produce all kinds of fruits and flowers. The gopīs and maidservants in the bowers of Vṛndāvana picked these fruits and flowers and brought them before Rādhā and Kṛṣṇa. The gopīs peeled all the fruits and placed them together on large plates on a platform in the jeweled cottage. They arranged the fruit in orderly rows for eating, and in front of it they made a place to sit. Among the fruits were many varieties of mango, bananas, berries, jackfruits, dates, tangerines, oranges, blackberries, grapes, and all kinds of dry fruit. At home Śrīmati Rādhārāṇī had made various types of sweetmeats from milk and sugar, and she had brought them all for Kṛṣṇa. When Kṛṣṇa saw the very nice arrangement of food, He happily sat down and had a forest picnic.
Sagara Mahārāja performed aśvamedha sacrifices and thus satisfied the Supreme Lord, but Indra, the King of heaven, stole the horse meant to be offered at the sacrifice. Then King Sagara ordered the sixty-thousand sons of his wife Sumati to search for the lost horse. They finally found the horse near the āśrama of Kapila Muni, the great saint and incarnation of Lord Viṣṇu. “Here is the man who has stolen the horse,” they said. “He is staying there with closed eyes. Certainly he is very sinful. Kill him! Kill him!” Shouting like this, the sons of Sagara raised their weapons. Then, because they had lost their intelligence and disrespected a great personality, fire emanated from their own bodies, and the sons of Sagara were immediately burned to ashes. Later, King Sagara’s grandson, Aṁśumān, also searched for the lost horse and came upon Lord Kapila sitting near the remains of Aṁśumān’s uncles. When Aṁśumān saw Kapila sitting by the lost sacrificial horse, he offered Him respectful obeisances, folded his hands and prayed with great attention: “O Supersoul of all living entities, O Personality of Godhead, simply by seeing You I have now been freed from all lusty desires, which are the root cause of insurmountable illusion and bondage in the material world.” Thereupon, out of His causeless mercy, the Personality of Godhead said: “My dear Aṁśumān, here is the animal sought by your grandfather for sacrifice. Please take it. As for your forefathers, who have been burned to ashes, they can be delivered only by Ganges water, and not by any other means.” (pp. 242–259)
CHAPTER ONE

King Sudyumna Becomes a Woman

This chapter describes how Sudyumna became a woman and how the dynasty of Vaivasvata Manu was amalgamated with the Soma-varṇā, the dynasty coming from the moon.

By the desire of Mahārāja Parikṣit, Śukadeva Gosvāmī told about the dynasty of Vaivasvata Manu, who was formerly King Satyavrata, the ruler of Drāviḍa. While describing this dynasty, he also described how the Supreme Personality of Godhead, while lying down in the waters of devastation, gave birth to Lord Brahmā from a lotus generated from His navel. From the mind of Lord Brahmā, Marīcī was generated, and his son was Kaśyapa. From Kaśyapa, through Aditi, Vivasvān was generated, and from Vivasvān came Śrāddhadeva Manu, who was born from the womb of Saṁjñā. Śrāddhadeva’s wife, Śraddhā, gave birth to ten sons, such as Ikṣvāku and Nṛga.

Śrāddhadeva, or Vaivasvata Manu, the father of Mahārāja Ikṣvāku, was sonless before Ikṣvāku’s birth, but by the grace of the great sage Vasīṣṭha he performed a yajña to satisfy Mitra and Varuṇa. Then, although Vaivasvata Manu wanted a son, by the desire of his wife he got a daughter named Ilā. Manu, however, was not satisfied with the daughter. Consequently, for Manu’s satisfaction, the great sage Vasīṣṭha prayed for Ilā to be transformed into a boy, and his prayer was fulfilled by the Supreme Personality of Godhead. Thus Ilā became a beautiful young man named Sudyumna.

Once upon a time, Sudyumna went on tour with his ministers. At the foot of the mountain Sumeru there is a forest named Sukumāra, and as soon as they entered that forest, they were all transformed into women. When Mahārāja Parikṣit inquired from Śukadeva Gosvāmī about the reason for this transformation, Śukadeva Gosvāmī described how Sudyumna, being transformed into a woman, accepted Budha, the son of the moon, as her husband and had a son named Purūrava. By the grace of Lord Śiva, Sudyumna received the benediction that he would live one month as a woman and one month as a man. Thus he regained his kingdom and had three sons, named Utkala, Gaya and Vimala, who were
all very religious. Thereafter, he entrusted his kingdom to Purūravā and took the order of vānaprastha life.

TEXT 1

śrī-rājovāca
manvantarāṇi sarvāṇi
tvayoktāṇi śrutāṇi me
vīryāṇy ananta-vīrasya
hares tatra kṛtāṇi ca

śrī-rāja uvāca—King Parikṣit said; manvantarāṇi—all about the periods of the various Manus; sarvāṇi—all of them; tvayā—by you; uktāṇi—have been described; śrutāṇi—have been listened to; me—by me; vīryāṇi—wonderful activities; ananta-vīrasya—of the Supreme Personality of Godhead, who has unlimited potency; hareḥ—of the Supreme Lord, Hari; tatra—in those manvantara periods; kṛtāṇi—which have been performed; ca—also.

TRANSLATION

King Parikṣit said: My lord, Śukadeva Gosvāmī, you have elaborately described all the periods of the various Manus and, within those periods, the wonderful activities of the Supreme Personality of Godhead, who has unlimited potency. I am fortunate to have heard all of this from you.

TEXTS 2–3

yogyaito nāma rājaśīrṣeviddeśvarः।
janāṃ yojātakalpante tene puruṣasya॥ २ ॥
sa eivāṁvika puna manuṣyaśrīdyātṛtmo॥ ३ ॥

manvantāśya suyāmroṭaka ānākṣara nṛpa॥ ३ ॥
TRANSLATION

Satyavrata, the saintly king of Dravidadesa who received spiritual knowledge at the end of the last millennium by the grace of the Supreme, later became Vaivasvata Manu, the son of Vivasvan, in the next manvantara [period of Manu]. I have received this knowledge from you. I also understand that such kings as Ikṣvāku were his sons, as you have already explained.
kirtayasva mahā-bhāga
nityam śuṣrūṣatāṁ hi naḥ

tiṣām—of all those kings; varṇaṁ—the dynasties; prthak—separately; brahmaṁ—O great brāhmaṇa (Śukadeva Gosvāmi); varṇa-anucaritāni ca—and their dynasties and characteristics; kirtayasva—kindly describe; mahā-bhāga—O greatly fortunate one; nityam—eternally; śuṣrūṣatām—who are engaged in your service; hi—indeed; naḥ—of ourselves.

TRANSLATION
O greatly fortunate Śukadeva Gosvāmi, O great brāhmaṇa, kindly describe to us separately the dynasties and characteristics of all those kings, for we are always eager to hear such topics from you.

TEXT 5
ye bhūta ye bhaviṣyaḥ bhvastya-dhātanaḥ ye
teṣāṁ nāḥ punya-kiritināṁ sarvesāṁ vada viśramān

ye—all of whom; bhūtāḥ—have already appeared; ye—all of whom; bhaviṣyāḥ—will appear in the future; ca—also; bhavanti—are existing; adyatanāḥ—at present; ca—also; ye—all of whom; teṣām—of all of them; naḥ—unto us; punya-kiritināḥ—who were all pious and celebrated; sarvesām—of all of them; vada—kindly explain; viśramān—about the abilities.

TRANSLATION
Kindly tell us about the abilities of all the celebrated kings born in the dynasty of Vaivasvata Manu, including those who have already passed, those who may appear in the future, and those who exist at present.
TEXT 6

श्रीसूत उवाच
एवं परिक्षिता राज्या सदसि ब्रह्मवादिनाम।
पृष्ठः प्रोक्तः भगवान्‌ज्ञुकः परमस्मांवितः ॥ ६ ॥

श्री-सुता uvāca
evaṁ parikṣitā rājñā
sadasi brahma-vādīnām
prṣṭāḥ provāca bhagavān
chukāḥ parama-dharma-vit

śrī-sūtā uvāca—Śrī Śūta Gosvāmi said; evam—in this way; parikṣitā—by Mahārāja Parikṣit; rājñā—by the King; sadasi—in the assembly; brahma-vādīnām—of all the great saintly experts in Vedic knowledge; prṣṭāḥ—having been asked; provāca—answered; bhagavān—the most powerful; sukaḥ—Śūka Gosvāmi; parama-dharma-vit—the most learned scholar in religious principles.

TRANSLATION

Śūta Gosvāmi said: When Śukadeva Gosvāmi, the greatest knower of religious principles, was thus requested by Mahārāja Parikṣit in the assembly of all the scholars learned in Vedic knowledge, he then proceeded to speak.

TEXT 7

श्रीशुक उवाच
श्रुयतां मानवो वंश: प्रातिष्ठयेण परंतप।
न शक्यते विस्तरतो बक्तुं वर्षस्तैरैरपि ॥ ७ ॥

śrī-śuka uvāca
śrūyatāṁ mānavo vaṁśaḥ
prācuryeṇa parantapa
na śakyate vistarato
vaktuṁ varṣa-śatair api
Śrī-Śukadeva Gosvāmī said: just hear from me; the dynasty of Manu; as expansive as possible; O King, who can subdue your enemies; not; one is able; very broadly; to speak; even if he does so for hundreds of years.

TRANSLATION
Śrī-Śukadeva Gosvāmī continued: O King, subduer of your enemies, now hear from me in great detail about the dynasty of Manu. I shall explain as much as possible, although one could not say everything about it, even in hundreds of years.

TEXT 8

parāvareśāṁ bhūtānāmatma yaḥ puruṣaḥ paraḥ
s evāsīd idam viśvam
kalpante 'nya na kiñcana

para-avareśāṁ—of all living entities, in higher or lower statuses of life; bhūtānām—of those who have taken material bodies (the conditioned souls); ātmā—the Supersoul; yah—one who is; puruṣah—the Supreme Person; paraḥ—transcendental; saḥ—He; eva—indeed; āsīt—was existing; idam—this; viśvam—universe; kalpa-ante—at the end of the millennium; anyat—anything else; na—not; kiñcana—anything whatsoever.

TRANSLATION
The transcendental Supreme Person, the Supersoul of all living entities, who are in different statuses of life, high and low, existed at the end of the millennium, when neither this manifested cosmos nor anything else but Him existed.
PURPORT

Taking the proper position from which to describe the dynasty of Manu, Śukadeva Gospāmī begins by saying that when the entire world is inundated, only the Supreme Personality of Godhead exists, and nothing else. Śukadeva Gospāmī will now describe how the Lord creates other things, one after another.

TEXT 9

tasya nābheḥ samabhavat
padma-kośaḥ hiraṇmayāḥ
tasmiṁ jajñe mahārāja
svayambhūḥ catur-ānanaḥ

* tasya — of Him (the Supreme Personality of Godhead); nābheḥ — from the navel; samabhavat — generated; padma-kośaḥ — a lotus; hiraṇmayāḥ — known as Hiraṇmaya, or golden; tasmin — on that golden lotus; jajñe — appeared; mahārāja — O King; svayambhūḥ — one who is self-manifested, who takes birth without a mother; catur-ānanaḥ — with four heads.

TRANSLATION

O King Parikṣit, from the navel of the Supreme Personality of Godhead was generated a golden lotus, on which the four-faced Lord Brahmā took his birth.

TEXT 10

maricir manasas tasya
jajñe tasyāpi kaśyapaḥ
dāksāyanyāṁ tato 'dityāṁ
vivasvān abhavat sutaḥ
mariciḥ—the great saintly person known as Marici; manasaḥ tasya—from the mind of Lord Brahmā; jaṅge—took birth; tasya api—from Marici; kaśyapaḥ—Kaśyapa (took birth); dākṣāyanyām—in the womb of the daughter of Mahārāja Dakṣa; tataḥ—thereafter; adityām—in the womb of Aditi; vivasvān—Vivasvān; abhavat—took birth; sutah—a son.

TRANSLATION
From the mind of Lord Brahmā, Marici took birth, and from the semen of Marici, Kaśyapa appeared from the womb of the daughter of Dakṣa Mahārāja. From Kaśyapa, by the womb of Aditi, Vivasvān took birth.

TEXTS 11–12

\[\text{tato manuḥ śrāddhadevah} \]
\[\text{samjñāyām āsa bhārata} \]
\[\text{śraddhāyāṁ janayām āsa} \]
\[\text{daśa putrān sa ātmavān} \]
\[\text{ikṣvāku-nṛga-śaryāti-} \]
\[\text{diṣṭa-dhrṣṭa-karūṣakān} \]
\[\text{nariṣyantam prṣadhram ca} \]
\[\text{nabhagaṁ ca kaviṁ vibhuh} \]

tataḥ—from Vivasvān; manuḥ śrāddhadevah—the Manu named Śrāddhadeva; samjñāyām—in the womb of Samjñā (the wife of Vivasvān); āsa—was born; bhārata—O best of the Bhārata dynasty; śraddhāyāṁ—in the womb of Śraddhā (the wife of Śrāddhadeva); janayām āsa—begot; daśa—ten; putrān—sons; saḥ—that Śrāddhadeva; ātmavān—having conquered his senses; ikṣvāku-nṛga-śaryāti-
King Sudyumna Becomes a Woman

TEXT 14

aprajasya manoh pūrvaṁ
vasiśtho bhagavān kila
mitrā-varuṇayor iṣṭim
prajārtham akarod vibhuh

aprajasya—of he who had no son; manoḥ—of Manu; pūrvaṁ—formerly; vasiśthah—the great saint Vasiśtha; bhagavān—powerful; kila—indeed; mitrā-varuṇayoh—of the demigods named Mitra and Varuṇa; iṣṭim—a sacrifice; prajā-artham—for the sake of getting sons; akarot—executed; vibhuh—the great person.

TRANSLATION

Manu at first had no sons. Therefore, in order to get a son for him, the great saint Vasiśtha, who was very powerful in spiritual knowledge, performed a sacrifice to satisfy the demigods Mitra and Varuṇa.

TEXT 13

अप्रजस्य मनोः पूर्वः वसिष्ठो भगवान् किलः ।
मित्र-वरुणयोर इष्टिम् प्रजार्थमकरोद् विभः ||१३||

TRANSLATION

O King, best of the Bhārata dynasty, from Vivasvān, by the womb of Saṁjñā, Śrāddhadeva Manu was born. Śrāddhadeva Manu, having conquered his senses, begot ten sons in the womb of his wife, Śraddhā. The names of these sons were Ikṣvāku, Nṛga, Śaryāti, Diśa, Dhṛṣṭa, Karuṇaka, Narisyanta, Prṣadhra, Nabhaga and Kavi.

TEXT 14

तत्र श्रद्धा मनोः पश्चात् होतां सम्याचतः ।
दुहित्रत्थर्थमुप्यागम्य प्रणिपत्य पयोऽवति ||१४||
During that sacrifice, Śraddhā, Manu’s wife, who was observing the vow of subsisting only by drinking milk, approached the priest offering the sacrifice, offered obeisances to him and begged for a daughter.

**TEXT 15**

preṣito ‘dhvaryunā hotā
vyacarat tat samāhitāḥ
gṛhīte havisi vācā
vaṣat-kāram gṛnan dvijāḥ

preṣitah—being told to execute the sacrifice; adhvaryunā—by the ṛtvik priest; hotā—the priest in charge of offering oblations; vyacarat—executed; tat—that (sacrifice); samāhitāḥ—with great attention; gṛhīte havisi—upon taking the clarified butter for the first oblation; vācā—by chanting the mantra; vaṣat-kāram—the mantra beginning with the word vaṣat; gṛnan—reciting; dvijāḥ—the brāhmaṇa.

**TRANSLATION**

Told by the chief priest “Now offer oblations,” the person in charge of oblations took clarified butter to offer. He then remem-
bered the request of Manu’s wife and performed the sacrifice while chanting the word “vaṣṭ.”

TEXT 16

होतुस्तद्वचिकिर्षीर नाम सामवत् ।
तां विलोक्य मनु: प्राह नातिनिद्धमन गुरुम् ॥१६॥

hotuḥ—of the priest; tat—of the yajña; vyabhicāreṇa—by that transgression; kanyā—a daughter; ilā—Ilā; nāma—by the name; sā—that daughter; abhavat—was born; tāṁ—unto her; vilokya—seeing; manuh—Manu; prāha—said; na—not; atiṣṭhamanāḥ—very much satisfied; gurum—unto his guru.

TRANSLATION

Manu had begun that sacrifice for the sake of getting a son, but because the priest was diverted by the request of Manu’s wife, a daughter named Ilā was born. Upon seeing the daughter, Manu was not very satisfied. Thus he spoke to his guru, Vasiṣṭha, as follows.

PURPORT

Because Manu had no issue, he was pleased at the birth of the child, even though a daughter, and gave her the name Ilā. Later, however, he was not very satisfied to see the daughter instead of a son. Because he had no issue, he was certainly very glad at the birth of Ilā, but his pleasure was temporary.
bhagavan kim idam jātam
karma vo brahma-vādinām
viparyayam aho kaśtaṁ
maivāṁ syād brahma-vikriyā
bhagavan—O my lord; kim idam—what is this; jātam—born;
karma—fruitive activities; vah—of all of you; brahma-vādinām—of you, who are expert in chanting the Vedic mantras; viparyayam—deviation; aho— alas; kaśtam—painful; mā evam syāt—thus it should not have been; brahma-vikriyā—this opposite action of the Vedic mantras.

TRANSLATION
My lord, all of you are expert in chanting the Vedic mantras. How then has the result been opposite to the one desired? This is a matter for lamentation. There should not have been such a reversal of the results of the Vedic mantras.

PURPORT
In this age, the performance of yajña has been forbidden because no one can properly chant the Vedic mantras. If Vedic mantras are chanted properly, the desire for which a sacrifice is performed must be successful. Therefore the Hare Kṛṣṇa chant is called the mahā-mantra, the great, exalted mantra above all other Vedic mantras, because simply chanting the Hare Kṛṣṇa mahā-mantra brings so many beneficial effects. As explained by Śrī Caitanya Mahāprabhu (Śīkṣāṣṭaka 1):
ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam
śreyāḥ-kairava-candrikā-vitaranam vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanam prati-padaṁ pūrṇāṁrtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam

"Glory to the Śrī Kṛṣṇa saṅkīrtana, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This saṅkīrtana movement is the prime benediction for humanity at large because it spreads the rays of the
benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious.”

Therefore, the best performance of yajña given to us is the saṅkirtana-yajña. Yajñaiḥ saṅkirtana-prāyair yajanti hi sumedhasaḥ (Bhāg. 11.5.32). Those who are intelligent take advantage of the greatest yajña in this age by chanting the Hare Kṛṣṇa mahā-mantra in congregation. When the Hare Kṛṣṇa mantra is chanted by many men together, the chanting is called saṅkīrtana, and as a result of such a yajña there will be clouds in the sky (yajñād bhavati parjanyah). In these days of drought, people can gain relief from scarcity of rain and food by the simple method of the Hare Kṛṣṇa yajña. Indeed, this can relieve all of human society. At present there are droughts throughout Europe and America, and people are suffering, but if people take this Kṛṣṇa consciousness movement seriously, if they stop their sinful activities and chant the Hare Kṛṣṇa mahā-mantra, all their problems will be solved without difficulty. In other processes of yajña there are difficulties because there are no learned scholars who can chant the mantras perfectly well, nor is it possible to secure the ingredients to perform the yajña. Because human society is poverty-stricken and men are devoid of Vedic knowledge and the power to chant the Vedic mantras, the Hare Kṛṣṇa mahā-mantra is the only shelter. People should be intelligent enough to chant it. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ. Those whose brains are dull cannot understand this chanting, nor can they take to it.

**TEXT 18**

यूयम् ब्रह्माविद्ये युक्तास्तपसा दश्चिनिलिवा: ।
कुतः संकल्पःस्यमनृतां विशुध्देष्विव ॥१८॥

yūyam brahma-vido yuktās
tapasā dagdha-kilbiśāḥ
kutah saṅkālpa-vaisāmyam
anṛtam vibudheśv iva

yūyam—of all you; brahma-vidah—completely in awareness of the Absolute Truth; yuktāḥ—self-controlled and well balanced; tapasā—by
dint of austerity and penances; *dagdha-kilbiṣāḥ*—all kinds of material contamination having been burnt out; *kutah*—then how; *saṅkalpa-vaiṣamyam*—discrepancy in the matter of determination; *anṛtam*—false promise, false statement; *vibudheṣu*—in the society of the demigods; *iva*—or.

**TRANSLATION**

You are all self-controlled, well balanced in mind, and aware of the Absolute Truth. And because of austerities and penances you are completely cleansed of all material contamination. Your words, like those of the demigods, are never baffled. Then how is it possible that your determination has failed?

**PURPORT**

We have learned from many Vedic literatures that a benediction or curse given by the demigods never proves false. By performing austerities and penances, by controlling the senses and mind, and by achieving full knowledge of the Absolute Truth, one is fully cleansed of material contamination. Then one’s words and blessings, like those of the demigods, are never a failure.

**TEXT 19**

निशाम्य तद् वचस्तस्य भगवान् प्रपितामहः ।
होतुप्यत्क्रमः ज्ञातवा व्रमणेऽरविनन्दनम् ॥ १९॥

*niśamya tad vacas tasya bhagavān prapitāmahaḥ hotur vyatikramam jñātvā babhāse ravi-nandanam*

*niśamya*—after hearing; *tat vacaḥ*—those words; *tasya*—of him (Manu); *bhagavān*—the most powerful; *prapitāmahaḥ*—the great-grandfather Vasiṣṭha; *hotuḥ vyatikramam*—discrepancy on the part of the *hota* priest; *jñātvā*—understanding; *babhāse*—spoke; *ravindanām*—unto Vaivasvata Manu, son of the sun-god.
TRANSLATION

The most powerful great-grandfather Vasiṣṭha, after hearing these words of Manu, understood the discrepancy on the part of the priest. Thus he spoke as follows to the son of the sun-god.

TEXT 20

एतत् संकल्पवैशाम्यं होतुस्ते व्यभिचारसः ।
तथापि साधयिष्ये ते सुप्रजास्त्वं खतेजसा ॥२०॥

etat saṅkalpa-vaiṣamyam
hotus te vyabhicārataḥ
tathāpi sādhayiṣye te
suprajāstvam sva-tejasa

etat—this; saṅkalpa-vaiṣamyam—discrepancy in the objective; hotuḥ—of the priest; te—your; vyabhicārataḥ—from deviating from the prescribed purpose; tathā api—still; sādhayiṣye—I shall execute; te—for you; su-prajāstvam—a very nice son; sva-tejasā—by my own prowess.

TRANSLATION

This discrepancy in the objective is due to your priest’s deviation from the original purpose. However, by my own prowess I shall give you a good son.

TEXT 21

एवं व्यवसितो राजन् भगवान् स महायशा: ।
अस्तौपीदादिपुरुषभिमिलाया: पुंस्तकाम्यम् ॥ २१॥

evam vyavasito rājan
bhagavān sa mahā-yaśāḥ
astauṣīt ādi-puruṣam
ilāyāḥ puṁstva-kāmyayā

evam—thus; vyavasitaḥ—deciding; rājan—O King Parikṣit; bhagavān—the most powerful; saḥ—Vasiṣṭha; mahā-yaśāḥ—very famous; astauṣīt—offered prayers; ādi-puruṣam—unto the Supreme
Person, Lord Viṣṇu; ilāyāḥ—of Ilā; pumṣṭva-kāmyayā—for the transformation into a male.

**TRANSLATION**

Śukadeva Gosvāmī said: O King Parikṣit, after the most famous and powerful Vasiṣṭha made this decision, he offered prayers to the Supreme Person, Viṣṇu, to transform Ilā into a male.

**TEXT 22**


\[
\text{tasmai kāma-varaṁ tuṣṭo}
\]
\[
\text{bhagavān harir iśvaraḥ}
\]
\[
\text{dadāv ilābhavat tena}
\]
\[
\text{sudyumnaḥ puruṣa-rṣabhah}
\]

*tasmai*—unto him (Vasiṣṭha); *kāma-varaṁ*—the desired benediction; *tuṣṭaḥ*—being pleased; *bhagavān*—the Supreme Personality; *hariḥ iśvaraḥ*—the supreme controller, the Lord; *dadāu*—gave; *ilā*—the girl, Ilā; *abhavat*—became; *tena*—because of this benediction; *sudyumnaḥ*—by the name Sudyumna; *puruṣa-rṣabhah*—a nice male.

**TRANSLATION**

The Supreme Personality of Godhead, the supreme controller, being pleased with Vasiṣṭha, gave him the benediction he desired. Thus Ilā was transformed into a very fine male named Sudyumna.

**TEXTS 23–24**


\[\text{स एकदा महाराज विचरन मुग्यां वनेः।}
\]
\[\text{वृतः कृतियमात्यैर्मन्त्रमार्थ सैन्धवम्॥२३॥}
\]
\[\text{प्रगृह रुचिरं चारं शरांश घर्मातुरतान्।}
\]
\[\text{दंशितोंशुम्रां वीरे जगाम दिशितत्तराम्॥२४॥}
\]
King Sudyumna Becomes a Woman

sa ekadā mahārāja
vicarana mrgayāṁ vane
vrṭaḥ katipayāmātyair
āsvam āruhya saindhavam

pragrhyā rucirāṁ cāpaṁ
śarāṁś ca paramādbhutān
dāṁśito 'numrgam viro
jagāma diśam uttarām

saḥ—Sudyumna; ekadā—once upon a time; mahārāja—O King Parikṣit; vicarana—touring; mrgayāṁ—for hunting; vane—in the forest; vrṭaḥ—accompanied; katipaya—a few; amātyaiḥ—by ministers or associates; āsvam—upon a horse; āruhya—riding; saindhavam—born in the Sindhuprādeśa; pragrhyā—holding in hand; rucirāṁ—beautiful; cāpaṁ—bow; śarān ca—and arrows; parama-adbhutān—very wonderful, uncommon; dāṁśitaḥ—wearing armor; anumrgam—behind the animals; vīraḥ—the hero; jagāma—went toward; diśam uttarām—the north.

TRANSLATION

O King Parikṣit, that hero Sudyumna, accompanied by a few ministers and associates and riding on a horse brought from Sindhuprādeśa, once went into the forest to hunt. He wore armor and was decorated with bows and arrows, and he was very beautiful. While following the animals and killing them, he reached the northern part of the forest.

TEXT 25

sukumāra-vanarī meror
adhastāt praviveśa ha
yatrāste bhagavaṁ charvo
ramamāṇaḥ sahomayā
There in the north, at the bottom of Mount Meru, is a forest known as Sukumāra where Lord Śiva always enjoys with Umā. Sudyumna entered that forest.

TRANSLATION

O King Parīkṣit, as soon as Sudyumna, who was expert in subduing enemies, entered the forest, he saw himself transformed into a female and his horse transformed into a mare.
tathā tad-anugah sarve
ātma-līṅga-viparyayam
dṛṣṭvā vimanaso 'bhūvan
vikṣamānāḥ parasparam

*tathā—similarly; tat-anugah—the companions of Sudyumna; sarve—all of them; ātma-līṅga-viparyayam—the transformation of their sex into the opposite; dṛṣṭvā—seeing; vimanasaḥ—morose; abhūvan—they became; vikṣamānāḥ—looking over; parasparam—one another.*

**TRANSLATION**

When his followers also saw their identities transformed and their sex reversed, they were all very morose and just looked at one another.

**TEXT 28**

**कथमेवं गुणो देशः केन वा महावन् क्रृतः।**

**प्रश्नमेवं समाचक्ष्व परं कौतूहलं हि नः।॥२८॥**

śrī-rājovāca
katham evam guṇo deśah
kena vā bhagavan kṛtaḥ
praśnam enam samācakṣva
param kautūhalam hi naḥ

śrī-rājā uvāca—Mahārāja Parikṣit said; katham—how; evam—this; guṇah—quality; deśah—the country; kena—why; vā—either; bhagavan—O most powerful; kṛtaḥ—it was so done; praśnam—question; enam—this; samācakṣva—just deliberate; param—very much; kautūhalam—eagerness; hi—indeed; naḥ—our.

**TRANSLATION**

Mahārāja Parikṣit said: O most powerful brāhmaṇa, why was this place so empowered, and who made it so powerful? Kindly answer this question, for I am very eager to hear about this.
TEXT 29

śrī-śuka uvāca

ekadā giriśam draṣṭum

ṛṣayas tatra suvrataḥ
diśo vitimirabhāsāḥ

kurvantaḥ samupāgaman

śrī-śuka uvāca—Śrī Śukadeva Gosvāmī said; ekadā—once upon a time; giriśam—Lord Śiva; draṣṭum—to see; ṛṣayas—very saintly persons; tatra—in that forest; su-vrataḥ—highly elevated in spiritual power; diśah—all directions; vitimira-ābhāsāḥ—having been cleared of all darkness whatsoever; kurvantaḥ—doing so; samupāgaman—arrived.

TRANSLATION

Śukadeva Gosvāmī answered: Great saintly persons who strictly observed the spiritual rules and regulations and whose own effulgence dissipated all the darkness of all directions once came to see Lord Śiva in that forest.

TEXT 30

tān vilokyāmbikā devi

vivāsā vṛṣitā bhrṣam
bhartur ankāt samutthāya

nīvīm āsv atha paryadhāt

tān—all the saintly persons; vilokya—seeing them; ambikā—mother Durgā; devi—the goddess; vivāsā—because she was naked; vṛṣitā—ashamed; bhrṣam—highly; bhartuḥ—of her husband; ankāt—from the
When the goddess Ambikā saw the great saintly persons, she was very much ashamed because at that time she was naked. She immediately got up from the lap of her husband and tried to cover her breast.

TRANSLATION

Seeing Lord Śiva and Pārvatī engaged in sexual affairs, all the great saintly persons immediately desisted from going further and departed for the āśrama of Nara-Nārāyaṇa.
tat—because; idam—this; bhagavān—Lord Śiva; āha—said; priyāyāḥ—of his dear wife; priya-hāmyayā—for the pleasure; sthānam—place; yaḥ—anyone who; praviśet—will enter; etat—here; saḥ—that person; vai—indeed; yoṣīt—female; bhavet—shall become; iti—thus.

TRANSLATION

Thereupon, just to please his wife, Lord Śiva said, “Any male entering this place shall immediately become a female!”

TEXT 33

तत सर्वे वनं तदुपर्यं पुरुष वर्जयन्ति हि ।
सा चातुर्संशुक्ता विचारचार वनाद वनम् ||३३||

tataḥ ūrdhvam vanam tad vai
puruṣā varjayanti hi
sā cânucara-samyuktā
vicacāra vanād vanam

tataḥ ūrdhvam—from that time onward; vanam—forest; tat—that; vai—in particular; puruṣāḥ—males; varjayanti—do not enter; hi—in- deed; sā—Sudyumna in the form of a woman; ca—also; anucara-samyuktā—accompanied by his companions; vicacāra—walked; vanāt vanam—within the forest from one place to another.

TRANSLATION

Since that time, no male had entered that forest. But now King Sudyumna, having been transformed into a female, began to walk with his associates from one forest to another.

PURPORT

In Bhagavad-gītā (2.22) it is said:

vāsāmsi jīrṇāni yathā vihāya
navāni grhṇāti naro 'parāṇi
tathā sarirāni vihāya jīrṇāny
anyāni sarīyāti navāni dehi
"As a person puts on new garments, giving up old ones, the soul accepts new material bodies, giving up the old and useless ones."

The body is just like a dress, and here this is proved. Sudyumna and his associates were all male, which means that their souls were covered by male dress, but now they became female, which means that their dress was changed. The soul, however, remains the same. It is said that by modern medical treatment a male can be transformed into a female, and a female into a male. The body, however, has no connection with the soul. The body can be changed, either in this life or the next. Therefore, one who has knowledge of the soul and how the soul transmigrates from one body to another does not pay attention to the body, which is nothing but a covering dress. \textit{Panditāḥ sama-darśinaḥ}. Such a person sees the soul, which is part and parcel of the Supreme Lord. Therefore he is a \textit{sama-darśi}, a learned person.

\textbf{TEXT 34}

\begin{quote}
\textit{atha tām āśramābhyaśe}
\textit{carantīṁ pramādottamāṁ}
\textit{stribhiḥ pariṃtāṁ vikṣya}
\textit{cakame bhagavān budhaḥ}
\end{quote}

\textit{atha—in this way; tām—her; āśrama-abhyāše—in the neighborhood of his āśrama; carantīṁ—loitering; pramādā-uttamāṁ—the best of beautiful women who excite sex; stribhiḥ—by other women; pariṃtāṁ—surrounded; vikṣya—seeing her; cakame—desired sex; bhagavān—the most powerful; budhaḥ—Budha, the son of the moon and predominating deity of the planet known as Budha, or Mercury.}

\textbf{TRANSLATION}

Sudyumna had been transformed into the best of beautiful women who excite sexual desire and was surrounded by other women. Upon seeing this beautiful woman loitering near his āśrama, Budha, the son of the moon, immediately desired to enjoy her.
TEXT 35

सपि तनं चकमे सुभू: सोमराजसुतं पतिम् ।
स तस्यं जनयामास पुरुरवसमात्मायम् ॥३५॥

sāpi tāṁ cakame subhrāḥ
somarāja-sutaṁ patim
sa tasyāṁ janayāṁ āsa
purūravasam ātmajam

sā—Sudyumna, transformed into a woman; api—also; tam—unto him (Budha); cakame—desired sex; su-bhrūḥ—very beautiful; somarāja-sutam—unto the son of the king of the moon; patim—as her husband; saḥ—he (Budha); tasyāṁ—in her womb; janayāṁ āsa—begot; purūravasam—named Purūravā; ātmajam—a son.

TRANSLATION

The beautiful woman also desired to accept Budha, the son of the king of the moon, as her husband. Thus Budha begot in her womb a son named Purūravā.

TEXT 36

एवं श्रीत्वमनुमाय: सुधुमो मानवो नृपः ।
सस्मार स कुलाचार्यं वसिष्ठमिति शुभ्रम ॥३६॥

evam strītvam anuprāptaḥ
sudyumno mānavo nrpaḥ
sasmāra sa kulācāryaṁ
vasiṣṭham iti śuśruma

evam—in this way; strītvam—femininity; anuprāptaḥ—having achieved in that way; sudyumnaḥ—the male named Sudyumna; mānavaḥ—the son of Manu; nrpaḥ—the king; sasmāra—remembered; saḥ—he; kula-ācāryam—the familial spiritual master; vasiṣṭham—the most powerful Vasiṣṭha; iti śuśruma—I have heard it (from reliable sources).
TRANSLATION

I heard from reliable sources that King Sudyumna, the son of Manu, having thus achieved femininity, remembered his familial spiritual master, Vasiṣṭha.

TEXT 37

sa tasya tāṁ daśāṁ dṛśvā
kṛpayā bhrṣa-piṣṭitaḥ
sudyumnasyāsayaṇ puṁstvam
upādhāvata śaṅkaram

sah—he, Vasiṣṭha; tasya—of Sudyumna; tām—that; daśāṁ—condition; dṛśvā—seeing; kṛpayā—out of mercy; bhrṣa-piṣṭitaḥ—being very much aggrieved; sudyumnasya—of Sudyumna; āsayaṇ—desiring; puṁstvam—the maleness; upādhāvata—began to worship; śaṅkaram—Lord Śiva.

TRANSLATION

Upon seeing Sudyumna’s deplorable condition, Vasiṣṭha was very much aggrieved. Desiring for Sudyumna to regain his maleness, Vasiṣṭha again began to worship Lord Śaṅkara [Śiva].

TEXTS 38–39

tuṣṭas tasmai sa bhagavān
rṣaye priyam āvahan
vāṁ ca vācam rtāṁ kurvann
idam āha viśāmpate
tuṣṭah—being pleased; tasmai—unto Vāsiṣṭha; saḥ—he (Lord Śiva); bhagavān—the most powerful; rṣaye—unto the great sage; priyam āvahan—just to please him; svām ca—his own; vācam—word; rtaṁ—true; kurvan—and keeping; idam—this; āha—said; viśāmpate—O King Parikṣit; māsam—one month; pumān—male; saḥ—Sudyumna; bhavitā—will become; māsam—another month; stri—female; tava—your; gotra-jaḥ—disciple born in your disciplic succession; ittham—in this way; vyavasthayā—by settlement; kāmam—according to desire; sudyumnaḥ—King Sudyumna; avatu—may rule; medinim—the world.

TRANSLATION

O King Parikṣit, Lord Śiva was pleased with Vāsiṣṭha. Therefore, to satisfy him and to keep his own word to Pārvati, Lord Śiva said to that saintly person, “Your disciple Sudyumna may remain a male for one month and a female for the next. In this way he may rule the world as he likes.”

PURPORT

The word gotra-jaḥ is significant in this connection. Brāhmaṇas generally act as spiritual masters of two dynasties. One is their disciplic succession, and the other is the dynasty born of their semen. Both descendants belong to the same gotra, or dynasty. In the Vedic system we sometimes find that both brāhmaṇas and kṣatriyas and even vaiśyas come in the disciplic succession of the same rṣis. Because the gotra and dynasty are one, there is no difference between the disciples and the family born of the semen. The same system still prevails in Indian society, especially in regard to marriage, for which the gotra is calculated. Here the word gotra-jaḥ refers to those born in the same dynasty, whether they be disciples or members of the family.
TEXT 40

Thus being favored by the spiritual master, according to the words of Lord Śiva, Sudyumna regained his desired maleness every alternate month and in this way ruled the kingdom, although the citizens were not satisfied with this.

PURPORT

The citizens could understand that the king was transformed into a female every alternate month and therefore could not discharge his royal duty. Consequently they were not very satisfied.

TEXT 41

The citizens...
tasya—of Sudyumna; utkalah—by the name Utkala; gayah—by the name Gaya; rājan—O King Parikṣīt; vimalah ca—and Vimala; trayah—three; sutah—sons; daśśinā-patha—of the southern part of the world; rājānāh—kings; babhūvuh—they became; dharmavatsalāh—very religious.

TRANSLATION

O King, Sudyumna had three very pious sons, named Utkala, Gaya and Vimala, who became the kings of the Daśśinā-patha.

TEXT 42

तत्: परिणते काले प्रतिष्ठानपति: प्रस्थः ।
पुरुरवस उत्तमुन्य गां पुत्राय गतो वनम् ॥४२॥

tataḥ parinate kāle
pratisthāna-patih prabhuḥ
purūravasa utṣrya
gāṁ putrāya gato vanam

tataḥ—thereafter; parinate kāle—when the time was ripe; pratiṣṭhāna-patih—the master of the kingdom; prabhuḥ—very powerful; purūravase—unto Purūravā; utṣrya—delivering; gāṁ—the world; putrāya—unto his son; gataḥ—departed; vanam—to the forest.

TRANSLATION

Thereafter, when the time was ripe, when Sudyumna, the king of the world, was sufficiently old, he delivered the entire kingdom to his son Purūravā and entered the forest.

PURPORT

According to the Vedic system, one within the institution of varṇa and āśrama must leave his family life after he reaches fifty years of age (pañcāsaṁ ūrdhvam vanam vrajet). Thus Sudyumna followed the
prescribed regulations of varṇāśrama by leaving the kingdom and going to the forest to complete his spiritual life.

Thus end the Bhaktivedanta purports of the Ninth Canto, First Chapter, of the Śrīmad-Bhāgavatam, entitled “King Sudyumna Becomes a Woman.”
CHAPTER TWO

The Dynasties of the Sons of Manu

This Second Chapter describes the dynasties of the sons of Manu, headed by Karūṣa.

After Sudyumna accepted the order of vanaprastha and departed for the forest, Vaivasvata Manu, being desirous of sons, worshiped the Supreme Personality of Godhead and consequently begot ten sons like Mahārāja Ikṣvāku, all of whom were like their father. One of these sons, Prṣadhra, was engaged in the duty of protecting cows at night with a sword in his hand. Following the order of his spiritual master, he would stand in this way for the entire night. Once, in the darkness of night, a tiger seized a cow from the cowshed, and when Prṣadhra came to know this, he took a sword in his hand and followed the tiger. Unfortunately, when he finally approached the tiger, he could not distinguish between the cow and the tiger in the dark, and thus he killed the cow. Because of this, his spiritual master cursed him to take birth in a śūdra family, but Prṣadhra practiced mystic yoga, and in bhakti-yoga he worshiped the Supreme Personality of Godhead. Then he voluntarily entered a blazing forest fire, thus relinquishing his material body and going back home, back to Godhead.

Kavi, the youngest son of Manu, was a great devotee of the Supreme Personality of Godhead from his very childhood. From Manu’s son known as Karūṣa, a sect of ksatriyas known as Kārūṣas was generated. Manu also had a son known as Dhrṣṭa, from whom another sect of ksatriyas was generated, but although they were born of one who had the qualities of a ksatriya, they became brāhmaṇas. From Nṛga, another son of Manu, came the sons and grandsons known as Sumati, Bhūtajyoti and Vasu. From Vasu, in succession, came Pratika, and from him came Oghavān. Descending in order from the seminal dynasty of Nariṣyanta, another son of Manu, were Citrasena, Rkṣa, Mīḍhvān, Pūrṇa, Indrasena, Vitihotra, Satyaśravā, Uruśravā, Devadatta and Agniveśya. From the ksatriya known as Agniveśya came the celebrated brāhmaṇa dynasty known as Āgnivesyāyana. From the seminal dynasty of Diṣṭa, another son of Manu, came Nābhāga, and from him in succession came
Srimad-Bhagavatam [Canto 9, Ch. 2]

Bhalandana, Vatsaprīti, Prāṁśu, Pramati, Khanitra, Cākṣuṣa, Vīvīnāṣati, Rambha, Khanīnetra, Karandhama, Avikṣit, Marutta, Dama, Rājyavardhana, Sudhrīti, Nara, Kevala, Dhundhumān, Vegavān, Budha and Trāṇabindu. In this way, many sons and grandsons were born in this dynasty. From Trāṇabindu came a daughter named Ilavilā, from whom Kuvera took birth. Trāṇabindu also had three sons, named Viśāla, Śūnyabandhu and Dhūmraketu. The son of Viśāla was Hemacandra, his son was Dhūmrākṣa, and his son was Saṁyama. The sons of Saṁyama were Devaja and Kṛṣāśva. Kṛṣāśva’s son, Somadatta, performed an Aśvamedha sacrifice, and by worshiping the Supreme Personality of Godhead, Viṣṇu, he achieved the supreme perfection of going back home, back to Godhead.

TEXT 1

श्रीशुकु उपाच
एवं गतेन ग्रहे मनुवें सत्तः सुते ।
पुत्रकामलपत्तेपे यमुनाया शतं समाः ॥ १ ॥

śrī-śuka uvāca
evam gate 'tha sudyumne
manuṛ vaivasvataḥ sute
putra-kāmas tapas tepe
yamunāyāṁ śataṁ samāḥ

śrī-śukāḥ uvāca—Śri Śukadeva Gosvāmi said; evam—thus; gate—had accepted the order of vānaprastha; atha—thereafter; sudyumne—when Sudyumna; manuḥ vaivasvataḥ—Vaivasvata Manu, known as Śraiddhadeva; sute—his son; putra-kāmāḥ—desiring to get sons; tapaḥ tepe—executed severe austerities; yamunāyām—on the bank of the Yamunā; śataṁ samāḥ—for one hundred years.

TRANSLATION

Śukadeva Gosvāmi said: Thereafter, when his son Sudyumna had thus gone to the forest to accept the order of vānaprastha, Vaivasvata Manu [Śraiddhadeva], being desirous of getting more
sons, performed severe austerities on the bank of the Yamunā for one hundred years.

**TEXT 2**

ततोप्यजन्मनुवेदमपत्यार्थ हरि प्रसुप्।
इस्चापूर्वजानु पुत्रान्तः स्वयंभान दश॥ २ ॥

tato 'yajan manur devam
apatyārtham harim prabhum
ikṣvāku-pūrva-jān putrān
lebhe sva-sadṛśān daśā
tataḥ—thereafter; ayajat—worshiped; manuḥ—Vaivasvata Manu;
devam—unto the Supreme Personality of Godhead; apatya-arthaṁ—with a desire to get sons; harim—unto Hari, the Supreme Personality of Godhead; prabhum—the Lord; ikṣvāku-pūrva-jān—of whom the eldest was named Ikṣvāku; putrān—sons; lebhe—got; sva-sadṛśān—exactly like himself; daśā—ten.

**TRANSLATION**

Then, because of this desire for sons, the Manu known as Śrāddhadeva worshiped the Supreme Lord, the Personality of Godhead, the Lord of the demigods. Thus he got ten sons exactly like himself. Among them all, Ikṣvāku was the eldest.

**TEXT 3**

प्रशाद्रहस्तु मनोः पुत्रो गोपालो गुरुणा कुतः।
पालयामस गा यचो राज्यां चीरासनत्रतः॥ २ ॥

prṣadhras tu manoḥ putro
go-pālo gurunā kṛtau
pālayāṁ āsa gā yatto
rātryāṁ virāsana-vrataḥ

prṣadhras tu—among them, Prṣadhra; manoḥ—of Manu; putraḥ—the son; go-pālaḥ—herding cows; gurunā—by the order of his spiritual
master; \textit{kṛtaḥ}—having been engaged; \textit{pālayāṁ āsa}—he protected; \textit{gāh}—cows; \textit{yattāḥ}—so engaged; \textit{rātryāṁ}—at night; \textit{vīrāsana-vrataḥ}—taking the vow of \textit{vīrāsana}, standing with a sword.

**TRANSLATION**

Among these sons, Pradhra, following the order of his spiritual master, was engaged as a protector of cows. He would stand all night with a sword to give the cows protection.

**PURPORT**

One who becomes \textit{vīrāsana} takes the vow to stand all night with a sword to give protection to the cows. Because Pradhra was engaged in this way, it is to be understood that he had no dynasty. We can further understand from this vow accepted by Pradhra how essential it is to protect the cows. Some son of a \textit{kṣatriya} would take this vow to protect the cows from ferocious animals, even at night. What then is to be said of sending cows to slaughterhouses? This is the most sinful activity in human society.

**TEXT 4**

\begin{verbatim}
एकदा प्राविषाद गोथं शार्दूले निशि वर्षिति ।
शयना गाव उत्थाय भीतायता वघ्रघृण्ये ॥ ४ ॥
\end{verbatim}

\textit{ekadā prāviṣad gośtham}  
\textit{śārdūlo niśi varṣati}  
\textit{śayānā gāva utthāya}  
\textit{bhitās tā babhramur vraje}

\textit{ekadā}—once upon a time; \textit{prāviṣad}—entered; \textit{gośtham}—the land of the cowshed; \textit{śārdūlaḥ}—a tiger; \textit{niśi}—at night; \textit{varṣati}—while it was raining; \textit{śayānāḥ}—lying down; \textit{gāvaḥ}—cows; \textit{utthāya}—getting up; \textit{bhitāḥ}—fearing; \textit{tāḥ}—all of them; \textit{babhramuḥ}—scattered here and there; \textit{vraje}—in the land surrounding the cowshed.
Once at night, while it was raining, a tiger entered the land of the cowshed. Upon seeing the tiger, all the cows, who were lying down, got up in fear and scattered here and there on the land.

**TEXTS 5–6**

Enam jagraha balavan sa cukroṣa bhayatūra.
Tasyās tu kradditam śrutvā
Prṣadhra 'nusasāra ha

Khaḍgam ādāya tarasā
Pralinaudau-gane niśi
Ajanann acchinod babhroha
Śīraḥ śārdūla-śaṅkayā

*ekāṁ*—one of the cows; *jagrāha*—seized; *balavān*—the strong tiger; *sā*—that cow; *cukroṣa*—began to cry; *bhaya-āturā*—in distress and fear; *tasyāḥ*—of her; *tu*—but; *kradditam*—the screaming; *śrutvā*—hearing; *prṣadhraḥ*—Prṣadhra; *anusasāra ha*—followed; *khaḍgam*—sword; *ādāya*—taking; *tarasā*—very hastily; *pralinaudau-gane*—when the stars were covered by clouds; *niśi*—at night; *ajānan*—without knowledge; *acchinot*—cut off; *babhroha*—of the cow; *śīraḥ*—the head; *śārdūla-śaṅkayā*—mistaking it for the head of the tiger.

**TRANSLATION**

When the very strong tiger seized the cow, the cow screamed in distress and fear, and Prṣadhra, hearing the screaming, immediately followed the sound. He took up his sword, but because
the stars were covered by clouds, he mistook the cow for the tiger and mistakenly cut off the cows’ head with great force.

**TEXT 7**

 Vyāghraḥ pi vṛkṣa-śravaṇaḥ
nistriṁśāgrāhahas tataḥ
niścakrāma bhṛṣam bhīto
raktam pathi samutsrjan

vyāghraḥ— the tiger; api— also; vṛkṣa-śravaṇaḥ— its ear being cut off; nistriṁśa-agra-āhataḥ— because of being cut by the tip of the sword; tataḥ— thereafter; niścakrāma— fled (from that place); bhṛṣam— very much; bhītaḥ— being afraid; raktam— blood; pathi— on the road; samutsrjan— discharging.

**TRANSLATION**

Because the tiger’s ear had been cut by the edge of the sword, the tiger was very afraid, and it fled from that place, while bleeding on the street.

**TEXT 8**

Manyamāno hataṁ vyāghram
prṣadhraḥ para-vīra-hā
adrāksit sva-hatāḥ babhrum
vyuṣṭāyāṁ niśi duḥkhitaḥ

manyamānāḥ— thinking that; hataṁ— has been killed; vyāghram— the tiger; prṣadhraḥ— Manu’s son Prṣadhra; para-vīra-hā— although quite able to punish the enemy; adrāksit— saw; sva-hatāḥ— had been
killed by him; babhrum—the cow; vyuṣṭāyāṁ niśi—when the night had passed (in the morning); duḥkhitāḥ—became very much unhappy.

TRANSLATION

In the morning, when Prṣadhra, who was quite able to subdue his enemy, saw that he had killed the cow although at night he thought he had killed the tiger, he was very unhappy.

TEXT 9

tam śaśāpa kulācāryāḥ
kṛtāgasam akāmataḥ
na kṣatra-bandhuh śūdras tvam
karmanā bhavitāmunā

tam—him (Prṣadhra); śaśāpa—cursed; kula-ācāryāḥ—the family priest, Vasiṣṭha; kṛta-āgasam—because of committing the great sin of killing a cow; akāmataḥ—although he did not want to do it; na—not; kṣatra-bandhuh—the family member of a kṣatriya; śūdraḥ tvam—you have behaved like a śūdra; karmanā—therefore by your fruitive reaction; bhavitā—you shall become a śūdra; amunā—because of killing the cow.

TRANSLATION

Although Prṣadhra had committed the sin unknowingly, his family priest, Vasiṣṭha, cursed him, saying, “In your next life you shall not be able to become a kṣatriya. Instead, you shall take birth as a śūdra because of killing the cow.”

PURPORT

It appears that Vasiṣṭha was not free from tamo-guṇa, the mode of ignorance. As the family priest or spiritual master of Prṣadhra, Vasiṣṭha should have taken Prṣadhra’s offense very lightly, but instead Vasiṣṭha cursed him to become a śūdra. It is the duty of a family priest not to
curse a disciple but to give him relief through the performance of some sort of atonement. Vasiṣṭha, however, did just the opposite. Therefore Śrīla Viśvanātha Cakravartī Ṭhākura says that he was durmati; in other words, his intelligence was not very good.

**TEXT 10**

\[\text{evam śaptas tu gurūna} \]
\[\text{pratyagrhnāt kṛtaṅjaliḥ} \]
\[\text{adhārayad vratam vira} \]
\[\text{ūrdhva-retā muni-priyam} \]

* evam — in this way; śaptah — having been cursed; tu — but; gurūna — by his spiritual master; pratyagrhnāt — he (Prṣadhra) accepted; kṛtaṅjaliḥ — with folded hands; adhārayat — took up, assumed; vratam — the vow of brahmacarya; vīrah — that hero; ūrdhva-retāḥ — having controlled his senses; muni-priyam — which is approved by the great sages.

**TRANSLATION**

When the hero Prṣadhra was thus cursed by his spiritual master, he accepted the curse with folded hands. Then, having controlled his senses, he took the vow of brahmacarya, which is approved by all great sages.

**TEXTS 11–13**

\[\text{vāsudevē bhagavati svarātmānī perebdvare} \]
\[\text{ekānītavāṃ gato bhātvā śāntaśuṣṭaśuḥ} \]
\[\text{vādīkṣaśe: śāntaśvām śāntaśuddhaḥ} \]
\[\text{vṛddhyopamretone kalyanam śruti-matman} \]
\[\text{ātmadānmanamābhājānandam: sa mahihitaḥ} \]
\[\text{vīcchāre mahimaṇā jñānakāraḥ} \]
vāsudeve bhagavati
sarvātmani pare 'male
ekāntitvam gato bhaktyā
sarva-bhūta-suhrt samāh

vimukta-saṅgaḥ śāntātmā
saṁyatākṣo 'parigrāhah
yad-rcchayopapannena
kalpayan vr̥ttim atmanah

ātmany ātmānam ādhāya
jñāna-trptah samāhitaḥ
vicacāra mahīṃ etāṁ
jaḍāndha-badhirākṛtiḥ

vāsudeve—unto the Supreme Personality of Godhead; bhagavati—unto the Lord; sarvātmani—unto the Supersoul; pare—unto the Transcendence; amale—unto the Supreme Person, who is without material contamination; ekāntitvam—rendering devotional service without diversion; gataḥ—being situated in that position; bhaktyā—because of pure devotion; sarva-bhūta-suhrt samāḥ—because of being a devotee, friendly and equal to everyone; vimukta-saṅgaḥ—without material contamination; śānta-ātmā—a peaceful attitude; saṁyata—self-controlled; aksaḥ—the vision of whom; aparigrahah—without accepting any charity from anyone else; yat-rcchayā—by the grace of the Lord; upapannena—by whatever was available for bodily necessities; kalpayan—in this way arranging; vr̥ttim—the necessities of the body; ātmānam—for the benefit of the soul; ātmāni—within the mind; ātmānam—the Supreme Soul, the Personality of Godhead; ādhāya—keeping always; jñāna-trptah—fully satisfied in transcendental knowledge; samāhitaḥ—always in trance; vicacāra—traveled all over; mahīṃ—the earth; etām—this; jaḍa—dumb; andha—blind; badhira—deaf; ākṛtiḥ—appearing as if.

TRANSLATION
Thereafter, Pr̥śadhra gained relief from all responsibilities, became peaceful in mind, and established control over all his senses.
Being unaffected by material conditions, being pleased with whatever was available by the grace of the Lord to maintain body and soul together, and being equal toward everyone, he gave full attention to the Supreme Personality of Godhead, Vāsudeva, who is the transcendental Supersoul, free from material contamination. Thus Pṛṣadhra, fully satisfied in pure knowledge, always keeping his mind on the Supreme Personality of Godhead, achieved pure devotional service to the Lord and began traveling all over the world, without affection for material activities, as if he were deaf, dumb and blind.

TEXT 14

एवं वृत्तो वनं गत्वा द्व्या दाराधिमुखस्थितस्मः ।
तेनोपयुक्तकराणो भ्रम प्राप परं शुनिः ||१४)||

evam vṛttō vanam gatvā
dṛśtvā dávāgnim utthitam
tenopayukta-karāṇo
brahma prāpa param muniḥ
evam vṛttah—being situated in such an order of life; vanam—to the forest; gatvā—after going; dṛśtvā—when he saw; dáva-agnim—a forest fire; utthitam—existing there; tena—by that (fire); upayuktakaraṇah—engaging all the senses of the body by burning; brahma—transcendence; prāpa—he achieved; param—the ultimate goal; muniḥ—as a great saintly person.

TRANSLATION

With this attitude, Pṛṣadhra became a great saint, and when he entered the forest and saw a blazing forest fire, he took this opportunity to burn his body in the fire. Thus he achieved the transcendental, spiritual world.

PURPORT

The Lord says in Bhagavad-gītā (4.9):
“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.” Pṛṣadhra, because of his karma, was cursed to take his next birth as a śūdra, but because he took to saintly life, specifically concentrating his mind always upon the Supreme Personality of Godhead, he became a pure devotee. Immediately after giving up his body in the fire, he reached the spiritual world, as mentioned in Bhagavad-gītā (māṁ eti), as a result of his devotional situation. Devotional service performed by thinking of the Supreme Personality of Godhead is so powerful that although Pṛṣadhra was cursed he avoided the terrible consequence of becoming a śūdra and instead returned home, back to Godhead. As stated in Brahma-saṁhitā (5.54):

\[
yas tv indra-gopam athavendram aho sva-karma-bandhānurūpa-phala-bhājanam ātanoti
karmāṇi nirdehati kintu ca bhakti-bhājām
govindam ādi-puruṣam tam aham bhajāmi
\]

Those who engage in devotional service are unaffected by the results of their material activities. Otherwise, everyone, from the smallest microbe up to the King of heaven, Indra, is subject to the laws of karma. A pure devotee, being always engaged in the service of the Lord, is exempt from these laws.

**TEXT 15**

कवि: कनीयान विषयेषु निःस्पृहो
विस्मृत्य राज्यं सह वन्यमिर्यम्।
निवेष्य चित्ते पुरुषं स्वरूपिणं
विवेश कैशोरव्यः परं गतं।।१५।।
kaviḥ kaniyān viṣayeṣu niḥsprhoh
visṛjya rājyaṁ saha bandhubhir vanam
nivesya citte puruṣam sva-rociṣam
viveṣa kaiśora-vayāḥ param gataḥ

kaviḥ—another son, known as Kavi; kaniyān—who was the youngest; viṣayeṣu—in material enjoyments; niḥsprhoh—being without attachment; visṛjya—after giving up; rājyaṁ—his father’s property, the kingdom; saha bandhubhiḥ—accompanied by friends; vanam—the forest; nivesya—keeping always; citte—within the core of the heart; puruṣam—the Supreme Person; sva-rociṣam—self-effulgent; viveṣa—entered; kaiśora-vayāḥ—a young man not fully in youth; param—the transcendental world; gataḥ—entered.

TRANSLATION

Being reluctant to accept material enjoyment, Manu’s youngest son, whose name was Kavi, gave up the kingdom before attaining full youth. Accompanied by his friends, he went to the forest, always thinking of the self-effulgent Supreme Personality of Godhead within the core of his heart. Thus he attained perfection.

TEXT 16

karuṣān mānavād āsan
kāruṣāḥ kṣatra-jātayah
uttarā-patha-goptāro
brahmanyā dharma-vatsalāḥ

karuṣāt—from Karuṣa; mānavāt—from the son of Manu; āsan—there was; kāruṣāḥ—called the Kāruṣas; kṣatra-jātayah—a group of kṣatriyas; uttarā—northern; patha—of the direction; goptāraḥ—kings; brahmanyāḥ—celebrated protectors of the brahminical culture; dharma-vatsalāḥ—extremely religious.
TRANSLATION

From Karūśa, another son of Manu, came the Kārūśa dynasty, a family of kṣatriyas. The Kārūśa kṣatriyas were the kings of the northern direction. They were celebrated protectors of brahminical culture and were all firmly religious.

TEXT 17

dhṛṣṭād dhārṣṭam abhūt kṣatram
brahma-bhūyam gatam kṣitau
nṛgasya vaṁśah sumatir
bhūtajyotis tato vasuḥ

dhṛṣṭāt—from Dhṛṣṭa, another son of Manu; dhārṣṭam—a caste of the name Dhṛṣṭa; abhūt—was produced; kṣatram—belonging to the kṣatriya group; brahma-bhūyam—the position of brāhmaṇas; gatam—had achieved; kṣitau—on the surface of the world; nṛgasya—of Nṛga, another son of Manu; vaṁśah—the dynasty; sumatiḥ—of the name Sumati; bhūtajyotih—of the name Bhūtajyoti; tataḥ—thereafter; vasuḥ—by the name Vasu.

TRANSLATION

From the son of Manu named Dhṛṣṭa came a kṣatriya caste called Dhṛṣṭa, whose members achieved the position of brāhmaṇas in this world. Then, from the son of Manu named Nṛga came Sumati. From Sumati came Bhūtajyoti, and from Bhūtajyoti came Vasu.

PURPORT

Here it is said, kṣatram brahma-bhūyam gatam kṣitau: although the Dhṛṣṭas belonged to the kṣatriya caste, they were able to convert themselves into brāhmaṇas. This gives clear evidence supporting the following statement by Nārada (Bhāg. 7.11.35):
If the qualities of one group are found in the men of another, those men should be recognized by their qualities, by their symptoms, not by the caste of the family in which they were born. Birth is not at all important; it is one’s qualities that are stressed in all Vedic literature.

**TEXT 18**

vasoh pratikas tat-putra
oghavan oghavat-pitā
kanyā caughavati nama
sudarśana uvāha tām

vasoh—of Vasu; pratikāḥ—named Pratika; tat-putraḥ—his son; oghavān—named Oghavan; oghavat-pitā—who was the father of Oghavan; kanyā—his daughter; ca—also; oghavati—Oghavati; nāma—by the name; sudarśanāḥ—Sudarśana; uvāha—married; tām—that daughter (Oghavati).

**TRANSLATION**

The son of Vasu was Pratika, whose son was Oghavan. Oghavan’s son was also known as Oghavan, and his daughter was Oghavati. Sudarśana married that daughter.

**TEXT 19**

chitrasedo narayatadaksitasya sudarśanat

tath bhūdāṅgalaḥ puṣṇī indrasedastu tatstut: ||१९||
citraseno nariṣyantād
ṛkṣas tasya suto 'bhavat
tasya miḍhvāms tataḥ pūrṇa
indrasenas tu tat-sutah

citrasenah—one named Citrasena; nariṣyantāt—from Nariṣyanta, another son of Manu; ṛkṣaḥ—Ṛkṣa; tasya—of Citrasena; sutah—the son; abhavat—became; tasya—of him (Ṛkṣa); miḍhvān—Miḍhvān; tataḥ—from him (Miḍhvān); pūrṇaḥ—Pūrṇa; indrasenah—Indrasena; tu—but; tat-sutah—the son of him (Pūrṇa).

TRANSLATION

From Nariṣyanta came a son named Citrasena and from him a son named Ṛkṣa. From Ṛkṣa came Miḍhvān, from Miḍhvān came Pūrṇa, and from Pūrṇa came Indrasena.

TEXT 20

वीतिहोत्रस्तिव्रृद्धिसेनात् तस्य सत्याश्रव्यः अभूतः ।
उरुश्रवः सुतस्तय देवदत्तस्तोभवत् ॥२०॥

vitihotras tv indrasenāt
tasya satyaśravā abhūt
uruśravāḥ sutas tasya
devadattaḥ tato 'bhavat

vitihotraḥ—Vitihotra; tu—but; indrasenāt—from Indrasena; tasya—of Vitihotra; satyaśravāḥ—known by the name Satyaśravā; abhūt—there was; uruśravāḥ—Uruśravā; sutah—was the son; tasya—of him (Satyaśravā); devadattaḥ—Devadatta; tataḥ—from Uruśravā; abhavat—there was.

TRANSLATION

From Indrasena came Vitihotra, from Vitihotra came Satyaśravā, from Satyaśravā came the son named Uruśravā, and from Uruśravā came Devadatta.
TEXT 21

tato 'gniveśyo bhagavān
agnih svayam abhūt sutah
kānīna iti vikhyāto
jātūkarnyo mahān rṣih

tataḥ—from Devadatta; āgniveśyaḥ—a son named Agnivesya; bhagavān—the most powerful; agniḥ—the fire-god; svayam—personally; abhūt—became; sutah—the son; kānīnaḥ—Kanīna; iti—thus; vikhyātaḥ—was celebrated; jātūkarnyaḥ—Jātukarnya; mahān rṣih—the great saintly person.

TRANSLATION

From Devadatta came a son known as Agnivesya, who was the fire-god Agni himself. This son, who was a celebrated saint, was well known as Kānina and Jātukarnya.

PURPORT

Agnivesya was also known as Kānina and Jātukarnya.

TEXT 22

tato brahma-kulam jātam
āgniveśyāyanaṁ nrpa
nariśyantānvayaḥ prokto
dīṣṭa-varmaṁ atah śṛṇu

tataḥ—from Agnivesya; brahma-kulam—a dynasty of brāhmaṇas; jātam—was generated; āgniveśyāyanaṁ—known as Āgniveśyāyana; nrpa—O King Parikṣit; nariśyanta—of Narisyanta; anvayaḥ—descen-
The Dynasties of the Sons of Manu

O King, from Agnivesya came a brahminical dynasty known as Āgnivesyāyana. Now that I have described the descendants of Nariṣyanta, let me describe the descendants of Diṣṭa. Please hear from me.

TRANSLATION

O King, from Agnivesya came a brahminical dynasty known as Āgnivesyāyana. Now that I have described the descendants of Nariṣyanta, let me describe the descendants of Diṣṭa. Please hear from me.

TEXTS 23–24

nābhāgo diṣṭa-putro 'nyah
karmaṇā vaiśyatāṁ gataḥ
bhalandanaḥ sutas tasya
vatsapritiḥ bhalandanāt

vatsapriṭeh sutaḥ prāṁśus
tat-sutam pramatiṁ viduḥ
khanitrah pramates tasmāc
cākṣuṣo 'tha vivimśatiḥ

nābhāgaḥ—by the name Nābhāga; diṣṭa-putraḥ—the son of Diṣṭa; anyaḥ—another; karmaṇā—by occupation; vaiśyatāṁ—the order of the vaiśyas; gataḥ—achieved; bhalandanaḥ—by the name Bhalandana; sutaḥ—son; tasya—of him (Nābhāga); vatsapriṭiḥ—by the name Vatsapriti; bhalandanāt—from Bhalandana; vatsapriṭeh—from Vatsapriti; sutaḥ—the son; prāṁśuḥ—was named Prāṁśu; tat-sutam—the son of him (Prāṁśu); pramatiṁ—was named Pramati; viduḥ—you should understand; khanitrah—was named Khanitra; pramateḥ—from Pramati; tasmāt—from him (Khanitra); cākṣuṣaḥ—was named Cākṣuṣa; atha—thus (from Cākṣuṣa); vivimśatiḥ—the son named Vivimśati.
TRANSLATION

Diśta had a son by the name Nābhāga. This Nābhāga, who was different from the Nābhāga described later, became a vaisya by occupational duty. The son of Nābhāga was known as Bhalandana, the son of Bhalandana was Vatsapriti, and his son was Prāṁśu. Prāṁśu’s son was Pramati, Pramati’s son was Khanitra, Khanitra’s son was Cākṣuṣa, and his son was Vivimsati.

PURPORT

From Manu, one son became a kṣatriya, another a brāhmaṇa, and another a vaisya. This confirms the statement by Nārada Muni, yasya yal lakṣaṇaṁ proktam puruṣo varnābhivyājakaṁ (Bhāg. 7.11.35). One should always remember that brāhmaṇas, kṣatriyas and vaisyas should never be regarded as members of a caste by birth. A brāhmaṇa may be changed into a kṣatriya, and a kṣatriya into a brāhmaṇa. Similarly, a brāhmaṇa or kṣatriya may be changed into a vaisya, and a vaisya into a brāhmaṇa or kṣatriya. This is confirmed in Bhagavad-gītā (catur-varṇyaṁ mayā srṣṭaṁ guṇa-karma-vibhāgaśaḥ). So one is a brāhmaṇa, kṣatriya or vaisya never by birth, but by quality. There is a great need of brāhmaṇas. Therefore, in the Kṛṣṇa consciousness movement, we are trying to train some brāhmaṇas to guide human society. Because at present there is a scarcity of brāhmaṇas, the brain of human society is lost. Because practically everyone is a sūdra, no one at the present moment can guide the members of society to the proper path by which to achieve perfection in life.

TEXT 25

विविक्षातिसमुत्तो रम्भः कहनी नेत्रोज्य धार्मिकः ।
करंधमो महाराज तस्यासीदात्मजो नृप ||२५||

vivimsateḥ suto rambhaḥ
khaninetro 'syā dhārmikah
karandhamo mahārāja
tasyāsid ātmajō nrpa

vivimsateḥ—from Vivimsati; sutaḥ—the son; rambhaḥ—named Rambha; khaninetroḥ—named Khaninetro; asya—of Rambha;
The Dynasties of the Sons of Manu

The son of Vivirñéati was Rambha, whose son was the great and religious King Khaninetra. O King, the son of Khaninetra was King Karandhama.

TEXT 26

| तस्याविकित सुतो यस्य महर्षक्षकवर्त्यमृत् । |
| संवर्तोऽयाजयथूं यै महायोगयङ्ग्रे।सुत: || २६ || |

\[ \text{tasyāvikṣit suto yasya} \\
\text{maruttaś cakravarty abhūt} \\
\text{saṁvarto 'yājayad yam vai} \\
\text{mahā-yogi aṅgirah-sutaḥ} \]

\( \text{tasya—of him (Karandhama); avikṣit—named Avikṣit; sutah—the son; yasya—of whom (Avikṣit); maruttaḥ—(the son) named Marutta; cakravarti—the emperor; abhūt—became; saṁvartaḥ—Saṁvarta; ayājayat—engaged in performing sacrifice; yam—unto whom (Marutta); vai—indeed; mahā-yogi—the great mystic; aṅgirah-sutaḥ—the son of Aṅgirā.} \)

TRANSLATION

From Karandhama came a son named Avikṣit, and from Avikṣit a son named Marutta, who was the emperor. The great mystic Saṁvarta, the son of Aṅgirā, engaged Marutta in performing a sacrifice [yajña].

TEXT 27

| महर्षक्षर्य यथा यज्ञो न तथान्योःसित कः कषन । |
| सर्वं हिरण्यं स्वासीवं यत् किन्चित्विचास्य शोभनम् || २७ || |

\[ \text{maruttasya yathā yajño} \\
\text{na tathānyo 'sti kaścana} \]

\( \text{maruttasya yathā yajño—of whom (Marutta); na tathānyo 'sti kaścana—indeed, how?} \)
The sacrificial paraphernalia of King Marutta was extremely beautiful, for everything was made of gold. Indeed, no other sacrifice could compare to his.

TRANSLATION

In that sacrifice, King Indra became intoxicated by drinking a large quantity of soma-rasa. The brāhmaṇas received ample contributions, and therefore they were satisfied. For that sacrifice, the various demigods who control the winds offered foodstuffs, and the Viśvedevas were members of the assembly.
PURPORT

Because of the *yajña* performed by Marutta, everyone was pleased, especially the *brāhmaṇas* and *kṣatriyas*. *Brāhmaṇas* are interested in receiving contributions as priests, and *kṣatriyas* are interested in drinking. All of them, therefore, were satisfied with their different engagements.

TEXT 29

\[
\begin{align*}
\text{महत्त्व दम: पुत्रस्तस्यासीद् राज्यपर्धनं} & \quad \text{नरः सुधर्तेयो} \\
\text{सुधर्तितस्थतो जाने सौधर्तेयों नर: सुतः} & \quad \text{॥२९॥}
\end{align*}
\]

\[
\begin{align*}
\text{maruttasya damah putras} \\
\text{tasyāsid rājayavardhanaḥ} \\
\text{sudhrṭis tat-suto jajñe} \\
\text{saudhrṭeyo naraḥ sutah}
\end{align*}
\]

*maruttasya*—of Marutta; *damaḥ*—(was named) Dama; *putraḥ*—the son; *tasya*—of him (Dama); *āsīt*—there was; *rājya-vardhanaḥ*—named Rājyavardhana, or one who can expand the kingdom; *sudhrṭīḥ*—was named Sudhrṭi; *tat-sutaḥ*—the son of him (Rājyavardhana); *jajñe*—was born; *saudhrṭeyah*—from Sudhrṭi; *naraḥ*—named Nara; *sutaḥ*—the son.

TRANSLATION

Marutta's son was Dama, Dama's son was Rājyavardhana, Rājyavardhana's son was Sudhrṭi, and his son was Nara.

TEXT 30

\[
\begin{align*}
\text{तत्सूतः केत्रलस्तस्सादृ हुन्धुमान वेगवांस्तः} & \quad \text{॥३०॥}
\end{align*}
\]

\[
\begin{align*}
tat-sutaḥ kevalas tasmād \\
dhundhumān vegavāṁs tataḥ \\
budhas tasyābhavad yasya \\
trṇabindur mahipatiḥ
\end{align*}
\]
tat-sutaḥ—the son of him (Nara); kevalaḥ—was named Kevala; tasmāt—from him (Kevala); dhundhumān—a son was born named Dhundhumān; vegavān—named Vegavān; tataḥ—from him (Dhundhumān); budhaḥ—named Budha; tasya—of him (Vegavān); abhavat—there was; yasya—of whom (Budha); tṛṇabinduḥ—a son named Tṛṇabindu; mahipatiḥ—the king.

TRANSLATION

The son of Nara was Kevala, and his son was Dhundhumān, whose son was Vegavān. Vegavān’s son was Budha, and Budha’s son was Tṛṇabindu, who became the king of this earth.

TEXT 31

तं मंजुक्लबशुषा देवी भजनियुष्मायम्।
बराप्सरा यतः पुत्रा कन्या चेलविलाभवत्।

tam bheje ’lambuṣā devi
bhajaniya-guṇālayam
varāpsarā yataḥ putrāḥ
kanyā celavilābhavat

tam—him (Tṛṇabindu); bheje—accepted as husband; alambuṣā—the girl Alambuṣā; devī—goddess; bhajaniya—worthy of accepting; guṇa-ālayam—the reservoir of all good qualities; vara-apsarāḥ—the best of the Apsaras; yataḥ—from whom (Tṛṇabindu); putrāḥ—some sons; kanyā—a daughter; ca—and; ilavilā—named Ilavilā; abhavat—was born.

TRANSLATION

The best of the Apsaras, the highly qualified girl named Alambuṣā, accepted the similarly qualified Tṛṇabindu as her husband. She gave birth to a few sons and a daughter known as Ilavilā.

TEXT 32

वसाषुद्धिसामास विश्ववा धनं सुतम्।
प्रादाय बिधां वर्मामृयियोऽगेश्वरः पितुः।

The best of the Apsaras, the highly qualified girl named Alambuṣā, accepted the similarly qualified Tṛṇabindu as her husband. She gave birth to a few sons and a daughter known as Ilavilā.
yasyām utpādayām āsa
viśravā dhanadāṁ sutam
prādhāya visīyām paramām
rṣir yogēśvarah pīṭuḥ

yasyām—in whom (Ilavilā); utpādayām āsa—gave birth; viśravāḥ—Viśravā; dhanadāṁ—Kuvera, or one who gives money; sutam—to a son; prādhāya—after receiving; visīyām—absolute knowledge; paramām—supreme; rṣih—the great saintly person; yogā-īśvarah—master of mystic yoga; pīṭuḥ—from his father.

TRANSLATION

After the great saint Viśravā, the master of mystic yoga, received absolute knowledge from his father, he begot in the womb of Ilavilā the greatly celebrated son known as Kuvera, the giver of money.

TEXT 33

viśālaḥ śunyabandhuḥ ca
dhumraketuḥ ca tat-sutaḥ
viśālo vamsa-kṛd rājā
vaiśālikā nirmame purim

viśālaḥ—named Viśāla; śunyabandhuḥ—named Śunyabandhu; ca—also; dhumraketuḥ—named Dhūmraketu; ca—also; tat-sutaḥ—the sons of Trṇabindu; viśālaḥ—among the three, King Viśāla; vamsa-kṛd—made a dynasty; rājā—the king; vaiśālikā—by the name Vaiśāli; nirmame—constructed; purim—a palace.

TRANSLATION

Trṇabindu had three sons, named Viśāla, Śunyabandhu and Dhūmraketu. Among these three, Viśāla created a dynasty and constructed a palace called Vaiśāli.
TEXT 34

हेमचन्द्र: सूतस्य धूम्राक्षस्य चात्मजः ।
तत्पुत्राः संयमादसीति क्रस्वा: सहदेवजः ||३४||

hemacandraḥ sutas tasya
dhumrakṣas tasya cātmajah
tat-putrāḥ samyamād āsit
kṛśāsvaḥ saha-devaḥ

hemacandraḥ—was named Hemacandra; sutah—the son; tasya—of him (Visāla); dhumrakṣaḥ—was named Dhūmrakṣa; tasya—of him (Hemacandra); ca—also; ātmajah—the son; tat-putrāḥ—from the son of him (Dhumrakṣa); samyamāt—from he who was named Samyama; āsit—there was; kṛśāsvaḥ—Kṛśāsva; saha—along with; devajaḥ—Devaja.

TRANSLATION

The son of Visāla was known as Hemacandra, his son was Dhūmrakṣa, and his son was Samyama, whose sons were Devaja and Kṛśāsva.

TEXTS 35–36

क्रस्वाः सोमदत्तोभुद्ध योत्समेवेदिन्द्रपतिम् ।
इष्ट्वा पुरुषमाप्यायं गति योगेश्वरात्रिताम् ||३५||

saumadattis tu sumatis
tat-putro janamejayah
ete vaiśāla-bhūpālas

krśāsvāt somadatto 'bhūd
yo śvamedhair idaspatim
istvā puruṣam āpāgryāṁ
gatim yogesvarāśritām

saumadattis tu sumatis
tat-putro janamejayah
ete vaiśāla-bhūpālas

trānabindor yaśodharāḥ
The son of Kṛśāśva was Somadatta, who performed aśvamedha sacrifices and thus satisfied the Supreme Personality of Godhead, Viṣṇu. By worshiping the Supreme Lord, he achieved the most exalted post, a residence on the planet to which great mystic yogis are elevated. The son of Somadatta was Sumati, whose son was Janamejaya. All these kings appearing in the dynasty of Vaiśāla properly maintained the celebrated position of King Trāṇabindu.

Thus end the Bhaktivedanta purports of the Ninth Canto, Second Chapter, of the Śrimad-Bhāgavatam, entitled “The Dynasties of the Sons of Manu.”
CHAPTER THREE

The Marriage
of Sukanyā and Cyavana Muni

This chapter describes the dynasty of Śaryāti, another son of Manu, and also tells about Sukanyā and Revati.

Devajña Śaryāti gave instructions about what to do in the ritualistic ceremony observed on the second day of the yajña of the An̄garasas. One day, Śaryāti, along with his daughter, known as Sukanyā, went to the āśrama of Cyavana Muni. There Sukanyā saw two glowing substances within a hole of earthworms, and by chance she pierced those two glowing substances. As soon as she did this, blood began to ooze from that hole. Consequently, King Śaryāti and his companions suffered from constipation and inability to pass urine. When the King asked why circumstances had suddenly changed, he found that Sukanyā was the cause of this misfortune. Then they all offered prayers to Cyavana Muni just to satisfy him according to his own desire, and Devajña Śaryāti offered his daughter to Cyavana Muni, who was a very old man.

When the heavenly physicians the Āsvinī-kumāra brothers once visited Cyavana Muni, the muni requested them to give him back his youth. These two physicians took Cyavana Muni to a particular lake, in which they bathed and regained full youth. After this, Sukanyā could not distinguish her husband. She then surrendered unto the Āsvinī-kumāras, who were very satisfied with her chastity and who therefore introduced her again to her husband. Cyavana Muni then engaged King Śaryāti in performing the soma-yajña and gave the Āsvinī-kumāras the privilege to drink soma-rasa. The King of heaven, Lord Indra, became very angry at this, but he could do no harm to Śaryāti. Henceforward, the Āsvinī-kumāra physicians were able to share in the soma-rasa.

Śaryāti later had three sons, named Uttānabarhi, Ānarta and Bhūriśeṇa. Ānarta had one son, whose name was Revata. Revata had one hundred sons, of whom the eldest was Kakudmī. Kakudmī was advised by Lord Brahmā to offer his beautiful daughter, Revatī, to Baladeva, who belongs to the viṣṇu-tattva category. After doing this, Kakudmī retired
from family life and entered the forest of Badarikāśrama to execute austerities and penances.

**TEXT 1**

श्रीशुकु वचः
श्रयोतिमानायो राजा श्रिहिष्यं सम्बङ्खूच ह ।
यो वा अंगिरसां सत्रे द्वितीयमहृद्धिच्यवान् ॥ १ ॥

śrī-śuka uvāca
śaryātir mānavo rājā
brahmiṣṭhāḥ sambabhūva ha
yo vā anīgirasāṁ satre
dvitiyam ahaṁ uciśvān

śrī-śukah uvāca—Śrī Śukadeva Gosvāmi said; śaryātiḥ—the king named Śaryāti; mānavaḥ—the son of Manu; rājā—ruler; brahmiṣṭhāḥ—completely in awareness of Vedic knowledge; sambabhūva ha—so he became; yah—one who; vā—either; anīgirasāṁ—of the descendants of Anīgāra; satre—in the arena of sacrifice; dvitiyam ahaṁ—the functions to be performed on the second day; uciśvān—narrated.

**TRANSLATION**

Śrī Śukadeva Gosvāmi continued: O King, Śaryāti, another son of Manu, was a ruler completely aware of Vedic knowledge. He gave instructions about the functions for the second day of the yajña to be performed by the descendants of Anīgāra.

**TEXT 2**

सुक्न्या नाम तत्सारीतं कन्या कमललोचना ।
तया सार्थं वनगतो यथामच्यच्यवनाध्रम्यय ॥ २ ॥

sukanyā nāma tasyāsit
kanyā kamala-locaṇā
tayā sārdham vana-gato
hy agamaḥ cyavanāśramam
The Marriage of Sukanyā and Cyavana Muni

sukanyā—Sukanyā; nāma—by name; tasya—of him (Śaryāti); āsīt—there was; kanyā—a daughter; kamala-locaṇā—lotus-eyed; tayā sārdham—with her; vana-gataḥ—having entered the forest; hi—in­deed; agamat—he went; cyavana-aśrama—to the āśrama cottage of Cyavana Muni.

TRANSLATION
Śaryāti had a beautiful lotus-eyed daughter named Sukanyā, with whom he went to the forest to see the āśrama of Cyavana Muni.

TEXT 3

sā sakhibhiḥ parivṛtá
vicinvanti anghripān vane
valmīka-randhre dadrse
khadyote iva jyotiṣī

sā—that Sukanyā; sakhibhiḥ—by her friends; parivṛtá—surrounded; vicinvanti—collecting; anghripān—fruits and flowers from the trees; vane—in the forest; valmīka-randhre—in the hole of an earthworm; dadrse—observed; khadyote—two luminaries; iva—like; jyotiṣi—two shining things.

TRANSLATION
While that Sukanyā, surrounded by her friends, was collecting various types of fruits from the trees in the forest, she saw within the hole of an earthworm two things glowing like luminaries.

TEXT 4

te dṛṇaḥdoṣita baḥa jyotiṣī kṣantken bṛśe
abhidhyanuṣṭhāvān suṣuravasūkṣu tato bahih

te dṛṇaḥdoṣita baḥa jyotiṣī kṣantken bṛśe
abhidhyanuṣṭhāvān suṣuravasūkṣu tato bahih
te daiva-coditā bālā
jyotīṣi kaṇṭakena vai
avidhyān mugdha-bhāvena
susrāvāsṛk tato bahiḥ

de—those two; daiva-coditā—as if impelled by providence; bālā—that young daughter; jyotīṣi—two glowworms within the hole of the earthworm; kaṇṭakena—with a thorn; vai—indeed; avidhyāt—pierced; mugdha-bhāvena—as if without knowledge; susrāva—came out; asṛk—blood; tataḥ—from there; bahiḥ—outside.

TRANSLATION
As if induced by providence, the girl ignorantly pierced those two glowworms with a thorn, and when they were pierced, blood began to ooze out of them.

TEXT 5

śakṛn-mūtra-nirodho 'bhūt
sainikānāṁ ca tat-kṣanāt
rājarśiṁ tam upālakṣya
puruṣāṁ vismito 'bravīt

śakṛt—of stool; mūtra—and of urine; nirodhaḥ—stoppage; abhūt—so became; sainikānāṁ—of all the soldiers; ca—and; tat-kṣanāt—immediately; rājarśiṁ—the King; tam upālakṣya—seeing the incident; puruṣāṁ—to his men; vismitoḥ—being surprised; bravīt—began to speak.

TRANSLATION
Thereupon, all the soldiers of Śaryāti were immediately obstructed from passing urine and stool. Upon perceiving this, Śaryāti spoke to his associates in surprise.
TEXT 6

अप्यभद्रं न युष्माभिः सर्वेषप्रव्य स्वल्पमार्गेः विचेष्टितम् ।
व्यक्तं केनापि नस्तस्य कृतमाधमवदृश्यम् || ६ ||

apy abhadram na yuśmābhīṁ
bhārgavasya vīceśītam
vyaktam kenaṁ nas tasya
kṛtam āśrama-duṣaṇam

api—alas; abhadram—something mischievous; naḥ—among us; yuṣmābhīḥ—by ourselves; bhārgavasya—of Cyavana Muni; vīceśītam—has been attempted; vyaktam—now it is clear; kena api—by someone; naḥ—among ourselves; tasya—of him (Cyavana Muni); kṛtam—has been done; āśrama-duṣaṇam—pollution of the āśrama.

TRANSLATION

How strange it is that one of us has attempted to do something wrong to Cyavana Muni, the son of Bhṛgu. It certainly appears that someone among us has polluted this āśrama.

TEXT 7

सुकन्या प्राह पितारं भीता किन्चिद् कृतं मया ।
द्वे ज्योतिषि अजानन्त्या निर्भिन्ने कष्टकेन वै || ७ ||

sukanyā prāha pitaram
bhitā kiṁcit kṛtam mayā
dve jyotiṣi ajānantlyā
nirbhinne kaṇṭakena vai

sukanyā—the girl Sukanyā; prāha—said; pitaram—unto her father; bhitā—being afraid; kiṁcit—something; kṛtam—has been done; mayā—by me; dve—two; jyotiṣi—luminous objects; ajānantlyā—because of ignorance; nirbhinne—have been pierced; kaṇṭakena—with a thorn; vai—indeed.
TRANSLATION

Being very much afraid, the girl Sukanyā said to her father: I have done something wrong, for I have ignorantly pierced these two luminous substances with a thorn.

TEXT 8

duhitus tad vacah śrutvā
śaryātir jāta-sādhvasaḥ
munim prasādayām āsa
valmīkāntarhitam śanaiḥ

duhituh—of his daughter; tad vacah—that statement; śrutvā—after hearing; śaryātih—King Śaryāti; jāta-sādhvasaḥ—becoming afraid; munim—unto Cyavana Muni; prasādayām āsa—tried to appease; valmika-antarhitam—who was sitting within the hole of the earthworm; śanaiḥ—gradually.

TRANSLATION

After hearing this statement by his daughter, King Śaryāti was very much afraid. In various ways, he tried to appease Cyavana Muni, for it was he who sat within the hole of the earthworm.

TEXT 9

tad-abhiprāyam ājñāya
prādād duhitaram munēḥ
kṛcchrān muktas tam āmantrya
purām prāyāt samāhitaḥ

tat—of Cyavana Muni; abhiprāyam—the purpose; ājñāya—understanding; prādāt—delivered; duhitaram—his daughter; munēḥ—unto
Cyavana Muni; *kṛcchrāt*—with great difficulty; *muktaḥ*—released; *tam*—the muni; *āmantrya*—taking permission; *puram*—to his own place; *prāyāt*—went away; *samāhitaḥ*—being very contemplative.

**TRANSLATION**

King Śaryāti, being very contemplative and thus understanding Cyavana Muni’s purpose, gave his daughter in charity to the sage. Thus released from danger with great difficulty, he took permission from Cyavana Muni and returned home.

**PURPORT**

The King, after hearing the statement of his daughter, certainly told the great sage Cyavana Muni everything about how his daughter had ignorantly committed such an offense. The *muni*, however, inquired from the King whether the daughter was married. In this way, the King, understanding the purpose of the great sage Cyavana Muni (*tad-abhiprāyam ājñāya*), immediately gave the *muni* his daughter in charity and escaped the danger of being cursed. Thus with the permission of the great sage the King returned home.

**TEXT 10**

![Sanskrit text](attach://sanskrit_text.png)

*sukanyā cyavanam prāpya*  
*patim parama-kopanam*  
*priñayām āsa citta-jñā*  
*apramattānuvṛttibhiḥ*

*sukanyā*—the girl named Sukanyā, the daughter of King Śaryāti;  
*cyavanam*—the great sage Cyavana Muni;  
*prāpya*—after obtaining;  
*patim*—as her husband;  
*parama-kopanam*—who was always very angry;  
*priñayām āsa*—she satisfied him;  
*citta-jñā*—understanding the
mind of her husband; apramattā anvṛttibhiḥ—by executing services without being bewildered.

TRANSLATION
Cyavana Muni was very irritable, but since Sukanyā had gotten him as her husband, she dealt with him carefully, according to his mood. Knowing his mind, she performed service to him without being bewildered.

PURPORT
This is an indication of the relationship between husband and wife. A great personality like Cyavana Muni has the temperament of always wanting to be in a superior position. Such a person cannot submit to anyone. Therefore, Cyavana Muni had an irritable temperament. His wife, Sukanyā, could understand his attitude, and under the circumstances she treated him accordingly. If any wife wants to be happy with her husband, she must try to understand her husband’s temperament and please him. This is victory for a woman. Even in the dealings of Lord Kṛṣṇa with His different queens, it has been seen that although the queens were the daughters of great kings, they placed themselves before Lord Kṛṣṇa as His maidservants. However great a woman may be, she must place herself before her husband in this way; that is to say, she must be ready to carry out her husband’s orders and please him in all circumstances. Then her life will be successful. When the wife becomes as irritable as the husband, their life at home is sure to be disturbed or ultimately completely broken. In the modern day, the wife is never submissive, and therefore home life is broken even by slight incidents. Either the wife or the husband may take advantage of the divorce laws. According to the Vedic law, however, there is no such thing as divorce laws, and a woman must be trained to be submissive to the will of her husband. Westerners contend that this is a slave mentality for the wife, but factually it is not; it is the tactic by which a woman can conquer the heart of her husband, however irritable or cruel he may be. In this case we clearly see that although Cyavana Muni was not young but indeed old enough to be Sukanyā’s grandfather and was also very irritable, Sukanyā, the beautiful young daughter of a king, submitted herself to her old husband and tried to please him in all respects. Thus she was a faithful and chaste wife.
TEXT 11

कस्यचित् त्वम् कालस्य नासत्यावाश्रमागच्छति ।
तौ पूजयित्वा प्रोचाच वयो मे दत्तमीथवरि ॥११॥

kasyacit tv atha kālasya
nāsatyaś āśramāgatau
tau pūjayitvā provāca
vayo me dattam iśvarau

kasyacit—after some (time); tu—but; atha—in this way; kālasya—
time having passed; nāsatyaśu—the two Aśvinī-kumāras; āśrama—that
place of Cyavana Muni; āgatau—reached; tau—unto those two;
pūjayitvā—offering respectful obeisances; provāca—said; vayah—
youth; me—unto me; dattam—please give; iśvarau—because you two
are able to do so.

TRANSLATION

Thereafter, some time having passed, the Aśvinī-kumāra
brothers, the heavenly physicians, happened to come to Cyavana
Muni’s āśrama. After offering them respectful obeisances, Cyavana
Muni requested them to give him youthful life, for they were able
to do so.

PURPORT

The heavenly physicians like the Aśvinī-kumāras could give youthful
life even to one who was advanced in age. Indeed, great yogīs, with their
mystic powers, can even bring a dead body back to life if the structure of
the body is in order. We have already discussed this in connection with
Bali Mahārāja’s soldiers and their treatment by Śukrācārya. Modern
medical science has not yet discovered how to bring a dead body back to
life or bring youthful energy to an old body, but from these verses we
can understand that such treatment is possible if one is able to take
knowledge from the Vedic information. The Aśvinī-kumāras were expert
in Āyur-veda, as was Dhanvantari. In every department of material
science, there is a perfection to be achieved, and to achieve it one must
consult the Vedic literature. The highest perfection is to become a
devotee of the Lord. To attain this perfection, one must consult Śrīmad-Bhāgavatam, which is understood to be the ripe fruit of the Vedic desire tree (nigama-kalpa-taror galitāṁ phalam).

TEXT 12


grahāṁ grahisye somasya
yajñe vām apy asoma-poḥ
kriyatāṁ me vayo-rūparṁ
pramadānāṁ yad ıpśitam

grahāṁ—a full pot; grahisye—I shall give; somasya—of soma-rasa; yajñe—in sacrifice; vām—of both of you; apī—although; asoma-poḥ—of you two, who are not eligible to drink soma-rasa; kriyatāṁ—just execute; me—my; vayaḥ—young age; rūparṁ—beauty of a young man; pramadānāṁ—of women as a class; yat—which is; ıpśitam—desirable.

TRANSLATION

Cyavana Muni said: Although you are ineligible to drink soma-rasa in sacrifices, I promise to give you a full pot of it. Kindly arrange beauty and youth for me, because they are attractive to young women.

TEXT 13

bāḍham ity ćatur vipram
abhinandya bhiṣaktamau
nimajjatāṁ bhavān asmin
hrade siddha-vīnirmite

bāḍham—yes, we shall act; iti—thus; ćatur—they both replied, accepting the proposal of Cyavana; vipram—unto the brāhmaṇa
The Marriage of Sukanyā and Cyavana Muni

(Cyavana Muni); abhinandya—congratulating him; bhiṣak-tamau—the two great physicians, the Aśvini-kumāras; nimajjatām—just dive; bhavān—yourself; asmin—in this; hrade—lake; siddha-vinirmite—which is especially meant for all kinds of perfection.

TRANSLATION

The great physicians, the Aśvini-kumāras, very gladly accepted Cyavana Muni’s proposal. Thus they told the brāhmaṇa, “Just dive into this lake of successful life.” [One who bathes in this lake has his desires fulfilled.]

TRANSLATION

After saying this, the Aśvini-kumāras caught hold of Cyavana Muni, who was an old, diseased invalid with loose skin, white hair, and veins visible all over his body, and all three of them entered the lake.

PURPORT

Cyavana Muni was so old that he could not enter the lake alone. Thus the Aśvini-kumāras caught hold of his body, and the three of them entered the lake.
TEXT 15

पुरुषाः उत्तस्थुपीप्या चन्तितापिया: ||
पवस्त: कुण्डलिनस्तुल्यरुप्या: सुवासस: ∥१५∥

puruṣāḥ traya uttasthuḥ
apīvyā vanitā-priyāḥ
padma-srajaḥ kuṇḍalinās
tulya-rūpāḥ suvāsasah

purushah—men; trayah—three; uttasthuḥ—arose (from the lake); apīvyā—extremely beautiful; vanitā-priyāḥ—as a man becomes very attractive to women; padma-srajaḥ—decorated with garlands of lotuses; kuṇḍalinah—with earrings; tulya-rūpāḥ—all of them had the same bodily features; su-vāsasah—very nicely dressed.

TRANSLATION

Thereafter, three men with very beautiful bodily features emerged from the lake. They were nicely dressed and decorated with earrings and garlands of lotuses. All of them were of the same standard of beauty.

TEXT 16

तान निरीक्ष्य वरारोहा सरुपानु सर्यवर्षेंस: ||
अजानती पाति साध्वी अक्षिता शरण गयो ||१६||

tān nirikṣya varāroha
sarupān sūrya-varcasah
ajānati patim sādhi v
āsvinau śaraṇam yayau

tan—unto them; nirikṣya—after observing; vara-ārohā—that beautiful Sukanyā; sa-rūpān—all of them equally beautiful; sūrya-varcasah—with a bodily effulgence like the effulgence of the sun; ajānati—not knowing; patim—her husband; sādhi—that chaste woman; āsvinau—unto the Āsvini-kumāras; śaraṇam—shelter; yayau—took.
The chaste and very beautiful Sukanyā could not distinguish her husband from the two Aśvini-kumāras, for they were equally beautiful. Not understanding who her real husband was, she took shelter of the Aśvini-kumāras.

PURPORT

Sukanyā could have selected any one of them as her husband, for one could not distinguish among them, but because she was chaste, she took shelter of the Aśvini-kumāras so that they could inform her who her actual husband was. A chaste woman will never accept any man other than her husband, even if there be someone equally as handsome and qualified.

TRANSLATION

The Aśvini-kumāras were very pleased to see Sukanyā’s chastity and faithfulness. Thus they showed her Cyavana Muni, her husband, and after taking permission from him, they returned to the heavenly planets in their plane.
TEXT 18

Thereafter, King Saryāti, desiring to perform a sacrifice, went to the residence of Cyavana Muni. There he saw by the side of his daughter a very beautiful young man, as bright as the sun.

TRANSLATION

TEXT 19

raja duhitaram prāha
krta-pāda-abhivandanām
āśīsaś cāprayuñjāno
nātiprīti-manā iva

raja—the King (Śaryāti); duhitaram—unto the daughter; prāha—said; krta-pāda-abhivandanām—who had already finished offering respectful obeisances to her father; āśīsaḥ—blessings upon her; ca—and; aprayuñjānāḥ—without offering to the daughter; na—not; ati-prīti-manāḥ—very much pleased; iva—like that.
TRANSLATION

After receiving obeisances from his daughter, the King, instead of offering blessings to her, appeared very displeased and spoke as follows.

TEXT 20

चिकिर्षितं ते किमिदं पतिस्त्रया
प्रलम्भितो लोकनमस्तुतो मुनि: ।
यत् तवं जरायस्तमसयस्यसम्मतं
विहाय जारं भजसेर्यमध्यगम्य ॥२०॥

cikīrṣitam te kim idam patis tvayā
pralambhitō loka-namaskṛto muniḥ
yat tvam jarā-grastam asaty asammatam
vihāya jāram bhajase ’mum adhvagam

cikīrṣitam—which you desire to do; te—of you; kim idam—what is this; patiḥ—your husband; tvayā—by you; pralambhitat—has been cheated; loka-namaskṛtaḥ—who is honored by all people; muniḥ—a great sage; yat—because; tvam—you; jarā-grastam—very old and invalid; asati—O unchaste daughter; asammatam—not very attractive; vihāya—giving up; jāram—paramour; bhajase—you have accepted; amum—this man; adhvagam—comparable to a street beggar.

TRANSLATION

O unchaste girl, what is this that you have desired to do? You have cheated the most respectable husband, who is honored by everyone, for I see that because he was old, diseased and therefore unattractive, you have left his company to accept as your husband this young man, who appears to be a beggar from the street.

PURPORT

This shows the values of Vedic culture. According to the circumstances, Sukanyā had been given a husband who was too old to be compatible with her. Because Cyavana Muni was diseased and very old, he was certainly unfit for the beautiful daughter of King Śaryāti.
Nonetheless, her father expected her to be faithful to her husband. When he suddenly saw that his daughter had accepted someone else, even though the man was young and handsome, he immediately chastised her as *asati*, unchaste, because he assumed that she had accepted another man in the presence of her husband. According to Vedic culture, even if a young woman is given an old husband, she must respectfully serve him. This is chastity. It is not that because she dislikes her husband she may give him up and accept another. This is against Vedic culture. According to Vedic culture, a woman must accept the husband given to her by her parents and remain chaste and faithful to him. Therefore King Śaryāti was surprised to see a young man by the side of Sukanyā.

**TEXT 21**

कथम् मतिस्तेज्यगतान्यथा सतां
कुलप्रसूते कुलदृश्यं स्विदम्।
विभर्षि जारं यद्रभपा कुलं
पितुश् भर्तुश् नयस्यन्धातमः।२१॥

*katham matis te 'vagatānyathā satāṁ
kula-prasūte kula-dūṣānam tv idam
bibharṣi jāram yad apatrapā kulam
pituś ca bhartuś ca nayasy adhas tamaḥ*

*katham—how; matih te—your consciousness; avagataḥ—has gone down; anyathā—otherwise; satāṁ—of the most respectable; kula-prasūte—O my daughter, born in the family; kula-dūṣānam—who are the degradation of the family; tu—but; idam—this; bibharṣi—you are maintaining; jāram—a paramour; yat—as it is; apatrapā—without shame; kulam—the dynasty; pituḥ—of your father; ca—and; bhartuḥ—of your husband; ca—and; nayasi—you are bringing down; adhaḥ tamaḥ—downward into darkness or hell.*

**TRANSLATION**

O my daughter, who were born in a respectable family, how have you degraded your consciousness in this way? How is it that
you are shamelessly maintaining a paramour? You will thus degrade the dynasties of both your father and your husband to hellish life.

PURPORT

It is quite clear that according to Vedic culture a woman who accepts a paramour or second husband in the presence of the husband she has married is certainly responsible for the degradation of her father's family and the family of her husband. The rules of Vedic culture in this regard are strictly observed in the respectable families of brāhmaṇas, kṣatriyas and vaiśyas even today; only the śudras are degraded in this matter. For a woman of the brāhmaṇa, kṣatriya or vaiśya class to accept another husband in the presence of the husband she has married, or to file for divorce or accept a boyfriend or paramour, is unacceptable in the Vedic culture. Therefore King Śāryāti, who did not know the real facts of Cyavana Muni's transformation, was surprised to see the behavior of his daughter.

TEXT 22

एवं ब्रुवाणं पितरं सयमाना श्रुचिषिताः ।
उवाच तात जामाता तैषं भ्रुणन्दनः।२२॥

evam bruvaṇam pitaram
smayamānā śuci-smitā
uvāca tāta jāmātā
tvaiṣa bhṛgu-nandanaḥ

evam—in this way; bruvaṇam—who was talking and chastising her; pitaram—unto her father; smayamānā—smiling (because she was chaste); śuci-smitā—laughingly; uvāca—replied; tāta—O my dear father; jāmātā—son-in-law; tava—your; eṣāḥ—this young man; bhṛgu-nandanaḥ—is Cyavana Muni (and no one else).

TRANSLATION

Sukanyā, however, being very proud of her chastity, smiled upon hearing the rebukes of her father. She smilingly told him,
"My dear father, this young man by my side is your actual son-in-law, the great sage Cyavana, who was born in the family of Bhṛgu."

PURPORT

Although the father chastised the daughter, assuming that she had accepted another husband, the daughter knew that she was completely honest and chaste, and therefore she was smiling. When she explained that her husband, Cyavana Muni, had now been transformed into a young man, she was very proud of her chastity, and thus she smiled as she talked with her father.

TEXT 23

शशांस पित्रे तत सर्वे वयोरुपाभिलंबनम्
विस्मित: परमप्रीतस्तन्या परिश्रये ॥२३॥

śaśaṁsa pitre tat sarvam
vayo-rūpābhilambhanam
vismitaḥ parama-pritas
tanayāṁ pariśasvaje

śaśaṁsa—she described; pitre—unto her father; tat—that; sarvam—everything; vayāḥ—of the change of age; rūpa—and of beauty; abhilambhanam—how there was achievement (by her husband); vismitaḥ—being surprised; parama-pritāḥ—was extremely pleased; tanayāṁ—unto his daughter; pariśasvaje—embraced with pleasure.

TRANSLATION

Thus Sukanyā explained how her husband had received the beautiful body of a young man. When the King heard this he was very surprised, and in great pleasure he embraced his beloved daughter.

TEXT 24

सोमेन याजयन् वीरं ग्रहं सोमस्य चाग्रहीतः
असोमपर्याधिनोइत्यवः स्वेन तेजसा ॥२४॥
somena yājayan viram
graham somasya cāgrahit
asoma-poṁ apy aśvinoś
cyavanaḥ svena tejasā

somena—with the soma; yājayan—causing to perform the sacrifice; viram—the King (Śaryāti); graham—the full pot; somasya—of the soma-rasa; ca—also; agrahit—delivered; asoma-poṁ—who were not allowed to drink the soma-rasa; api—although; aśvinoś—of the Aśvini-kumāras; cyavanaḥ—Cyavana Muni; svena—his own; tejasā—by prowess.

TRANSLATION

Cyavana Muni, by his own prowess, enabled King Śaryāti to perform the soma-yajña. The muni offered a full pot of soma-rasa to the Aśvini-kumāras, although they were unfit to drink it.

TEXT 25

हन्तुतः तमादृदे वज्रं सचोमन्युरमर्गतः ।
सवज्रं सम्मयामास भुजमिन्द्रस्य भार्गवः ॥२५॥

hantūṁ tam ādade vajraṁ
sadyo manyur amarsitāṁ
savajram stambhayāṁ āsa
bhujam indrasya bhārgavaḥ

hantum—to kill; tam—him (Cyavana); ādade—Indra took up; vajram—his thunderbolt; sadyaṁ—immediately; manyuḥ—because of great anger, without consideration; amarsitāṁ—being very much perturbed; sa-vajram—with the thunderbolt; stambhayāṁ āsa—paralyzed; bhujam—the arm; indrasya—of Indra; bhārgavaḥ—Cyavana Muni, the descendant of Bhṛgu.

TRANSLATION

King Indra, being perturbed and angry, wanted to kill Cyavana Muni, and therefore he impetuously took up his thunderbolt. But
Cyavana Muni, by his powers, paralyzed Indra’s arm that held the thunderbolt.

**TEXT 26**

अन्वजानंस्ततः सर्वं ग्रहं सोमस्य चासिनोः ।
भिषाजिति यतृ शूवं सोमाहुत्या वहिष्कृतः ||२६||

**TRANSLATION**

Although the Aśvini-kumāras were only physicians and were therefore excluded from drinking soma-rasa in sacrifices, the demigods agreed to allow them henceforward to drink it.

**TEXT 27**

उत्तानबर्हरिस्तह भूरिषेन इति त्रयः ।
शर्यतिर्मभवनु पुत्रा आनार्तं रेवतोभवत् ||२७||

**TRANSLATION**

Thus Uttānabarhi; ānartaḥ—Ānarta; bhūriṣenaḥ—Bhūriṣeṇa; iti—thus; trayaḥ—three; saryāteḥ—of King Śaryāti; abhavan—were begotten; putrāḥ—sons; ānartāḥ—from Ānarta; revataḥ—Revata; abhavat—was born.
The Marriage of Sukanyā and Cyavana Muni

TRANSLATION

King Śaryāti begot three sons, named Uttānabarhi, Ānarta and Bhūriṣeṇa. From Ānarta came a son named Revata.

TEXT 28

so 'ntah-samudre nagarim
vinirmāya kuśasthalim
āsthito 'bhuṅkta viśayan
ānartādin arindama
tasya putra-satam jajñe
kakudmi-jyeṣṭham uttamam

sah—Revata; antah-samudre—in the depths of the ocean; nagarim—a town; vinirmāya—after constructing; kuśasthalim—named Kuśasthalī; āsthitah—lived there; abhuṅkta—enjoyed material happiness; viśayan—kingdoms; ānarta-ādin—Ānarta and others; arim-dama—O Mahārāja Parikṣit, subduer of enemies; tasya—his; putra-satam—one hundred sons; jajñe—were born; kakudmi-jyeṣṭham—of whom the eldest was Kakudmi; uttamam—most powerful and opulent.

TRANSLATION

O Mahārāja Parikṣit, subduer of enemies, this Revata constructed a kingdom known as Kuśasthali in the depths of the ocean. There he lived and ruled such tracts of land as Ānarta, etc. He had one hundred very nice sons, of whom the eldest was Kakudmi.

TEXT 29

kakudmi ṛevaṁ kunbāṁ śāmadaya vibhūṁ gatyān
puṇya-caraṇa parisuddha bhūlokeśopapāyataṁ

kakudmi—of whom the eldest was Kakudmi; ānarta-ādin—Ānarta and others; arim-dama—O Mahārāja Parikṣit, subduer of enemies; tasya—his; putra-satam—one hundred sons; jajñe—were born; kakudmi-jyeṣṭham—of whom the eldest was Kakudmi.
Taking his own daughter, Revati, Kakudmi went to Lord Brahmā in Brahmaloka, which is transcendental to the three modes of material nature, and inquired about a husband for her.

PURPORT

It appears that Brahmaloka, the abode of Lord Brahmā, is also transcendental, above the three modes of material nature (apāvṛtam).

TEXT 30

आवर्तत्माने गान्यवें स्थितोऽन्न्यवेयक्षणः क्षणम्।
तदन्त आद्यमानम्य खम्भिप्रायं न्यावेदयत् ।१३०१।

āvartamāne gāndharve
sthito 'labdha-kṣaṇaḥ kṣaṇam
tad-anta ādyam ānamsya
svābhīprāyam nyavedayat

āvartamāne—because of being engaged; gāndharve—in hearing songs from the Gandharvas; sthitaḥ—situated; alabdha-kṣaṇaḥ—there was no time to talk; kṣaṇam—even a moment; tat-ante—when it ended; ādyam—unto the original teacher of the universe (Lord Brahmā); ānamsya—after offering obeisances; sva-abhīprāyam—his own desire; nyavedayat—Kakudmi submitted.
TRANSLATION

When Kakudmi arrived there, Lord Brahmā was engaged in hearing musical performances by the Gandharvas and had not a moment to talk with him. Therefore Kakudmi waited, and at the end of the musical performances he offered his obeisances to Lord Brahmā and thus submitted his long-standing desire.

TEXT 31

तच्छुत्तवा भगवानु श्रावा प्रहस्य तथ्यावच ह।
अहो राजन् निरुद्धास्ते कालेन हृदि ये क्रता: ॥३१॥

tat—that; śrutvā—hearing; bhagavān—the most powerful; brahmā—Lord Brahmā; prahasya—after laughing; tam—unto King Kakudmi; uvāca ha—said; aho—alas; rājan—O King; niruddhāḥ—all gone; te—all of them; kālena—by the course of time; hṛdi—within the core of the heart; ye—all of them; kṛtāḥ—who have been decided upon for acceptance as your son-in-law.

TRANSLATION

After hearing his words, Lord Brahmā, who is most powerful, laughed loudly and said to Kakudmi: O King, all those whom you may have decided within the core of your heart to accept as your son-in-law have passed away in the course of time.

TEXT 32

तत्पुत्रोपनन्तिणां गोऽत्राणि च न भूष्महे।
कालोभिष्णुतन्त्राम्बिकलिपि: ॥३२॥

tat putra-pautra-naptīnāṁ
gotrāṇi ca na śṛṃmahe
kālo 'bhiyātas tri-naṇa-
catur-yuga-vikalpitaḥ

tat—there; putra—of the sons; pautra—of the grandsons;
naptṛṇāṁ—and of the descendants; gotrāṇi—the family dynasties; ca—also; na—not; śṛṇamahe—we do hear of; kālāḥ—time; abhiyātāḥ—have passed; tri—three; nava—nine; catur-yuga—four yugas (Satya, Treta, Dvāpara and Kali); vikalpitaḥ—thus measured.

TRANSLATION
Twenty-seven catur-yugas have already passed. Those upon whom you may have decided are now gone, and so are their sons, grandsons and other descendants. You cannot even hear about their names.

PURPORT
During Lord Brahmā's day, fourteen Manus or one thousand mahā-yugas pass away. Brahmā informed King Kakudmī that twenty-seven mahā-yugas, each consisting of the four periods Satya, Treta, Dvāpara and Kali, had already passed. All the kings and other great personalities born in those yugas had now departed from memory into obscurity. This is the way of time as it moves through past, present and future.

TEXT 33

tad gaccha deva-devāṁśo
baladevo mahā-balaḥ
kanyā-ratnam idam rājan
nara-ratnāya dehi bhoḥ

tat—therefore; gaccha—you go; deva-deva-arṇīśah—whose plenary portion is Lord Viṣṇu; baladevaḥ—known as Baladeva; mahā-balaḥ—the supreme powerful; kanyā-ratnam—your beautiful daughter; idam—this; rājan—O King; nara-ratnāya—unto the Supreme Per-
sonality of Godhead, who is always youthful; dehi—just give to Him (in charity); bhoḥ—O King.

TRANSLATION

O King, leave here and offer your daughter to Lord Baladeva, who is still present. He is most powerful. Indeed, He is the Supreme Personality of Godhead, whose plenary portion is Lord Viṣṇu. Your daughter is fit to be given to Him in charity.

TEXT 34

bhuvoh bhaṟavatārāya
bhagavān bhūta-bhāvanah
avatīrṇo nijāṁśena
punya-śravana-kirtanaḥ

bhuvah—of the world; bhāra-avatārāya—to lessen the burden; bhagavān—the Supreme Personality of Godhead; bhūta-bhāvanah—always the well-wisher of all living entities; avatīrṇaḥ—now He has descended; nija-arṁśena—with all paraphernalia that is part of Him; punya-śravaṇa-kirtanaḥ—He is simply worshiped by hearing and chanting, by which one becomes purified.

TRANSLATION

Lord Baladeva is the Supreme Personality of Godhead. One who hears and chants about Him is purified. Because He is always the well-wisher of all living entities, He has descended with all His paraphernalia to purify the entire world and lessen its burden.

TEXT 35
Having received this order from Lord Brahma, Kakudmi offered obeisances unto him and returned to his own residence. He then saw that his residence was vacant, having been abandoned by his brothers and other relatives, who were living in all directions because of fear of such higher living beings as the Yakṣas.

TEXT 36

sutāṁ dattvānavadyāṅgīṁ
balāya bala-śāline
badary-ākhyam gato rājā
taptum nārāyaṇāśramam

sutāṁ—his daughter; dattvā—after delivering; anavadya-aṅgīṁ—having a perfect body; balāya—unto Lord Baladeva; bala-śāline—unto the most powerful, the supreme powerful; badari-ākhyam—named Badarikāśrama; gataḥ—he went; rājā—the King; taptum—to perform austerities; nārāyaṇa-āśramam—to the place of Nara-Nārāyaṇa.
TRANSLATION

Thereafter, the King gave his most beautiful daughter in charity to the supremely powerful Baladeva and then retired from worldly life and went to Badarikāśrama to please Nara-Nārāyaṇa.

Thus end the Bhaktivedanta purports of the Ninth Canto, Third Chapter, of the Śrīmad-Bhāgavatam, entitled “The Marriage of Sukanyā and Cyavana Muni.”
CHAPTER FOUR

Ambariṣa Mahārāja
Offended by Durvāsā Muni

This chapter describes the history of Mahārāja Nabhaga, of his son Nabhaga, and of Mahārāja Ambariṣa.

The son of Manu was Nabhaga, and his son Nabhaga lived for many years in the gurukula. In Nabhaga’s absence, his brothers did not consider his share of the kingdom, but instead divided the property among themselves. When Nabhaga returned home, his brothers bestowed upon him their father as his share, but when Nabhaga went to his father and told him about the dealings of the brothers, his father informed him that this was cheating and advised him that for his livelihood he should go to the sacrificial arena and describe two mantras to be chanted there. Nabhaga executed the order of his father, and thus Āṅgirā and other great saintly persons gave him all the money collected in that sacrifice. To test Nabhaga, Lord Śiva challenged his claim to the wealth, but when Lord Śiva was satisfied by Nabhaga’s behavior, Lord Śiva offered him all the riches.

From Nabhaga was born Ambariṣa, the most powerful and celebrated devotee. Mahārāja Ambariṣa was the emperor of the entire world, but he considered his opulence temporary. Indeed, knowing that such material opulence is the cause of downfall into conditional life, he was unattached to this opulence. He engaged his senses and mind in the service of the Lord. This process is called yukta-vairāgya, or feasible renunciation, which is quite suitable for worship of the Supreme Personality of Godhead. Because Mahārāja Ambariṣa, as the emperor, was immensely opulent, he performed devotional service with great opulence, and therefore, despite his wealth, he had no attachment to his wife, children or kingdom. He constantly engaged his senses and mind in the service of the Lord. Therefore, to say nothing of enjoying material opulence, he never desired even liberation.

Once Mahārāja Ambariṣa was worshiping the Supreme Personality of Godhead in Vṛndāvana, observing the vow of Dvādaśī. On Dvādaśī, the
day after Ekādaśī, when he was about to break his Ekādaśī fast, the great mystic yogī Durvāsā appeared in his house and became his guest. King Ambariśa respectfully received Durvāsā Muni, and Durvāsā Muni, after accepting his invitation to eat there, went to bathe in the Yamunā River at noontime. Because he was absorbed in śamādhi, he did not come back very soon. Mahārāja Ambariśa, however, upon seeing that the time to break the fast was passing, drank a little water, in accordance with the advice of learned brahmānas, just to observe the formality of breaking the fast. By mystic power, Durvāsā Muni could understand that this had happened, and he was very angry. When he returned he began to chastise Mahārāja Ambariśa, but he was not satisfied, and finally he created from his hair a demon appearing like the fire of death. The Supreme Personality of Godhead, however, is always the protector of His devotee, and to protect Mahārāja Ambariśa, He sent His disc, the Sudarśana cakra, which immediately vanquished the fiery demon and then pursued Durvāsā, who was so envious of Mahārāja Ambariśa. Durvāsā fled to Brahmāloka, Śivaloka and all the other higher planets, but he could not protect himself from the wrath of the Sudarśana cakra. Finally he went to the spiritual world and surrendered to Lord Nārāyaṇa, but Lord Nārāyaṇa could not excuse a person who had offended a Vaiṣṇava. To be excused from such an offense, one must submit to the Vaiṣṇava whom he has offended. There is no other way to be excused. Thus Lord Nārāyaṇa advised Durvāsā to return to Mahārāja Ambariśa and beg his pardon.

TEXT 1

श्रीशुकु उवाच

नाभागो नभगापत्यं यं ततं भ्रातरः कविम् ।

यविष्ठं व्यभचन्द्र दायं त्रहन्तारिणमागतम् ॥ १ ॥

श्री-शुका uvāca
nābhāgo nabhagāpatyam
yaṁ tataṁ bhrātaraḥ kavim
yaviṣṭham vyabhajan dāyam
brahmacāriṇam āgatam
Sri-suka uvaca—Sri Sukadeva Gosvami said; nabhaga—Nabhaga; nabhaga-apatyam—was the son of Maharraja Nabhaga; yam—unto whom; tatam—the father; bhratarah—the elder brothers; kavim—the learned; yavishtham—the youngest; vyabhajan—divided; dayam—the property; brahmacarinam—having accepted the life of a brahmacari perpetually (naisthika); agatam—returned.

TRANSLATION

Sukadeva Gosvami said: The son of Nabhaga named Nabhaga lived for a long time at the place of his spiritual master. Therefore, his brothers thought that he was not going to become a grhastha and would not return. Consequently, without providing a share for him, they divided the property of their father among themselves. When Nabhaga returned from the place of his spiritual master, they gave him their father as his share.

PURPORT

There are two kinds of brahmacaris. One may return home, marry and become a householder, whereas the other, known as brhad-vrata, takes a vow to remain a brahmacari perpetually. The brhad-vrata brahmacari does not return from the place of the spiritual master; he stays there, and later he directly takes sannyasa. Because Nabhaga did not return from the place of his spiritual master, his brothers thought that he had taken brhadvrata-brahmacarya. Therefore, they did not preserve his share, and when he returned they gave him their father as his share.

TEXT 2

ātaro 'bhāṅkta kim mahyam
bhaṭāma pitaram tava
tvāṁ mamāryās tatābhāṅkṣur
mā putraka tad ādṛthāḥ

bhṛtarah 'bhāṅkta kim mahyam
bhaṭāma pitaram tava
tvāṁ mamāryās tatābhāṅkṣur
mā putraka tad ādṛthāḥ
bhrātaraḥ—O my brothers; abhāṅkta—have you given as the share of our father’s property; kim—what; mahyam—unto me; bhajāma—we allot; pitaram—the father himself; tvām—you; mama—unto me; āryāḥ—my elder brothers; tata—O my father; abhāṅksuḥ—have given the share; mā—do not; putraka—O my dear son; tat—to this statement; ādṛthāḥ—give any importance.

TRANSLATION

Nābhāga inquired, “My dear brothers, what have you given to me as my share of our father’s property?” His elder brothers answered, “We have kept our father as your share.” But when Nābhāga went to his father and said, “My dear father, my elder brothers have given you as my share of property,” the father replied, “My dear son, do not rely upon their cheating words. I am not your property.”

TEXT 3

ime aṅgirasah satram
āsate ’dya sumedhasah
śaśtham śaśtham upetyāhaḥ
kave muhyanti karmani

ime—all these; aṅgirasah—descendants of the dynasty of Aṅgirā; satram—sacrifice; āsate—are performing; adya—today; sumedhasah—who are all very intelligent; śaśtham—sixth; śaśtham—sixth; upetya—after achieving; aḥah—day; kave—O best of learned men; muhyanti—become bewildered; karmani—in discharging fruitive activities.

TRANSLATION

Nābhāga’s father said: All the descendants of Aṅgirā are now going to perform a great sacrifice, but although they are very intelligent, on every sixth day they will be bewildered in performing sacrifice and will make mistakes in their daily duties.
Nābhāga was very simple hearted. Therefore when he went to his father, the father, in compassion for his son, suggested that as a means of livelihood Nābhāga could go to the descendants of Āṅgirā and take advantage of their misgivings in performing yajña.

**TEXTS 4–5**

<table>
<thead>
<tr>
<th>Sanskrit Text</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>तामस्य श्रेष्ठ यज्ञे द्रेये वैश्वदेवे महात्मनः</td>
<td>To all of them; tvam—yourself; śaṁsaya—describe; sūkte—Vedic hymns; dve—two; vaiśvadeve—in connection with Vaiśvadeva, the Supreme Personality of Godhead; mahātmanah—to all of those great souls; te—they; svāḥ yantah—while going to their respective destinations in the heavenly planets; dhanam—the wealth; satra-pariśeṣitam—which remains after the end of the yajña; ātmanah—their own property; dāsyanti—will deliver; te—unto you; atha—therefore; tān—to them; arccha—go there; tathā—in that way (according to his father’s orders); saḥ—he (Nābhāga); kṛtavān—executed; yathā—as advised by his father; tasmai—unto him; dattvā—after giving; yayuḥ—went; svargam—to the heavenly planets; te—all of them; satra-pariśeṣaṇam—remnants of yajña.</td>
</tr>
</tbody>
</table>
Nābhāga’s father continued: “Go to those great souls and describe two Vedic hymns pertaining to Vaiśvadeva. When the great sages have completed the sacrifice and are going to the heavenly planets, they will give you the remnants of the money they have received from the sacrifice. Therefore, go there immediately.” Thus Nābhāga acted exactly according to the advice of his father, and the great sages of the Aṅgirā dynasty gave him all their wealth and then went to the heavenly planets.

**TEXT 6**

tam kaścit svikarisyantam
puruşaḥ krṣṇa-darśanaḥ
uvācottarato bhyetya
mamedam vāstukam vasu

*Translation*

Thereafter, while Nābhāga was accepting the riches, a black-looking person from the north came to him and said, “All the wealth from this sacrificial arena belongs to me.”

**TEXT 7**

mamedam rṣibhir dattam
iti tarhi sma mānavaḥ
syān nau te pitari praśnah
prasṭavān pitaram yathā

mama—my; idam—all these; rṣibhiḥ—by the great saintly persons; dattam—have been delivered; iti—thus; tarhi—therefore; sma—indeed; mānavah—Nābhāga; syat—let there be; nau—of ourselves; te—your; pitari—unto the father; praśnah—an inquiry; prasṭavān—he also inquired; pitaram—from his father; yathā—as requested.

TRANSLATION

Nābhāga then said, “These riches belong to me. The great saintly persons have delivered them to me.” When Nābhāga said this, the black-looking person replied, “Let us go to your father and ask him to settle our disagreement.” In accordance with this, Nābhāga inquired from his father.

TEXT 8

yajña-vāstu-gaṭam sarvam
ucchīṣṭam rṣayaḥ kvacit
cakrur hi bhāgam rudrāya
sa devaḥ sarvam arhati

yajña-vāstu-gaṭam—things belonging to the sacrificial arena; sarvam—everything; ucchīṣṭam—remnants; rṣayaḥ—the great sages; kvacit—sometimes, in the Dakṣa-yajña; cakruḥ—did so; hi—indeed; bhāgam—share; rudrāya—unto Lord Śiva; saḥ—that; devaḥ—demigod; sarvam—everything; arhati—deserves.

TRANSLATION

The father of Nābhāga said: Whatever the great sages sacrificed in the arena of the Dakṣa-yajña, they offered to Lord Śiva as his share. Therefore, everything in the sacrificial arena certainly belongs to Lord Śiva.
TEXT 9

नाभागस्त्र प्रणम्याह तवेष किल वास्तुकम्।
इत्याह मे पिता ब्रह्मचिरसा त्वां प्रसादये॥ ९ ॥

nābhāgas tam prāṇamyaḥ
taveṣa kila vāstukam
ity āha me pitā brahmaṇ
chirasā tvāṁ prasādaye

nābhāgaḥ—Nabhāga; tam—unto him (Lord Śiva); prāṇamya—offering obeisances; āha—said; tava—yours; īśa—O lord; kila—certainly; vāstukam—everything in the arena of sacrifice; iti—thus; āha—said; me—my; pitā—father; brahmaṇ—O brāhmaṇa; śirasā—bowing my head; tvāṁ—unto you; prasādaye—I am begging your mercy.

TRANSLATION

Thereupon, after offering obeisances to Lord Śiva, Nabhāga said: O worshipable lord, everything in this arena of sacrifice is yours. This is the assertion of my father. Now, with great respect, I bow my head before you, begging your mercy.

TEXT 10

यत् ते पितावददू धर्मं तवं च सत्यं प्रभासे।
ददामि ते मन्त्रद्रोहम ज्ञानं ब्रह्म सनातनम्॥ १०॥

yat te pitāvadad dharmam
tvam ca satyam prabhāṣase
dadāmi te mantra-drśo
jñānam brahma sanātanam

yat—whatever; te—your; pitā—father; avadat—explained; dharmam—truth; tvam ca—you also; satyam—truth; prabhāṣase—are speaking; dadāmi—I shall give; te—unto you; mantra-drśah—who know the science of mantra; jñānam—knowledge; brahma—transcendental; sanātanam—eternal.
TRANSLATION

Lord Śiva said: Whatever your father has said is the truth, and you also are speaking the same truth. Therefore, I, who know the Vedic mantras, shall explain transcendental knowledge to you.

TEXT 11

grhāṇa draviṇam dattam
mat-satra-pariṣeṣitam
ity uktvāntarhito rudro
bhagavān dharma-vatsalāḥ

grhāṇa—please take now; draviṇam—all the wealth; dattam—is given (to you by me); mat-satra-pariṣeṣitam—the remnants of the sacrifice executed on my behalf; iti uktvā—after speaking like this; antarhitaḥ—disappeared; rudraḥ—Lord Śiva; bhagavān—the most powerful demigod; dharma-vatsalāḥ—adherent to the principles of religion.

TRANSLATION

Lord Śiva said, “Now you may take all the wealth remaining from the sacrifice, for I give it to you.” After saying this, Lord Śiva, who is most adherent to the religious principles, disappeared from that place.

TEXT 12

ya etat saṁsmaret prātaḥ
sāyaṁ ca susamāhitah
kavir bhavati mantra-jño
gatim caiva tathātmanah
If one hears and chants or remembers this narration in the morning and evening with great attention, he certainly becomes learned, experienced in understanding the Vedic hymns, and expert in self-realization.

TEXT 13

nābhāgād ambariṣo 'bhūn
mahā-bhāgavataḥ kṛtī
daśprśad brahma-sāpo 'pi
yam na pratihataḥ kvacit

nābhāgāt—from Nābhāga; ambariṣaḥ—Mahārāja Ambariṣa; abhūt—took birth; mahā-bhāgavataḥ—the most exalted devotee; kṛtī—very celebrated; na aśprśat—could not touch; brahma-sāpaḥ api—even the curse of a brahmana; yam—unto whom (Ambariṣa Mahārāja); na—neither; pratihataḥ—failed; kvacit—at any time.

TRANSLATION

From Nābhāga, Mahārāja Ambariṣa took birth. Mahārāja Ambariṣa was an exalted devotee, celebrated for his great merits. Although he was cursed by an infallible brāhmaṇa, the curse could not touch him.
TEXT 14

श्रीराजीवाच
भगवानः श्रीतमीत्रमामि राज्येस्तय धीमतः।
न प्राभूद्व यत्र निर्मुक्तो ब्रह्मदंडो दुर्स्थयः॥१४॥

śrī-rājovāca
bhagavān chrotum icchāmi
rājarṣes tasya dhīmataḥ
na prābhūd yatra nirmukto
brahma-daṇḍo duratyayaḥ

śrī-rājā uvāca—King Parikṣit inquired; bhagavān—O great brāhmaṇa; śrotum icchāmi—I wish to hear (from you); rājarṣeḥ—of the great King Ambariṣa; tasya—of him; dhīmataḥ—who was such a greatly sober personality; na—not; prābhūt—could act; yatra—upon whom (Mahārāja Ambariṣa); nirmuktaḥ—being released; brahma-daṇḍaḥ—the curse of a brāhmaṇa; duratyayaḥ—which is insurmountable.

TRANSLATION

King Parikṣit inquired: O great personality, Mahārāja Ambariṣa was certainly most exalted and meritorious in character. I wish to hear about him. How surprising it is that the curse of a brāhmaṇa, which is insurmountable, could not act upon him.

TEXTS 15–16

श्रीशुकु उवाच
अम्बरीषो महाभागः सस्मदीपवत्ती महीम्॥
अन्ययां च श्रीयं लभ्या विभवं चातुर्लं खुचि ॥१५॥
मेनेनितुलिमं पुंसां सर्वं तत्र समसंस्तुम्॥
विद्याम् विभवनिर्विशं तमो विशति यत्पुमान् ॥१६॥
Śrī-Sukadeva Gosvāmī said: Mahārāja Ambariṣa, the most fortunate personality, achieved the rule of the entire world, consisting of seven islands, and achieved inexhaustible, unlimited opulence and prosperity on earth. Although such a position is rarely obtained, Mahārāja Ambariṣa did not care for it at all, for he knew very well that all such opulence is material. Like that which is imagined in a dream, such opulence will ultimately be destroyed. The King knew that any nondevotee who attains such opulence merges increasingly into material nature’s mode of darkness.

PURPORT

For a devotee material opulence is insignificant, whereas for a nondevotee material opulence is the cause of increasing bondage, for a
devotee knows that anything material is temporary, whereas a non-devotee regards the temporary so-called happiness as everything and forgets the path of self-realization. Thus for the nondevotee material opulence is a disqualification for spiritual advancement.

**TEXT 17**

वासुदेवे भगवती तद्भक्तेः सः साधुः।
प्राप्तो भवं परं विश्वं येनेंद्रं लोक्षणः स्मृतः॥ १७॥

vāsudeve bhagavati
tad-bhaktesu ca sādhuśu
prāpto bhāvam param viśvam
yenedam loṣṭravat smṛtam

vāsudeve—unto the all-pervading Supreme Personality; bhagavati—unto the Supreme Personality of Godhead; tat-bhaktesu—unto His devotees; ca—also; sādhuśu—unto the saintly persons; prāptah—one who has achieved; bhāvam—reverence and devotion; param—transcendental; viśvam—the whole material universe; yena—by which (spiritual consciousness); idam—this; loṣṭra-vat—as insignificant as a piece of stone; smṛtam—is accepted (by such devotees).

**TRANSLATION**

Mahārāja Ambariṣa was a great devotee of the Supreme Personality of Godhead, Vāsudeva, and of the saintly persons who are the Lord’s devotees. Because of this devotion, he thought of the entire universe as being as insignificant as a piece of stone.

**TEXTS 18–20**

स वै मनः कुषणदारविन्दयो-
वैचांसित वैकुण्ठगुणानुवर्जने।
करी हरेरन्द्रमाजेनादिपः
श्रुति चकाराभ्युतसङ्केतोदये॥ १८॥
Canto 9, Ch. 4

saḥ—he (Mahārāja Ambariṣa); vai—indeed; manah—his mind; krṣṇa-pada-aravindayoh—(fixed) upon the two lotus feet of Lord Kṛṣṇa; vacāṃsi—his words; vaikuṇṭha-guṇa-anuvarṇane—describing the glories of Kṛṣṇa; karau—his two hands; hareḥ mandira-mārjana-ādiṣu—in activities like cleansing the temple of Hari, the Supreme Personality of Godhead; śrutim—his ear; cakāra—engaged; acyuta—of or about Kṛṣṇa, who never falls down; sat-kathā-udaye—in hearing the transcendental narrations; mukunda-liṅga-ālaya-darsane—in seeing the Deity and temples and holy dhāmas of Mukunda; drśau—his two eyes; tat-bhṛtya—of the servants of Kṛṣṇa; gātra-sparśe—in touching
the bodies; \textit{aṅga-saṅgamam}—contact of his body; \textit{ghrāṇam ca}—and his sense of smell; \textit{tat-pāda}—of His lotus feet; \textit{saroja}—of the lotus flower; \textit{saurabhe}—in (smelling) the fragrance; \textit{śrīmat-tulasyāḥ}—of the tulasi leaves; \textit{rasanām}—his tongue; \textit{tat-arpite}—in the \textit{prasāda} offered to the Lord; \textit{pādu}—his two legs; \textit{hareḥ}—of the Personality of Godhead; \textit{kṣetra}—holy places like the temple or \textit{Vṛndāvana} and \textit{Dvārakā}; \textit{pada-anusarpāṇe}—walking to those places; \textit{sirah}—the head; \textit{ḥṛṣikeśa}—of \textit{Kṛṣṇa}, the master of the senses; \textit{pada-abhivandane}—in offering obeisances to the lotus feet; \textit{kāmam ca}—and his desires; \textit{dāsye}—in being engaged as a servant; \textit{na}—not; \textit{tu}—indeed; \textit{kāma-kāmyayā}—with a desire for sense gratification; \textit{yathā}—as; \textit{uttama-śloka-jana-āśrayā}—if one takes shelter of a devotee such as \textit{Prahlāda}; \textit{ratiḥ}—attachment.

\textbf{TRANSLATION}

Mahārāja Ambariṣa always engaged his mind in meditating upon the lotus feet of \textit{Kṛṣṇa}, his words in describing the glories of the Lord, his hands in cleansing the Lord’s temple, and his ears in hearing the words spoken by \textit{Kṛṣṇa} or about \textit{Kṛṣṇa}. He engaged his eyes in seeing the Deity of \textit{Kṛṣṇa}, \textit{Kṛṣṇa}’s temples and \textit{Kṛṣṇa}’s places like Mathurā and \textit{Vṛndāvana}, he engaged his sense of touch in touching the bodies of the Lord’s devotees, he engaged his sense of smell in smelling the fragrance of tulasi offered to the Lord, and he engaged his tongue in tasting the Lord’s \textit{prasāda}. He engaged his legs in walking to the holy places and temples of the Lord, his head in bowing down before the Lord, and all his desires in serving the Lord, twenty-four hours a day. Indeed, Mahārāja Ambariṣa never desired anything for his own sense gratification. He engaged all his senses in devotional service, in various engagements related to the Lord. This is the way to increase attachment for the Lord and be completely free from all material desires.

\textbf{PURPORT}

In \textit{Bhagavad-gītā} (7.1) the Lord recommends, \textit{mayy āsakta-manāḥ pārtha yogam yuṣṭjan mad-āśrayah}. This indicates that one must execute devotional service under the guidance of a devotee or directly under the guidance of the Supreme Personality of Godhead. It is not possible,
however, to train oneself without guidance from the spiritual master. Therefore, according to the instructions of Śrīla Rūpa Gosvāmi, the first business of a devotee is to accept a bona fide spiritual master who can train him to engage his various senses in rendering transcendental service to the Lord. The Lord also says in Bhagavad-gitā (7.1), *asamsayam samagram māṁ yathā jñāsyasi tac chṛṇu*. In other words, if one wants to understand the Supreme Personality of Godhead in completeness, one must follow the prescriptions given by Kṛṣṇa by following in the footsteps of Mahārāja Ambariṣa. It is said, *hrṣikeṣaḥ hrṣikeśa-sevanam bhaktir ucyate*: bhakti means to engage the senses in the service of the master of the senses, Kṛṣṇa, who is called Hṛṣikeśa or Acyuta. These words are used in these verses. Acyuta-sat-kathodaye, hrṣikeśa-padābhivandane. The words Acyuta and Hṛṣikeśa are also used in Bhagavad-gitā. Bhagavad-gitā is kṛṣṇa-kathā spoken directly by Kṛṣṇa, and Śrimad-Bhāgavatam is also kṛṣṇa-kathā because everything described in the Bhāgavatam is in relationship with Kṛṣṇa.

**TEXT 21**

एवं सदा कर्मकलापमात्मन:  
परेजियिजे भगवत्योक्षजे ।  
सर्वात्मां विद्धन्महीनिमां  
तत्त्विश्वामितिः शशास ह ।२१॥  

{\textit{evam sadā karma-kalāpam ātmanaḥ}}  
{\textit{pare 'dhiyajīne bhagavaty adhokṣaje}}  
{\textit{sarvātma-bhāvam vidadhan mahīṁ imāṁ}}  
{\textit{tan-niṣṭha-viprābhīhitah śaśāsa ha}}

\textit{evam—thus (living a devotional life); sadā—always; karma-kalāpam—the prescribed occupational duties as a ksatriya king; ātmanaḥ—of himself, personally (the head of the state); pare—unto the supreme transcendence; adhiyajīne—unto the supreme proprietor, the supreme enjoyer; bhagavati—unto the Supreme Personality of Godhead; adhokṣaje—unto He who is beyond material sense perception; sarva-ātma-bhāvam—all different varieties of devotional service;
vidadhat—executing, offering; mahim—the planet earth; imām—this; tat-niṣṭha—who are faithful devotees of the Lord; vipra—by such brāhmaṇas; abhihitah—directed; śaśāsa—ruled; ha—in the past.

TRANSLATION

In performing his prescribed duties as king, Mahārāja Ambariṣa always offered the results of his royal activities to the Supreme Personality of Godhead, Kṛṣṇa, who is the enjoyer of everything and is beyond the perception of material senses. He certainly took advice from brāhmaṇas who were faithful devotees of the Lord, and thus he ruled the planet earth without difficulty.

PURPORT

As stated in Bhagavad-gītā (5.29):

bhoktāram yajña-tapasāṁ
sarva-loka-mahēśvaram
suḥrdāṁ sarva-bhūtānmāṁ
jñātvā māṁ śāntim rcchati

People are very much anxious to live in peace and prosperity in this material world, and here in Bhagavad-gītā the peace formula is given personally by the Supreme Personality of Godhead: everyone should understand that Kṛṣṇa, the Supreme Personality of Godhead, is the ultimate proprietor of all the planets and is therefore the enjoyer of all activities, political, social, cultural, religious, economic and so on. The Lord has given perfect advice in Bhagavad-gītā, and Ambariṣa Mahārāja, as the ideal executive head, ruled the entire world as a Vaiṣṇava, taking advice from Vaiṣṇava brāhmaṇas. The śāstras enjoin that even though a brāhmaṇa may be well versed in the occupational brahminical duties and may be very learned in Vedic knowledge, he cannot give advice as a guru until he is a Vaiṣṇava.

ṣaṭ-karma-nipuṇo vipro
mantra-tantra-visāradaḥ
avaiṣṇavo gurur na syād
vaiṣṇavaḥ śva-paco guruh
Therefore, as indicated here by the words *tan-niśtha-viprābhīhitāḥ*, Mahārāja Ambariśa took advice from *brāhmaṇas* who were pure devotees of the Lord, for ordinary *brāhmaṇas* who are merely learned scholars or experts in performing ritualistic ceremonies are not competent to give advice.

In modern times, there are legislative assemblies whose members are authorized to make laws for the welfare of the state, but according to this description of the kingdom of Mahārāja Ambariśa, the country or the world should be ruled by a chief executive whose advisors are all devotee *brāhmaṇas*. Such advisors or members of the legislative assembly should not be professional politicians, nor should they be selected by the ignorant public. Rather, they should be appointed by the king. When the king, the executive head of the state, is a devotee and he follows the instructions of devotee *brāhmaṇas* in ruling the country, everyone will be peaceful and prosperous. When the king and his advisors are perfect devotees, nothing can be wrong in the state. All the citizens should become devotees of the Lord, and then their good character will automatically follow.

\[
yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahih
\]

“One who has unflinching devotion for the Personality of Godhead has all the good qualities of the demigods. But one who is not a devotee of the Lord has only material qualifications that are of little value. This is because he is hovering on the mental plane and is certain to be attracted by the glaring material energy.” *(Bhāg. 5.18.12)* Citizens under the guidance of a Kṛṣna conscious king will become devotees, and then there will be no need to enact new laws every day to reform the way of life in the state. If the citizens are trained to become devotees, they will automatically become peaceful and honest, and if they are guided by a devoted king advised by devotees, the state will not be in the material world but in the spiritual world. All the states of the world should therefore follow the ideal of the rule or administration of Mahārāja Ambariśa, as described here.
TEXT 22

िेसमेचरियाष्ठार्
महाविभूत्योपाचिताङ्कुदक्षिणः ।
ततैविश्वासितगौतमादिनिष्ठ:-
धन्तन्यधिकौत्तमसौ सरस्वति म॥ २२॥

िे 'वामेदहीर अधियाज्ञम इश्वरम्
महाविभूत्योपाचिताङ्कुदक्षिणाः
ततैर वासिष्ठासिता-गाँटमाधिभिः
धान्विन्य अभिष्रोतम असां सरस्वतिम

िे—worshiped; अस्वामेदहीर—by performing the horse sacrifice
याज्ञम; अधियाज्ञम—to satisfy the master of all याज्ञम; इश्वरम—
the Supreme Personality of Godhead; महाविभूत्याः—with great opulence;
उपाचिताङ्कुदक्षिणाः—with all prescribed paraphernalia and contributions of
dक्षिणाः to the brahmaनस; ततैत—executed; वासिष्ठाः
सिता-गाँटमाधिभिः—by such ब्राह्मणas as Vasiṣṭha, Asita and
गाँटमाधिभिः—by such ब्राह्मणas as Vasiṣṭha, Asita and
Gautama; धान्विन्य—in the desert; अभिष्रोतम—inundated by the
water of the river; असां—Mahārāja Aṃbariśa; सरस्वतिम—on the bank
of the Sarasvatī.

TRANSLATION

In desert countries where there flowed the River Sarasvatī,
Mahārāja Aṃbariśa performed great sacrifices like the अस्वामेदहीर-याज्ञम and thus satisfied the master of all याज्ञम, the Supreme Per-
sonality of Godhead. Such sacrifices were performed with great
opulence and suitable paraphernalia and with contributions of
dक्षिणाः to the brahmaनस, who were supervised by great per-
sonalities like Vasiṣṭha, Asita and Gautama, representing the king,
the performer of the sacrifices.

PURPORT

When one performs ritualistic sacrifices as prescribed in the Vedaś,
one needs expert ब्राह्मणas known as याज्ञिका-ब्राह्मणas. In Kali-
yuga, however, there is a scarcity of such ब्राह्मणas. Therefore in
Kali-yuga the sacrifice recommended in śāstra is saṅkīrtana-yajña (yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ). Instead of spending money unnecessarily on performing yajñas impossible to perform in this age of Kali because of the scarcity of yājñika-brāhmaṇas, one who is intelligent performs saṅkīrtana-yajña. Without properly performed yajñas to satisfy the Supreme Personality of Godhead, there will be scarcity of rain (yajñād bhavati parjanyaḥ). Therefore the performance of yajña is essential. Without yajña there will be a scarcity of rain, and because of this scarcity, no food grains will be produced, and there will be famines. It is the duty of the king, therefore, to perform different types of yajñas, such as the aśvamedha-yajña, to maintain the production of food grains. Annād bhavanti bhūtāni. Without food grains, both men and animals will starve. Therefore yajña is necessary for the state to perform because by yajña the people in general will be fed sumptuously. The brāhmaṇas and yājñika priests should be sufficiently paid for their expert service. This payment is called dakṣiṇā. Ambariṣa Mahārāja, as the head of the state, performed all these yajñas through great personalities like Vasiṣṭha, Gautama and Asita. Personally, however, he was engaged in devotional service, as mentioned before (sa vai manaḥ kṛṣṇa-padāravindayoḥ). The king or head of state must see that things go on well under proper guidance, and he must be an ideal devotee, as exemplified by Mahārāja Ambariṣa. It is the duty of the king to see that food grains are produced even in desert countries, what to speak of elsewhere.

TEXT 23

yasya kratuṣu gīrvāṇaiḥ
sadasyaḥ ṛtvijō janāḥ
tulya-rūpāḥ cānimitā
vyadrśyanganta suvāsasāḥ

yasya—of whom (Mahārāja Ambariṣa); kratuṣu—in sacrifices (performed by him); gīrvāṇaiḥ—with the demigods; sadasyaḥ—members for executing the sacrifice; ṛtvijō—the priests; janāḥ—and other expert men; tulya-rūpāḥ—appearing exactly like; ca—and; animitāḥ—
with unblinking eyes like those of the demigods; *vyadṛśyanta*—being seen; *su-vāsasaḥ*—well dressed with valuable garments.

**TRANSLATION**

In the sacrifice arranged by Mahārāja Ambariṣa, the members of the assembly and the priests [especially hotā, udgātā, brahmā and adhvaryu] were gorgeously dressed, and they all looked exactly like demigods. They eagerly saw to the proper performance of the yajña.

**TEXT 24**

![Verse 24](image)

**svargo na prārthito yasya**
**manujair amara-priyah**
**śrṇvadbhir upagāyadbhir**
**uttamaśloka-ceṣṭitam**

svargah—life in the heavenly planets; *na*—not; *prārthitah*—a subject for aspiration; *yasya*—of whom (Ambariṣa Mahārāja); *manujaiḥ*—by the citizens; *amara-priyah*—very dear even to the demigods; *śrṇvadbhiḥ*—who were accustomed to hear; *upagāyadbhiḥ*—and accustomed to chant; *uttamaśloka*—of the Supreme Personality of Godhead; *ceṣṭitam*—about the glorious activities.

**TRANSLATION**

The citizens of the state of Mahārāja Ambariṣa were accustomed to chanting and hearing about the glorious activities of the Personality of Godhead. Thus they never aspired to be elevated to the heavenly planets, which are extremely dear even to the demigods.

**PURPORT**

A pure devotee who has been trained in the practice of chanting and hearing the holy name of the Lord and His fame, qualities, form,
paraphernalia and so on is never interested in elevation to the heavenly planets, even though such places are extremely dear even to the demigods.

\[
närāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ
\]

“Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. The heavenly planets, liberation and the hellish planets are all the same to a devotee.” (Bhāg. 6.17.28) A devotee is always situated in the spiritual world. Therefore he does not desire anything. He is known as akāma, or desireless, because he has nothing to desire except to render transcendental loving service to the Supreme Personality of Godhead. Because Mahārāja Ambariṣa was a most exalted devotee of the Lord, he trained his subjects in such a way that the citizens in his state were not interested in anything material, including even the happiness of the heavenly planets.

**TEXT 25**

संवर्ध्यन्ति यत कामः स्वाराज्यपरिभावितः ||
दुलभा नापि सिद्धानां मुकुन्दः हृदि पाश्यतः ||२५||

\[
\text{samvārdhayanti} \; \text{yat kāmāḥ}
\text{svārājya-paribhāvitāḥ}
\text{durlabhā nāpi siddhānām}
\text{mukundam hṛdi paśyataḥ}
\]

samvārdhayanti—increase happiness; yat—because; kāmāḥ—such aspirations; svā-rājya—situated in his own constitutional position of rendering service to the Lord; paribhāvitāḥ—saturated with such aspirations; durlabhāḥ—very rarely obtained; na—not; api—also; siddhānām—of the great mystics; mukundam—Krṣṇa, the Supreme
Personality of Godhead; \textit{hrdi}—within the core of the heart; \textit{paśyataḥ}—persons always accustomed to seeing Him.

**TRANSLATION**

Those who are saturated with the transcendental happiness of rendering service to the Supreme Personality of Godhead are uninterested even in the achievements of great mystics, for such achievements do not enhance the transcendental bliss felt by a devotee who always thinks of 	extit{Krṣṇa} within the core of his heart.

**PURPORT**

A pure devotee is uninterested not only in elevation to the higher planetary systems but even in the perfections of mystic \textit{yoga}. Real perfection is devotional service. The happiness derived from merging in the impersonal Brahman and the happiness derived from the eight perfections of mystic \textit{yoga} (\textit{ānimā}, \textit{laghimā}, \textit{prāpti} and so on) do not give any pleasure to the devotee. As stated by Śrīla Prabodhānanda Sarasvatī:

\begin{verbatim}
kaivalyam narakāyate tridaśa-pūr ākāśa-puspāyate 
durdāntendriya-kāla-sarpa-paṭalī protkhāta-damśtrāyate 
viśvam pūrna-sukhāyate vidhi-mahendrādiś ca kītāyate 
yat kārunyā-kaṭākṣa-vaibhavavatāṁ taṁ gauram eva stumāḥ
\end{verbatim}

(Caitanya-candrāṁṛta 5)

When a devotee has achieved the position of rendering transcendental loving service to the Lord through the mercy of Lord Caitanya, he thinks the impersonal Brahman to be no better than hell, and he regards material happiness in the heavenly planets to be like a will-o' the-wisp. As far as the perfection of mystic powers is concerned, a devotee compares it to a venomous snake with no teeth. A mystic \textit{yogī} is especially concerned with controlling the senses, but because the senses of a devotee are engaged in the service of the Lord (\textit{hrṣikeṇa hrṣikeśa-sevanam bhaktir ucyate}) there is no need for separate control of the senses. For those who are materially engaged, control of the senses is required, but a devotee's senses are all engaged in the service of the Lord, which means that they
are already controlled. *Param dṛṣṭvā nivartate* (Bg. 2.59). A devotee’s senses are not attracted by material enjoyment. And even though the material world is full of misery, the devotee considers this material world to be also spiritual because everything is engaged in the service of the Lord. The difference between the spiritual world and material world is the mentality of service. *Nirbandhaḥ kṛṣṇa-sambandhe yuktāṁ vairāgyam ucyate*. When there is no mentality of service to the Supreme Personality of Godhead, one’s activities are material.

\[
\text{prāpaṇci-katayā buddhyā} \\
\text{hari-sambandhi-vastunāḥ} \\
\text{mumukṣubhiḥ parityāgo} \\
\text{vairāgyam phalgu kathyate} \\
\text{(Bhakti-rasāmṛta-sindhu 1.2.256)}
\]

That which is not engaged in the service of the Lord is material, and nothing thus engaged should be given up. In the construction of a high skyscraper and the construction of a temple, there may be the same enthusiasm, but the endeavors are different, for one is material and the other spiritual. Spiritual activities should not be confused with material activities and given up. Nothing connected with Hari, the Supreme Personality of Godhead, is material. A devotee who considers all this is always situated in spiritual activities, and therefore he is no longer attracted by material activities (*param dṛṣṭvā nivartate*).

**TEXT 26**

स इत्थै भक्तियोगेन तपोयुक्तेन पार्थिवः ।
स्वर्गमण हरि स्रीगेन सर्वं न कामान्यनाजेवं ॥२६॥

*sa ittham bhakti-yogena*  
*tapo-yuktena pārthivah*  
*sva-dharmena hariṁ prīnan*  
*sarvān kāmān śanair jahau*

*sah—he (Ambariṣa Mahārāja); ittham—in this way; bhakti-yogena—by performing transcendental loving service to the Lord; tapah-
yuktena—which is simultaneously the best process of austerity; pārthivah—the King; svadharmaṇa—by his constitutional activities; harim—unto the Supreme Lord; priṇan—satisfying; sarvāṇ—all varieties of; kāmān—material desires; ṣanaiḥ—gradually; jahau—gave up.

TRANSLATION

The king of this planet, Mahārāja Ambariṣa, thus performed devotional service to the Lord and in this endeavor practiced severe austerity. Always satisfying the Supreme Personality of Godhead by his constitutional activities, he gradually gave up all material desires.

PURPORT

Severe austerities in the practice of devotional service are of many varieties. For example, in worshiping the Deity in the temple there are certainly laborious activities. Śrī-vigraha-rādhana-nitya-nānā-śrīgāra-tan-mandira-mārjanādau. One must decorate the Deity, cleanse the temple, bring water from the Ganges and Yamunā, continue the routine work, perform ārati many times, prepare first-class food for the Deity, prepare dresses and so on. In this way, one must constantly be engaged in various activities, and the hard labor involved is certainly an austerity. Similarly, the hard labor involved in preaching, preparing literature, preaching to atheistic men and distributing literature door to door is of course an austerity (tapo-yuktena). Tapo divyam putraka. Such austerity is necessary. Yena sattvaṁ suddhyet. By such austerity in devotional service, one is purified of material existence (kāmaṁ ṣanair jahau). Indeed, such austerity leads one to the constitutional position of devotional service. In this way one can give up material desires, and as soon as one is freed from material desires, he is free from the repetition of birth and death, old age and disease.
grheṣu dāreṣu suteṣu bandhusu
dvipottama-syandana-vājī-vastusu
akṣayya-ratnābharaṇāmbarādiśv
ananta-koseṣv akarod asan-matim

grheṣu—in the homes; dāreṣu—in wives; suteṣu—in children; bandhusu—in friends and relatives; dvipa-uttama—in the best of powerful elephants; syandana—in nice chariots; vājī—in first-class horses; vastusu—in all such things; akṣayya—whose value never decreases; ratna—in jewels; ābharaṇa—in ornaments; ambara-ādiṣu—in such dresses and ornaments; ananta-koseṣu—in an inexhaustible treasury; akarot—accepted; asat-matim—no attachment.

TRANSLATION

Mahārāja Ambariṣa gave up all attachment to household affairs, wives, children, friends and relatives, to the best of powerful elephants, to beautiful chariots, carts, horses and inexhaustible jewels, and to ornaments, garments and an inexhaustible treasury. He gave up attachment to all of them, regarding them as temporary and material.

PURPORT

Anāsaktasya viṣayān yathārham upayuṇjataḥ. Material possessions can be accepted as far as they can be used in devotional service. Ānukūlyena krṣṇānuśilanam. Ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam. In preaching, many things considered material are needed. A devotee should not have any attachment for such material involvements as house, wife, children, friends and cars. Mahārāja Ambariṣa, for example, had all such things, but he was not attached to them. This is the effect of bhakti-yoga. Bhaktiḥ pareśānubhavo viraktir anyatra ca (Bhāg. 11.2.42). One who is advanced in devotional service has no attachment for material things for sense enjoyment, but for preaching, to spread the glories of the Lord, he accepts such things without attach-
ment. Anāsaktasya viṣayān yathārham upayuñjataḥ. Everything can be used to the extent that it can be engaged in Kṛṣṇa’s service.

**TEXT 28**

![Text content image](image)

**TRANSLATION**

Being very pleased by the unalloyed devotion of Mahārāja Ambariṣa, the Supreme Personality of Godhead gave the King His disc, which is fearful to enemies and which always protects the devotee from enemies and adversities.

**PURPORT**

A devotee, being always engaged in the service of the Lord, may not be expert in self-defense, but because a devotee fully depends on the lotus feet of the Supreme Personality of Godhead, he is always sure of protection by the Lord. Prahlāda Mahārāja said:


```plaintext
naivodvije para duratyaya-vaitaranyās
tvad-vīrya-gāyana-mahāmṛta-magna-cittah
(Bhāg. 7.9.43)
```

A devotee is always merged in the ocean of the transcendental bliss of rendering service to the Lord. Therefore he is not at all afraid of any
adverse situation in the material world. The Lord also promises, *kaunteya pratijānihi na me bhaktah praṇaśyati*: “O Arjuna, you may declare to the world that the devotees of the Lord are never vanquished.” (Bg. 9.31) For the protection of the devotees, Kṛṣṇa’s disc, the Sudarśana cakra, is always ready. This disc is extremely fearful to the nondevotees (*pratyanika-bhayāvaham*). Therefore although Mahārāja Ambariṣa was fully engaged in devotional service, his kingdom was free of all fear of adversity.

**TEXT 29**

आराधयिः कृष्णं महिष्या तुल्यशीलया ।
युक्तं सांवत्सरं वीरो द्यायार द्वादशीव्रतम् ॥२९॥

ārirādhayiṣuh kṛṣṇam
mahisyā tulya-śilayā
yuktaḥ sāṃvatsaram viro
dadhāra dvādaśī- vratam

ārirādhayiṣuh—aspiring to worship; kṛṣṇam—the Supreme Lord, Kṛṣṇa; mahisyā—with his queen; tulya-śilayā—who was equally as qualified as Mahārāja Ambariṣa; yuktaḥ—together; sāṃvatsaram—for one year; vīraḥ—the King; dadhāra—accepted; dvādaśī- vratam—the vow for observing Ekādaśī and Dwādaśī.

**TRANSLATION**

To worship Lord Kṛṣṇa, Mahārāja Ambariṣa, along with his queen, who was equally qualified, observed the vow of Ekādaśī and Dwādaśī for one year.

**PURPORT**

To observe Ekādaśī- vrata and Dwādaśī- vrata means to please the Supreme Personality of Godhead. Those interested in advancing in Kṛṣṇa consciousness must observe Ekādaśī- vrata regularly. Mahārāja Ambariṣa’s queen was equally as qualified as the King. Therefore it was possible for Mahārāja Ambariṣa to engage his life in household affairs. In this regard, the word *tulya-śilayā* is very significant. Unless a wife is
equally as qualified as her husband, household affairs are very difficult to continue. Cāṇakya Paṇḍita advises that a person in such a situation should immediately give up household life and become a vānaprastha or sannyāśī:

\[
\text{mātā yasya grhe nāsti} \\
\text{bhāryā cāpriya-vādini} \\
\text{aranyāṁ tena gantavyāṁ} \\
\text{yathāraṇyāṁ tathā grham}
\]

A person who has no mother at home and whose wife is not agreeable with him should immediately go away to the forest. Because human life is meant for spiritual advancement only, one’s wife must be helpful in this endeavor. Otherwise there is no need of household life.

**TEXT 30**

\[\text{व्रतांते कार्तिके मासि त्रिरात्रं समुपोषितः ।} \]
\[\text{सातः कदाचितेन कार्तिक्यं हरिम मधुवनेष्चयत् ॥३०॥} \]

\[
vratānte kārtike māsi \\
tri-rātram samupoṣitaḥ \\
snātaḥ kadācit kālindyāṁ \\
harim madhuvane 'rcayat
\]

vrata-ante—at the end of observing the vow; kārtike—in the month of Kārtika (October–November); māsi—in that month; tri-rātram—for three nights; samupoṣitaḥ—after completely observing the fast; snātaḥ—after bathing; kadācit—one upon a time; kālindyāṁ—on the bank of the Yamunā; harim—unto the Supreme Personality of Godhead; madhuvane—in that part of the Vṛndāvana area known as Madhuvana; arcayat—worshiped the Lord.

**TRANSLATION**

In the month of Kārtika, after observing that vow for one year, after observing a fast for three nights and after bathing in the Yamunā, Mahārāja Ambariṣa worshiped the Supreme Personality of Godhead, Hari, in Madhuvana.
Following the regulative principles of mahā-abhiṣeke, Mahārāja Ambariṣa performed the bathing ceremony for the Deity of Lord Kṛṣṇa with all paraphernalia, and then he dressed the Deity with fine clothing, ornaments, fragrant flower garlands and other paraphernalia for worship of the Lord. With attention and devotion, he worshiped Kṛṣṇa and all the greatly fortunate brāhmaṇas who were free from material desires.
gavām rukma-visānināṁ
gūryāṅgṛiṇāṁ suvāsasām
payahśila-vayo-rūpa-
vatsopaskara-sampadāṁ

prāhiṇot sādhu-viprebyo
grheṣu nyarbudāṇi saṁ
bhojayitvā dvijān agre
svādv annam guṇavattamam

labdha-kāmaṁ anujñātāṁ
pāraṇāyopacakrame
tasya tarhy atithiḥ sākṣād
durvāśā bhagavān abhūt

gavāṁ—cows; rukma-visānināṁ—whose horns were covered with gold plate; rūpya-aṅgṛiṇāṁ—whose hooves were covered with silver plate; su-vāsasām—very nicely decorated with garments; payah-śiḷa—with full milk bags; vayaḥ—young; rūpa—beautiful; vatsa-upaskara-
sampadāṁ—with nice calves; prāhiṇot—gave in charity; sādhu-
viprebyah—unto the brāhmaṇas and saintly persons; grheṣu—(who arrived) in his house; nyarbudāṇi—one hundred million; saṁ—six times; bhojayitvā—feeding them; dvijān agre—first the brāhmaṇas; svādu annam—very tasteful eatables; guṇavat-tamam—highly delicious; labdha-kāmaṁ—by those brāhmaṇas, being fully satisfied; anujñātāḥ—by their permission; pāraṇāyaya—for completing the Dvādaśī; upacakrame—was just about to observe the final
ceremony; *tasya*—of him (Ambariṣa); *tarhi*—immediately; *atithiḥ*—unwanted or uncalled-for guest; *sāksat*—directly; *durvāsāḥ*—the great mystic Durvāsā; *bhagavān*—very powerful; *abhūt*—appeared on the scene as a guest.

**TRANSLATION**

Thereafter, Mahārāja Ambariṣa satisfied all the guests who arrived at his house, especially the brāhmaṇas. He gave in charity sixty crores of cows whose horns were covered with gold plate and whose hooves were covered with silver plate. All the cows were well decorated with garments and had full milk bags. They were mild-natured, young and beautiful and were accompanied by their calves. After giving these cows, the King first sumptuously fed all the brāhmaṇas, and when they were fully satisfied, he was about to observe the end of Ekādaśī, with their permission, by breaking the fast. Exactly at that time, however, Durvāsā Muni, the great and powerful mystic, appeared on the scene as an uninvited guest.

**TEXT 36**

tam ānarcātithim bhūpaḥ
pratyutthānāsanārhaṇaḥ
yayāce 'bhya vaḥarāya
pāda-mūlam upāgataḥ

tam—unto him (Durvāsā); ānarcā—worshiped; atithim—although an uninvited guest; bhūpaḥ—the King (Ambariṣa); pratyutthāna—by standing up; āsana—by offering a seat; arhaṇaḥ—and by paraphernalia for worship; yayāce—requested; abhyavaḥārāya—for eating; pāda-mūlam—at the root of his feet; upāgataḥ—fell down.

**TRANSLATION**

After standing up to receive Durvāsā Muni, King Ambariṣa offered him a seat and paraphernalia of worship. Then, sitting at his feet, the King requested the great sage to eat.
Durvāsā Muni gladly accepted the request of Mahārāja Ambariṣa, but to perform the regulative ritualistic ceremonies he went to the River Yamunā. There he dipped into the water of the auspicious Yamunā and meditated upon the impersonal Brahman.

muhūrtārdhāavaśiśṭāyāṁ
dvādaśyāṁ pāraṇaṁ prati
cintayāṁ āsa dharma-jñō
dvijais tad-dharma-sāṅkaṭe

muhūrta-ardha-avaśiśṭāyāṁ—was remaining only for half a moment; dvādaśyāṁ—when the Dvādaśi day; pāraṇaṁ—the breaking of the fast; prati—to observe; cintayāṁ āsa—began to think about; dharma-jñāḥ—one who knows the principles of religion; dvijaiḥ—by the brāhmaṇas; tat-dharma—concerning that religious principle; sāṅkaṭe—in such a dangerous condition.
In the meantime, only a muhūrta of the Dvādaṣī day was left on which to break the fast. Consequently, it was imperative that the fast be broken immediately. In this dangerous situation, the King consulted learned brāhmaṇas.

**TEXTS 39–40**

\[ \text{brāhmaṇātikrame} \text{ doṣo} \\
\text{dvādaṣyāṁ yad apāraṇe} \\
yat kṛtvā sādhu me bhūyād \\
adharmaḥ vā na mām sprṣet \\
ambhasā kevalenātha \\
kariṣye vrata-pāraṇam \\
āhur ab-bhakṣaṇam viprā \\
hy aṣitam nāṣitam ca tat \]

brāhmaṇa-atikrame—in surpassing the rules of respect to the brāhmaṇas; doṣah—there is a fault; dvādaṣyāṁ—on the Dvādaṣī day; yat—because; apāraṇe—in not breaking the fast in due time; yat kṛtvā—after doing which action; sādhu—what is auspicious; me—unto me; bhūyāt—may so become; adharmo vā na mām sprṣet—either; na—not; mām—unto me; sprṣet—may touch; ambhasā—by water; kevalena—only; atha—therefore; kariṣye—I shall execute; vrata-pāraṇam—the completion of the vow; āhuh—said; ap-bhakṣaṇam—drinking water; viprāḥ—O brāhmaṇas; hi—indeed; aṣitam—eating; na aṣitam ca—as well as not eating; tat—such an action.

**TRANSLATION**

The King said: “To transgress the laws of respectful behavior toward the brāhmaṇas is certainly a great offense. On the other
hand, if one does not observe the breaking of the fast within the
time of Dvādaśī, there is a flaw in one’s observance of the vow.
Therefore, O brāhmaṇas, if you think that it will be auspicious and
not irreligious, I shall break the fast by drinking water.” In this
way, after consulting with the brāhmaṇas, the King reached this
decision, for according to brahminical opinion, drinking water
may be accepted as eating and also as not eating.

PURPORT

When Mahārāja Ambariṣa, in his dilemma, consulted the brāhmaṇaś about whether he should break the fast or wait for Durvāsā Muni, ap­parently they could not give a definite answer about what to do. A Vaiṣṇava, however, is the most intelligent personality. Therefore Mahārāja Ambariṣa himself decided, in the presence of the brāhmaṇaś, that he would drink a little water, for this would confirm that the fast
was broken but would not transgress the laws for receiving a brāhmaṇa.
In the Vedas it is said, apo 'śnāti tan naivāsitam naivānasītam. This
Vedic injunction declares that the drinking of water may be accepted as
eating or as not eating. Sometimes in our practical experience we see that
some political leader adhering to satyāgraha will not eat but will drink
water. Considering that drinking water would not be eating, Mahārāja
Ambariṣa decided to act in this way.

TEXT 41

इत्य: प्राम् राजसिद्धिन्तन्तु मनसाच्युतम् ।
प्रत्यत्त कुरुभेष्ठ द्विजागमनेव स: ||४१||

ity apaḥ prāśya rājarṣiś
cintayan manasaścyutam
pratyacaśta kuru-śreṣṭha
dvijāgamanam eva saḥ
ti—thus; apaḥ—water; prāśya—after drinking; rājarṣiḥ—the great
King Ambariṣa; cintayan—meditating upon; manasaḥ—by the mind;
acyutam—the Supreme Personality of Godhead; pratyacaśta—began to
wait; kuru-śreṣṭha—O best of the Kuru kings; dvija-āgamanam—the
return of Durvāsā Muni, the great mystic brāhmaṇa; eva—indeed; saḥ—the King.

TRANSLATION

O best of the Kuru dynasty, after he drank some water, King Ambarīṣa, meditating upon the Supreme Personality of Godhead within his heart, waited for the return of the great mystic Durvāsā Muni.

TEXT 42

durvāsā yamunā-kūlāt
kṛtavasyaka āgataḥ
rājñābhinanditas tasya
bubudhe ceṣṭitam dhiyā

durvāsāḥ—the great sage; yamunā-kūlāt—from the bank of the River Yamunā; kṛtā—had been performed; āvasyakaḥ—he by whom the necessary ritualistic ceremonies; āgataḥ—returned; rājñā—by the King; abhinanditaḥ—being well received; tasya—his; bubudhe—could understand; ceṣṭitam—performance; dhiyā—by intelligence.

TRANSLATION

After executing the ritualistic ceremonies to be performed at noon, Durvāsā returned from the bank of the Yamunā. The King received him well, offering all respects, but Durvāsā Muni, by his mystic power, could understand that King Ambarīṣa had drunk water without his permission.

TEXT 43

manuṣya prachudātāḥ bhūkṣitātāṁ saṁśātām
kṛtañjñānimāṇam ॥ ॥
manyunā pracalad-gātro
bhru-kuṭi-kuṭilānanaḥ
bubhukṣitaḥ ca sutarāṁ
kṛtāṅjalim abhāṣata

manyunā—agitated by great anger; pracalat-gātraḥ—his body trembling; bhru-kuṭi—by the eyebrows; kuṭila—curved; ānanah—face; bubhukṣitaḥ ca—and hungry at the same time; sutarāṁ—very much; kṛta-aṅjalim—to Ambariṣa Mahārāja, who stood there with folded hands; abhāṣata—he addressed.

TRANSLATION

Still hungry, Durvāsā Muni, his body trembling, his face curved and his eyebrows crooked in a frown, angrily spoke as follows to King Ambariṣa, who stood before him with folded hands.

TEXT 44

अहो अस्य श्रृङ्गमस्य श्रियोन्मतस्य पश्यत ।
धर्मन्यतिक्रमं विश्नोर्ष्टत्त्वकपश्यामिनः ||४४||

aho asya nr-śaṁsasya
śriyonmattasya paśyata
dharma-vyatikramam viṣṇor
abhaktasyeṣa-māṁinah

aho—alas; asya—of this man; nr-śaṁsasya—who is so cruel; śriyā unmattasya—puffed up because of great opulence; paśyata—everyone just see; dharma-vyatikramam—the transgression of the regulative principles of religion; viṣṇor abhaktasya—who is not a devotee of Lord Viṣṇu; iśa-māṁinah—considering himself the Supreme Lord, independent of everything.

TRANSLATION

Alas, just see the behavior of this cruel man! He is not a devotee of Lord Viṣṇu. Being proud of his material opulence and
his position, he considers himself God. Just see how he has transgressed the laws of religion.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura has diverted the entire meaning of this verse as spoken by Durvāsā Muni. Durvāsā Muni used the word nr-śaṁsasya to indicate that the King was cruel, but Viśvanātha Cakravartī Ṭhākura interprets it to mean that the King’s character was glorified by all the local people. He says that the word nr means “by all the local people” and that śaṁsasya means “of he (Ambariṣa) whose character was glorified.” Similarly, one who is very rich becomes mad because of his wealth and is therefore called śriyā-unmattasya, but Śrīla Viśvanātha Cakravartī Ṭhākura interprets these words to mean that although Mahārāja Ambariṣa was such an opulent king, he was not mad after money, for he had already surpassed the madness of material opulence. Similarly, the word iṣa-māṇīṇaḥ is interpreted to mean that he was so respectful to the Supreme Personality of Godhead that he did not transgress the laws for observing Ekāḍaśi-pāraṇa, despite the thinking of Durvāsā Muni, for he only took water. In this way, Śrīla Viśvanātha Cakravartī Ṭhākura has supported Ambariṣa Mahārāja and all his activities.

TEXT 45


go mām atithim āyātam
ātīthyena nimantrya ca
adattvā bhuktavāṁs tasya
sadyas te darśaye phalam

yah—this man who; mām—unto me; atithim—who, being an uninvited guest; āyātam—had come here; ātīthyena—with the reception of a guest; nimantrya—after inviting me; ca—also; adattvā—without giving (food); bhuktavāṁ—has himself eaten; tasya—of him; sadyaḥ—immediately; te—of you; darśaye—I shall show; phalam—the result.
TRANSLATION

Mahārāja Ambariśa, you have invited me to eat as a guest, but instead of feeding me, you yourself have eaten first. Because of your misbehavior, I shall show you something to punish you.

PURPORT

A devotee cannot be defeated by a so-called mystic yogi. This will be proved by the failure of Durvāsā Muni's endeavor to chastise Mahārāja Ambariśa. Harāv abhaktasya kuto mahad-guṇāḥ (Bhāg. 5.18.12). One who is not a pure devotee of the Supreme Lord has no good qualifications, however great a mystic, philosopher or fruitive worker he may be. Only a devotee emerges victorious in all circumstances, as will be shown in this incident involving the rivalry between Durvāsā and Mahārāja Ambariśa.

TEXT 46

एवं ब्रुवाण उक्र्त्यं जटं रोशप्रदीपितं।
तया स निर्ममे तस्मै कृत्यां कालान्तोपमाय। ॥४६॥

evam bruvaṇa utkṛtya
jatāṁ roṣa-pradīpitaḥ
tayā sa nirmame tasmai
kṛtyāṁ kālānapamām

evam—thus; bruvaṇah—speaking (Durvāsā Muni); utkṛtya—uprooting; jatām—a bunch of hair; roṣa-pradīpitaḥ—being reddish because he was very angry; tayā—by that bunch of hair from his head; saḥ—Durvāsā Muni; nirmame—created; tasmai—to punish Mahārāja Ambariśa; kṛtyām—a demon; kāla-anala-upamām—appearing just like the blazing fire of devastation.

TRANSLATION

As Durvāsā Muni said this, his face became red with anger. Uprooting a bunch of hair from his head, he created a demon resembling the blazing fire of devastation to punish Mahārāja Ambariśa.
TEXT 47

ताम अपातन्तिः ज्वलतिः असी-सहस्त्रां पदी भूवम्।
वेपायंतिः समुद्विक्ष्या न चचाल पदानृपः।।४७॥

tām āpatantim jvalatim
asi-hastāṁ padā bhuvam
vepayantim samudvikṣya
na cacāla padān nrpaḥ

tām—that (demon); āpatantim—coming forward to attack him; jvalatim—blazing like fire; asi-hastāṁ—with a trident in his hand; padā—with his footstep; bhuvam—the surface of the earth; vepayantim—causing to tremble; samudvikṣya—seeing him perfectly; na—not; cacāla—moved; padāt—from his place; nrpaḥ—the King.

TRANSLATION

Taking a trident in his hand and making the surface of the earth tremble with his footsteps, that blazing creature came before Maharaja Ambaraśa. But the King, upon seeing him, was not at all disturbed and did not move even slightly from his position.

PURPORT

Nārāyaṇa-parāḥ sarve na kutaścana bibhyati (Bhāg. 6.17.28). A pure devotee of Nārāyaṇa is never afraid of any material danger. There are many examples of devotees such as Prahlāda Mahārāja, who was tortured by his father but was not at all afraid, although he was only a five-year-old boy. Therefore, following the examples of Ambaraśa Mahārāja and Prahlāda Mahārāja, a devotee should learn how to tolerate all such awkward positions in this world. Devotees are often tortured by non-devotees, yet the pure devotee, depending fully on the mercy of the Supreme Personality of Godhead, is never disturbed by such inimical activities.

TEXT 48

प्राणिद्धे भूत्यर्काया पुरुषेण महात्मनः।
ददाह क्रत्यां तां चक्कूः कुंड्राहिमिव पावकः।।४८॥
prāg diśtam bhṛtya-rakṣāyāṁ
puruṣeṇa mahātmanā
dadāha kṛtyāṁ tāṁ cakram
kruddhāhim iva pāvakaḥ

prāk diśam—as previously arranged; bhṛtya-rakṣāyāṁ—for the protection of his servants; puruṣeṇa—by the Supreme Person; mahātmanā—by the Supersoul; dadāha—burnt to ashes; kṛtyāṁ—that created demon; tāṁ—him; cakram—the disc; kruddha—angry; ahim—a serpent; iva—like; pāvakaḥ—fire.

TRANSLATION

As fire in the forest immediately burns to ashes an angry snake, so, by the previous order of the Supreme Personality of Godhead, His disc, the Sudarśana cakra, immediately burnt to ashes the created demon to protect the Lord’s devotee.

PURPORT

As a pure devotee, Mahārāja Ambariṣa, although in such danger, did not move an inch from his position, nor did he request the Supreme Personality of Godhead to give him protection. He was fixed in understanding, and it was certain that he was simply thinking of the Supreme Personality of Godhead in the core of his heart. A devotee is never fearful of his death, for he meditates on the Supreme Personality of Godhead always, not for any material profit, but as his duty. The Lord, however, knows how to protect His devotee. As indicated by the words prāg diśam, the Lord knew everything. Therefore, before anything happened, He had already arranged for His cakra to protect Mahārāja Ambariṣa. This protection is offered to a devotee even from the very beginning of his devotional service.

Kaunteya pratijānihi na me bhaktāḥ praṇaśyati (Bg. 9.31). If one simply begins devotional service, he is immediately protected by the Supreme Personality of Godhead. This is also confirmed in Bhagavad-gītā (18.66): aham tvāṁ sarva-pāpebhya mokṣayisyāmi. Protection begins immediately. The Lord is so kind and merciful that He gives the devotee proper guidance and all protection, and thus the devotee very peacefully makes solid progress in Kṛṣṇa
consciousness without outward disturbances. A serpent may be very angry and ready to bite, but the furious snake is helpless when faced by a blazing fire in the forest. Although an enemy of a devotee may be very strong, he is compared to an angry serpent before the fire of devotional service.

**TEXT 49**

\[
\text{तद्‌भिद्रवद्रुदाह्य खण्डःसं क निःष्ठलम्।}
\]

\[

tad-abhidravad udvikṣya
sva-prayāsāṁ ca nisphalam
durvāśā dudruve bhito
dikṣu prāṇa-parīpsayā
\]

*tat*—of that disc; *abhidravat*—moving toward him; *udvikṣya*—after seeing; *sva-prayāsām*—his own attempt; *ca*—and; *nisphalam*—having failed; *durvāśāḥ*—Durvāśā Muni; *dudruve*—began to run; *bhītah*—full of fear; *dikṣu*—in every direction; *prāṇa-parīpsayā*—with a desire to save his life.

**TRANSLATION**

Upon seeing that his own attempt had failed and that the Sudarśana cakra was moving toward him, Durvāśā Muni became very frightened and began to run in all directions to save his life.

**TEXT 50**

\[
\text{तम्‌नवधावद्‌ भगवद्रथाङ।}
\]

\[

tam anvadhāvad bhagavad-rathāṅgam
dāvagnir uddhuta-śikho yathāhim
\]
As the blazing flames of a forest fire pursue a snake, the disc of the Supreme Personality of Godhead began following Durvāśā Muni. Durvāśā Muni saw that the disc was almost touching his back, and thus he ran very swiftly, desiring to enter a cave of Sumeru Mountain.

**TEXT 51**

\[
\begin{align*}
diśaḥ & \text{— all directions; } nabhaḥ & \text{— in the sky; } kṣmāṁ & \text{— on the surface of the earth; } vivarāṇ & \text{— within the holes; } samudrāṇ & \text{— within the seas; } lokāṇ & \text{— all places; } sa-pālāṇ & \text{— as well as their rulers; } tridivāṁ & \text{— the heavenly planets; } gataḥ & \text{— gone; } saḥ & \text{— Durvāśā Muni; } yataḥ yataḥ & \text{— wheresoever; } dhāvati & \text{— he went; } tatra tatra & \text{— there, everywhere; } sudarśanaṁ & \text{— the disc of the Lord; } dusprasaham & \text{— extremely fearful; } dadārśa & \text{— Durvāśā Muni saw.}
\end{align*}
\]
TRANSLATION

Just to protect himself, Durvāsā Muni fled everywhere, in all directions—in the sky, on the surface of the earth, in caves, in the ocean, on different planets of the rulers of the three worlds, and even on the heavenly planets—but wherever he went he immediately saw following him the unbearable fire of the Sudarśana cakra.

TEXT 52

अलर्ण्यनाथः स सदा कुत्थि
संत्रस्तचित्तोरुपमेयमाणः
देवं विरिष्ठं समागाहु विखात-
श्यातामयोनेनजितेनजसो माम् ||५२||

alabdha-nāthaḥ sa sadā kutaścit
santrasta-cittra 'raṇam eṣamāṇaḥ
devam vīriṇcam samagād vidhātas
trāhy ātma-yone 'jita-tejaso mām

alabdha-nāthaḥ—without getting the shelter of a protector; saḥ—Durvāsā Muni; sadā—always; kutaścit—somewhere; santrasta-cittraḥ—with a fearful heart; araṇam—a person who can give shelter; eṣamāṇaḥ—seeking; devam—at last to the chief demigod; vīriṇcam—Lord Brahmā; samagāt—approached; vidhātaḥ—O my lord; trāhi—kindly protect; ātma-yone—O Lord Brahmā; ajita-tejasah—from the fire released by Ajita, the Supreme Personality of Godhead; mām—unto me.

TRANSLATION

With a fearful heart, Durvāsā Muni went here and there seeking shelter, but when he could find no shelter, he finally approached Lord Brahmā and said, “O my lord, O Lord Brahmā, kindly protect me from the blazing Sudarśana cakra sent by the Supreme Personality of Godhead.”
TEXTS 53–54

śrī-brahmovāca

sthānam madiyam saha-viśvam etat
krīḍāvāsāne dvi-parārdha-samjne
bhrū-bhaṅga-māṭreṇa hi sandidhakṣoḥ
kālātmano yasya tirobhaviṣyati

aham bhavo dakṣa-bhṛgu-pradhānāḥ
prajeṣa-bhūteṣa-sureṣa-mukhyāḥ
sarve vayaṁ yan-niyamāṁ prapannā
mūrdhnyārpitam loka-hitam vahāmaḥ

śrī-brahmā uvāca—Lord Brahmā said; sthānam—the place where I am; madiyam—my residence, Brahma-loka; saha—with; viśvam—the whole universe; etat—this; krīḍā-avasāne—at the end of the period for the pastimes of the Supreme Personality of Godhead; dvi-parārdha-samjne—the time known as the end of a dvi-parārdha; bhrū-bhaṅga-māṭreṇa—simply by the flicking of the eyebrows; hi—indeed; sandidhakṣoḥ—of the Supreme Personality of Godhead, when He desires to burn the whole universe; kāla-ātmanah—of the form of destruction; yasya—of whom; tirobhaviṣyati—will be vanquished; aham—I; bhavaḥ—Lord Śiva; dakṣa—Prajāpati Dakṣa; bhṛgu—the great saint Bhṛgu; pradhānāḥ—and others headed by them; prajā-īṣa—the
controllers of the praajas; bhuta-iSa—the controllers of the living entities; sura-iSa—the controllers of the demigods; mukhyah—headed by them; sarve—all of them; vayam—we also; yat-niyamam—whose regulative principle; prapannah—are surrendered; mUrdhnya ar-pitam—bowing our heads; loka-hitam—for the benefit of all living entities; vahamaH—carry out the orders ruling over the living entities.

**TRANSLATION**

Lord Brahma said: At the end of the dvi-parardha, when the pastimes of the Lord come to an end, Lord Visnu, by a flick of His eyebrows, vanquishes the entire universe, including our places of residence. Such personalities as me and Lord Siva, as well as Daksha, Bhrgu and similar great saints of which they are the head, and also the rulers of the living entities, the rulers of human society and the rulers of the demigods—all of us surrender to that Supreme Personality of Godhead, Lord Visnu, bowing our heads, to carry out His orders for the benefit of all living entities.

**PURPORT**

In Bhagavad-gita (10.34) it is said, mrtyuh sarva-haras caham: when the Supreme Personality of Godhead approaches as death, or the supreme controller of time, He takes everything away. In other words, all opulence, prestige and everything we possess is given by the Supreme Lord for some purpose. It is the duty of the surrendered soul to execute the orders of the Supreme. No one can disregard Him. Under the circumstances, Lord Brahma refused to give shelter to Durvisi Muni from the powerful Sudarshana cakra sent by the Lord.

**TEXT 55**

pratyakhyato virinccena
vishnu-cakropatapitaH
durvásāḥ saraṇam yātaḥ
śarvam kailāsa-vāsinam

pratyākhyātāḥ—being refused; virīcena—by Lord Brahmā; viṣṇu-
cakra-upatāpitaḥ—being scorched by the blazing fire of Lord Viṣṇu’s
disc; durvāsāḥ—the great mystic named Durvāsā; saraṇam—for
shelter; yātaḥ—went; śarvam—unto Lord Śiva; kailāsa-vāsinam—the
resident of the place known as Kailāsa.

TRANSLATION

When Durvāsā, who was greatly afflicted by the blazing fire of
the Sudarśana cakra, was thus refused by Lord Brahmā, he tried to
take shelter of Lord Śiva, who always resides on his planet, known
as Kailāsa.

TEXT 56

श्रीशंकर उवाच
वर्यं न तत् प्रभवाम् भूमिनि
यसिनं परेन्येत्यजीवकोशः।
भवनि काले न भवनि हिद्रशः:
सहस्रशो यत्र वर्यं प्रभामः।५६।।

śrī-śaṅkara uvāca
vayam na tata prabhavāma bhūmini
yasmin pare 'nye 'py aja-jīva-kośāḥ
bhavanti kāle na bhavanti hidṛśāḥ
sahasraśo yatra vayam bhramāmaḥ

śrī-śaṅkaraḥ uvāca—Lord Śiva said; vayam—we; na—not; tāta—O
my dear son; prabhavāmaḥ—sufficiently able; bhūmini—unto the great
Supreme Personality of Godhead; yasmin—in whom; pare—in the
Transcendence; anye—others; api—even; aja—Lord Brahmā; jīva—
living entities; kośāḥ—the universes; bhavanti—can become; kāle—in
due course of time; na—not; bhavanti—can become; hi—indeed;
idṛśāḥ—like this; sahasraśāḥ—many thousands and millions; yatra—
wherein; vayam—all of us; bhramāmaḥ—are rotating.
TRANSLATION

Lord Śiva said: My dear son, I, Lord Brahmā and the other demigods, who rotate within this universe under the misconception of our greatness, cannot exhibit any power to compete with the Supreme Personality of Godhead, for innumerable universes and their inhabitants come into existence and are annihilated by the simple direction of the Lord.

PURPORT

There are innumerable universes in the material world, and there are innumerable Lord Brahmās, Lord Śivas and other demigods. All of them rotate within this material world under the supreme direction of the Personality of Godhead. Therefore no one is able to compete with the strength of the Lord. Lord Śiva also refused to protect Durvāsā, for Lord Śiva also was under the rays of the Sudarśana cakra sent by the Supreme Personality of Godhead.

TEXTS 57–59

अहं सनतकुमारश्च नारदो भगवानजः।
kapiłopāṇantarataḥ devaḥo dharma āsturir ||५७॥
मरीचिप्रमुखवान्ये सिद्धेशः पारदर्शना:।
vīrāmaṁ n evaṁ surī māyāṁ māyādūtrā: ||५८॥
तत् विश्वेश्वरवेदं शरणं दुर्विष्णुं हि न:।
tamevaṁ sharāṇyaḥ āhīḥ haristicat vijayat ||५९॥

aham sanat-kumāraś ca
nārado bhagavān ajāḥ
kapilo 'pāntaratamo
devalo dharma āsuriḥ

marīci-pramukhāś cānye
siddhesāḥ pāra-dārśanāḥ
Past, present and future are known to me [Lord Śiva], Sanatkumāra, Nārada, the most revered Lord Brahmā, Kapila [the son of Devahūti], Apāntaratama [Lord Vyāsadeva], Devala, Yamarāja, Āsuri, Marici and many saintly persons headed by him, as well as many others who have achieved perfection. Nonetheless, because we are covered by the illusory energy of the Lord, we cannot understand how expansive that illusory energy is. You should simply approach that Supreme Personality of Godhead to get relief, for this Sudarśana cakra is intolerable even to us. Go to
Lord Viṣṇu. He will certainly be kind enough to bestow all good fortune upon you.

TEXT 60

ततो निराशो दुर्वासा: पदं भगवतो ययौ ।
वेकुण्ठाभ्यं यद-ध्यास्ते श्रीनिवासं श्रीया सह ||६०||

\[\text{tato nirāśo durvāsāḥ} \]
\[\text{padam bhagavato yayau} \]
\[\text{vaikuṇṭhākhyam yad adhyāste} \]
\[\text{śrīnivāsaḥ śriyā saha} \]

\[\text{tataḥ—thereafter; nirāśaḥ—disappointed; durvāsāḥ—the great} \]
\[\text{mystic Durvāsā; padam—to the place; bhagavataḥ—of the Supreme} \]
\[\text{Personality of Godhead, Viṣṇu; yayau—went; vaikuṇṭha-ākhyam—the} \]
\[\text{place known as Vaikuṇṭha; yat—wherein; adhyāste—lives perpetually;} \]
\[\text{śrīnivāsaḥ—Lord Viṣṇu; śriyā—with the goddess of fortune; saha—with.} \]

TRANSLATION

Thereafter, being disappointed even in taking shelter of Lord Śiva, Durvāsā Muni went to Vaikuṇṭha-dhāma, where the Supreme Personality of Godhead, Nārāyaṇa, resides with His consort, the goddess of fortune.

TEXT 61

संदहय्यामो जितराश्चवहिना
तत्तादमूले पतितः सवेपु: ।
आहायुतानं सदोपित प्रभो
क्रुतागसं मावहि विश्वभावन ||६१||

\[\text{sandahyamāno ājita-śastra-vahninā} \]
\[\text{tat-pāda-mūle patitah savepathuḥ} \]
\[\text{āhācyutānanta sad-ipsita prabho} \]
\[\text{kṛtāgasam māvahi viśva-bhāvana} \]
sandahyamānah—being burned by the heat; ajita-śastra-vahninā—by the blazing fire of the Supreme Personality of Godhead’s weapon; tat-pāda-mūle—at His lotus feet; patitāḥ—falling down; sa-vepathuh—with trembling of the body; āha—said; acyuta—O my Lord, O infallible one; ananta—O You of unlimited prowess; sat-īpsita—O Lord desired by saintly persons; prabho—O Supreme; kṛta-āgasam—the greatest offender; mā—to me; avahi—give protection; viśva-bhāvana—O well-wisher of the whole universe.

TRANSLATION

Durvāsā Muni, the great mystic, scorched by the heat of the Sudarśana cakra, fell at the lotus feet of Nārāyaṇa. His body trembling, he spoke as follows: O infallible, unlimited Lord, protector of the entire universe, You are the only desirable objective for all devotees. I am a great offender, my Lord. Please give me protection.

TEXT 62

अजानता ते परमानुभावम्
कृतम् मयाघम् भवताह प्रियानाम् ।
विघात-विघात-मुच्येत यदाम्बन्धूदिते नारकोपिः ॥१६२॥

ajānatā te paramānubhāvam
kṛtam mayāgham bhavataḥ priyānām
vidhehi tasyāpacitīm vidhātar
mucyeta yan-nāmny udite nārako 'pi

ajānatā—without knowledge; te—of Your Lordship; paramānubhāvam—the inconceivable prowess; kṛtam—has been committed; mayā—by me; agham—a great offense; bhavataḥ—of Your Lordship; priyānām—at the feet of the devotees; vidhehi—now kindly do the needful; tasya—of such an offense; apacitīm—counteraction; vidhātah—O supreme controller; mucyeta—can be delivered; yat—of whose; nāmni—when the name; udite—is awakened; nārakaḥ api—even a person fit for going to hell.
TRANSLATION

O my Lord, O supreme controller, without knowledge of Your unlimited prowess I have offended Your most dear devotee. Very kindly save me from the reaction of this offense. You can do everything, for even if a person is fit for going to hell, You can deliver him simply by awakening within his heart the holy name of Your Lordship.

TEXT 63

The Supreme Personality of Godhead said:

śrī-bhagavān uvāca
aham bhakta-parādhino
hy asvatantra iva dvija
sādhubhir grasta-hṛdayo
bhaktair bhakta-jana-priyaiḥ

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; aham—I; bhakta-parādhīnaiḥ—am dependent on the will of My devotees; hi—indeed; asvatantraiḥ—am not independent; iva—exactly like that; dvija—O brāhmaṇa; sādhubhiḥ—by pure devotees, completely free from all material desires; grasta-hṛdayaiḥ—My heart is controlled; bhaktaiḥ—because they are devotees; bhakta-jana-priyaiḥ—I am dependent not only on My devotee but also on My devotee’s devotee (the devotee’s devotee is extremely dear to Me).

TRANSLATION

The Supreme Personality of Godhead said to the brāhmaṇa: I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me.
PURPORT

All the great stalwart personalities in the universe, including Lord Brahmā and Lord Śiva, are fully under the control of the Supreme Personality of Godhead, but the Supreme Personality of Godhead is fully under the control of His devotee. Why is this? Because the devotee is anyābhilāṣitā-śūnya; in other words, he has no material desires in his heart. His only desire is to think always of the Supreme Personality of Godhead and how to serve Him best. Because of this transcendental qualification, the Supreme Lord is extremely favorable to the devotees—indeed, not only the devotees, but also the devotees of the devotees. Śrila Narottama dāsa Ṭhākura says, chādiyā vaiṣṇava-sevā nistāra pāyeche kebā: without being a devotee of a devotee, one cannot be released from material entanglement. Therefore Caitanya Mahāprabhu identified Himself as gopi-bhartuh pada-kamalayar dāsa-dāsānudāsah. Thus he instructed us to become not directly servants of Kṛṣṇa but servants of the servant of Kṛṣṇa. Devotees like Brahmā, Nārada, Vyāsadeva and Śukadeva Gosvāmī are directly servants of Kṛṣṇa, and one who becomes a servant of Nārada, Vyāsadeva and Śukadeva, like the six Gosvāmīs, is still more devoted. Śrila Viśvanātha Cakravarti Ṭhākura therefore says, yasya prasādād bhagavat-prasādāh: if one very sincerely serves the spiritual master, Kṛṣṇa certainly becomes favorable to such a devotee. Following the instructions of a devotee is more valuable than following the instructions of the Supreme Personality of Godhead directly.

TEXT 64

नामात्मानामाशासे मद्यतः साधुमित्विना ।
श्रीवं चात्यन्तिकी ग्रहण् वेषां गतिरहं परः ॥ ६४ ॥

nāham ātmānam āśāse
mad-bhaktaiḥ sādhubhir vinā
śriyam cātyantikīm brahman
yeśāṁ gatir aham parā

na—not; aham—I; ātmānam—transcendental bliss; āśāse—desire; mat-bhaktaiḥ—with My devotees; sādhubhiḥ—with the saintly persons; vinā—without them; śriyam—all My six opulences; ca—also;
atyāntikīṁ—the supreme; brahmaṁ—O brāhmaṇa; yeṣāṁ—of whom; gatiḥ—destination; aham—I am; paraḥ—the ultimate.

**TRANSLATION**

O best of the brāhmaṇas, without saintly persons for whom I am the only destination, I do not desire to enjoy My transcendental bliss and My supreme opulences.

**PURPORT**

The Supreme Personality of Godhead is self-sufficient, but to enjoy His transcendental bliss He requires the cooperation of His devotees. In Vṛndāvana, for example, although Lord Kṛṣṇa is full in Himself, He wants the cooperation of His devotees like the cowherd boys and the gopīs to increase His transcendental bliss. Such pure devotees, who can increase the pleasure potency of the Supreme Personality of Godhead, are certainly most dear to Him. Not only does the Supreme Personality of Godhead enjoy the company of His devotees, but because He is unlimited He wants to increase His devotees unlimitedly. Thus, He descends to the material world to induce the nondevotees and rebellious living entities to return home, back to Godhead. He requests them to surrender unto Him because, unlimited as He is, He wants to increase His devotees unlimitedly. The Kṛṣṇa consciousness movement is an attempt to increase the number of pure devotees of the Supreme Lord more and more. It is certain that a devotee who helps in this endeavor to satisfy the Supreme Personality of Godhead becomes indirectly a controller of the Supreme Lord. Although the Supreme Lord is full in six opulences, He does not feel transcendental bliss without His devotees. An example that may be cited in this regard is that if a very rich man does not have sons in a family he does not feel happiness. Indeed, sometimes a rich man adopts a son to complete his happiness. The science of transcendental bliss is known to the pure devotee. Therefore the pure devotee is always engaged in increasing the transcendental happiness of the Lord.

**TEXT 65**

> धे दारागार्यारनः प्राणायं ज्ञात्मियं परम्।
> हित्वा मां श्राणं यातः कथं तांस्त्यक्षुमुहुः। ॥65॥
ye dārāgāra-putrāpta-
prānān vittam imam param
hitvā mām saraṇam yātāḥ
katham tāṁs tyaktum utsahe

ye—those devotees of Mine who; dāra—wife; agāra—house; putra—
children, sons; āpta—relatives, society; prānān—even life; vittam—
wealth; imam—all these; param—elevation to the heavenly planets or
becoming one by merging into Brahman; hitvā—giving up (all these am-
bitions and paraphernalia); mām—unto Me; saraṇam—shelter;
yātāḥ—having taken; katham—how; tāṁ—such persons; tyaktum—to
give them up; utsahe—I can be enthusiastic in that way (it is not
possible).

TRANSLATION
Since pure devotees give up their homes, wives, children, rela-
tives, riches and even their lives simply to serve Me, without any
desire for material improvement in this life or in the next, how
can I give up such devotees at any time?

PURPORT
The Supreme Personality of Godhead is worshiped by the words
brahmaṇya-devaṇa go-brahmaṇa-hitaya ca. Thus He is the well-wisher
of the brahmaṇas. Durvāsā Muni was certainly a very great brahmaṇa,
but because he was a nondevotee, he could not sacrifice everything in de-
votional service. Great mystic yogīs are actually self-interested. The
proof is that when Durvāsā Muni created a demon to kill Mahārāja
Ambariṣa, the King stayed fixed in his place, praying to the Supreme
Personality of Godhead and depending solely and wholly on Him,
whereas when Durvāsā Muni was chased by the Sudarśana cakra by the
supreme will of the Lord, he was so perturbed that he fled all over the
world and tried to take shelter in every nook and corner of the universe.
At last, in fear of his life, he approached Lord Brahmā, Lord Śiva and
ultimately the Supreme Personality of Godhead. He was so interested in
his own body that he wanted to kill the body of a Vaiṣṇava. Therefore, he
did not have very good intelligence, and how can an unintelligent person
be delivered by the Supreme Personality of Godhead? The Lord certainly
tries to give all protection to His devotees who have given up everything for the sake of serving Him.

Another point in this verse is that attachment to dārāgāra-putrāpta—home, wife, children, friendship, society and love—is not the way to achieve the favor of the Supreme Personality of Godhead. One who is attached to hearth and home for material pleasure cannot become a pure devotee. Sometimes a pure devotee may have a habit or attraction for wife, children and home but at the same time want to serve the Supreme Lord to the best of his ability. For such a devotee, the Lord makes a special arrangement to take away the objects of his false attachment and thus free him from attachment to wife, home, children, friends and so on. This is special mercy bestowed upon the devotee to bring him back home, back to Godhead.

**TEXT 66**

भृगुनिर्बद्धहर्दयाः साधवाः समदर्शनाः ।
वशे कुर्वन्ति मां भक्त्या सत्यतिः यथा ||५६||

mayi nirbaddha-hṛdayāḥ
sādhavaḥ sama-darśanāḥ
vaśe kurvanti māṁ bhaktyā
sat-striyāḥ sat-patim yathā

mayi—unto Me; nirbaddha-hṛdayāḥ—firmly attached in the core of the heart; sādhavaḥ—the pure devotees; sama-darśanāḥ—who are equal to everyone; vaśe—under control; kurvanti—they make; māṁ—unto Me; bhaktyā—by devotional service; sat-striyāḥ—chaste women; sat-patim—unto the gentle husband; yathā—as.

**TRANSLATION**

As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control.
In this verse, the word sama-darśanāṁ is significant. The pure devotee is actually equal toward everyone, as confirmed in Bhagavad-gītā (18.54): brahma-bhūtauḥ prasannātmā na śocati na kāṅkṣati/ samaḥ sarvesu bhūteṣu. Universal brotherhood is possible when one is a pure devotee (paṇḍitāḥ sama-darśinaḥ). A pure devotee is actually learned because he knows his constitutional position, he knows the position of the Supreme Personality of Godhead, and he knows the relationship between the living entity and the Supreme Lord. Thus he has full spiritual knowledge and is automatically liberated (brahma-bhūtauḥ). He can therefore see everyone on the spiritual platform. He can comprehend the happiness and distress of all living entities. He understands that what is happiness to him is also happiness to others and that what is distress to him is distressing for others. Therefore he is sympathetic to everyone. As Prahlāda Mahārāja said:

śoce tato vimukha-cetasā indriyārtha-
māyā-sukhāya bharam udvahato vimūḍhān
(Bhāg. 7.9.43)

People suffer from material distress because they are not attached to the Supreme Personality of Godhead. A pure devotee’s chief concern, therefore, is to raise the ignorant mass of people to the sense of Kṛṣṇa consciousness.
liberation (śālokya, sārūpyya, sāmīpya and sārṣṭi, what to speak of sāyujya); na—not; icchanti—desire; sevā—simply by devotional service; pūrvāḥ—fully complete; kutah—where is the question; anyat—other things; kāla-viplutam—which are finished in the course of time.

TRANSLATION

My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation [śālokya, sārūpyya, sāmīpya and sārṣṭi], although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?

PURPORT

Śrīla Bhaktivinoda Thākura has estimated the value of liberation as follows:

muktiḥ svayam mukulitānjalīḥ sevate 'smān
dharmārtha-kāma-gatayah samaya-pratīkṣāḥ

Bhaktivinoda Thākura realized that if one develops his natural devotional service to the Supreme Personality of Godhead, mukti stands before him with folded hands to offer all kinds of service. In other words, the devotee is already liberated. There is no need for him to aspire for different types of liberation. The pure devotee automatically achieves liberation, even without desiring it.

TEXT 68

sādhavo hṛdayam mahyaṁ
sādhūnāṁ hṛdayam tv aham
mad-anyat te na jānanti
nāham tebhyo manāg api

sādhavaḥ—the pure devotees; hṛdayam—in the core of the heart; mahyaṁ—of Me; sādhūnām—of the pure devotees also; hṛdayam—in
the core of the heart; *tu*—indeed; *aham*—I am; *mat-anyat*—anything else but me; *te*—they; *na*—not; *jānanti*—know; *na*—not; *aham*—I; *tebhyaḥ*—than them; *manāk api*—even by a little fraction.

**TRANSLATION**

The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.

**PURPORT**

Since Durvāsā Muni wanted to chastise Mahārāja Ambariṣa, it is to be understood that he wanted to give pain to the heart of the Supreme Personality of Godhead, for the Lord says, *sādhavo hṛdayam mahyam:* “The pure devotee is always within the core of My heart.” The Lord’s feelings are like those of a father, who feels pain when his child is in pain. Therefore, offenses at the lotus feet of a devotee are serious. Caitanya Mahāprabhu has very strongly recommended that one not commit any offense at the lotus feet of a devotee. Such offenses are compared to a mad elephant because when a mad elephant enters a garden it causes devastation. Therefore one should be extremely careful not to commit offenses at the lotus feet of a pure devotee. Actually Mahārāja Ambariṣa was not at all at fault; Durvāsā Muni unnecessarily wanted to chastise him on flimsy grounds. Mahārāja Ambariṣa wanted to complete the Ekādaśi-pāraṇa as part of devotional service to please the Supreme Personality of Godhead, and therefore he drank a little water. But although Durvāsā Muni was a great mystic *brāhmaṇa,* he did not know what is what. That is the difference between a pure devotee and a so-called learned scholar of Vedic knowledge. The devotees, being always situated in the core of the Lord’s heart, surely get all instructions directly from the Lord, as confirmed by the Lord Himself in *Bhagavad-gītā* (10.11):

\[
\begin{align*}
teśām evānukampārtham \\
āham ajñānajāmin tamaḥ \\
nāśayāmy ātma-bhāvastho \\
jñāna-dīpena bhāsvatā
\end{align*}
\]
“Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.” The devotee does not do anything not sanctioned by the Supreme Personality of Godhead. As it is said, vaiśṇavera kriyā mudrā vijñeha nā bujhaya. Even the most learned or experienced person cannot understand the movements of a Vaiśṇava, a pure devotee. No one, therefore, should criticize a pure Vaiśṇava. A Vaiśṇava knows his own business; whatever he does is precisely right because he is always guided by the Supreme Personality of Godhead.

**TEXT 69**

उपायं कथायिष्यामि तव विष्णुस्व तत् ।
अर्य ह्वात्माभिचारस्ते यत्स्तं याहि मा चिरम् ।
साधुशु प्रहितं तेजं प्रहर्तुं कुरुतेश्विनम् ॥६९॥

upāyam kathayisyāmi
tava vipra śrṇusva tat
ayam hy ātmābhicāras te
yatas tam yāhi mā ciram
sādhusu prahitam tejāḥ
prahartuḥ kurute 'śivam

**TRANSLATION**

O brähmana, let Me now advise you for your own protection. Please hear from Me. By offending Mahārāja Ambariṣa, you have
acted with self-envy. Therefore you should go to him immediately, without a moment’s delay. One’s so-called prowess, when employed against the devotee, certainly harms he who employs it. Thus it is the subject, not the object, who is harmed.

PURPORT

A Vaiṣṇava is always an object of envy for nondevotees, even when the nondevotee happens to be his father. To give a practical example, Hiraṇyakaśipu was envious of Prahlāda Mahārāja, but this envy of the devotee was harmful to Hiraṇyakaśipu, not to Prahlāda. Every action taken by Hiraṇyakaśipu against his son Prahlāda Mahārāja was taken very seriously by the Supreme Personality of Godhead, and thus when Hiraṇyakaśipu was on the verge of killing Prahlāda, the Lord personally appeared and killed Hiraṇyakaśipu. Service to a Vaiṣṇava gradually accumulates and becomes an asset for the devotee. Similarly, harmful activities directed against the devotee gradually become the ultimate cause of the performer’s falldown. Even such a great brāhmaṇa and mystic yogī as Durvāsā was in a most dangerous situation because of his offense at the lotus feet of Mahārāja Ambariṣa, a pure devotee.

TEXT 70

तपो विद्या च विष्णुणां निःश्रेयसकरे उमें ।
ते एव दुर्विनीतिस्य कल्पेते कर्तुरुपन्यथा ॥७०॥

tapo vidyā ca vipraṇāṁ
nihśreyasa-kare ubhe
te eva durvinitasya
calpete kartur anyathā

tapah—austerities; vidyā—knowledge; ca—also; vipraṇāṁ—of the brāhmaṇas; nihśreyasa—of what is certainly very auspicious for upliftment; kare—are causes; ubhe—both of them; te—such austerity and knowledge; eva—indeed; durvinitasya—when such a person is an upstart; kalpete—become; kartuḥ—of the performer; anyathā—just the opposite.
TRANSLATION

For a brāhmaṇa, austerity and learning are certainly auspicious, but when acquired by a person who is not gentle, such austerity and learning are most dangerous.

PURPORT

It is said that a jewel is very valuable, but when it is on the hood of a serpent, it is dangerous despite its value. Similarly, when a materialistic nondevotee achieves great success in learning and austerity, that success is dangerous for all of society. So-called learned scientists, for example, invented atomic weapons that are dangerous for all humanity. It is therefore said, maninā bhūṣitah sarpaḥ kim asau na bhayaṅkaraḥ. A serpent with a jewel on its hood is as dangerous as a serpent without such a jewel. Durvāsā Muni was a very learned brāhmaṇa equipped with mystic power, but because he was not a gentleman, he did not know how to use his power. He was therefore extremely dangerous. The Supreme Personality of Godhead is never inclined toward a dangerous person who uses his mystic power for some personal design. By the laws of nature, therefore, such misuse of power is ultimately dangerous not for society but for the person who misuses it.

TEXT 71

brahmarṣaś tadbaccha bhadrāṁ te
nābhāga-tanayāṁ nrpaṁ
kṣamāpayā mahā-bhāgāṁ
tataḥ śāntir bhaviṣyati

brahman—O brāhmaṇa; tat—therefore; gaccha—you go; bhadrāṁ—all auspiciousness; te—unto you; nābhāga-tanayām—to the son of Mahārāja Nābhāga; nrpaṁ—the King (Ambariṣa); kṣamāpayā—just try to pacify him; mahā-bhāgāṁ—a great personality, a pure devotee; tataḥ—thereafter; śāntih—peace; bhaviṣyati—there will be.
TRANSLATION

O best of the brāhmaṇas, you should therefore go immediately to King Ambariṣa, the son of Mahārāja Nābhāga. I wish you all good fortune. If you can satisfy Mahārāja Ambariṣa, then there will be peace for you.

PURPORT

In this regard, Madhva Muni quotes from the Garuda Purāṇa:

\[
\begin{align*}
\text{brahmādi-bhakti-koty-āṁśād} \\
\text{āṁśo naivāmbariṣake} \\
\text{naivanyasya cakrasyāpi} \\
\text{tathāpi harī īśvaraḥ}
\end{align*}
\]

\[
\begin{align*}
tāṭkālikopaceyatvat \\
teśāṁ yaśasā ādirāt \\
brahmādayaś ca tat-kirtiṁ \\
vyañjayāṁ āsur uttamām
\end{align*}
\]

\[
\begin{align*}
mohanāya ca daityānāṁ \\
brahmāde nindanāya ca \\
anyārtham ca svayaṁ viṣṇur \\
brahmādyāṁ ca nirāśiṣāḥ
\end{align*}
\]

\[
\begin{align*}
mānuṣeṣuṣuttamātvac ca \\
teśāṁ bhaktyādyibhir guṇaiḥ \\
brahmāder viṣṇu-adhīnatva- \\
jñāpanāya ca kevalam
\end{align*}
\]

\[
\begin{align*}
durvāsāś ca svayaṁ rudras \\
tathāpy anyāyāṁ uktavān \\
tasyāpy anugrahārthāya \\
darpa-nāśārtham eva ca
\end{align*}
\]

The lesson to be derived from this narration concerning Mahārāja Ambariṣa and Durvāsā Muni is that all the demigods, including Lord
Brahmā and Lord Śiva, are under the control of Lord Viṣṇu. Therefore, when a Vaiṣṇava is offended, the offender is punished by Viṣṇu, the Supreme Lord. No one can protect such a person, even Lord Brahmā or Lord Śiva.

Thus end the Bhaktivedanta purports of the Ninth Canto, Fourth Chapter, of the Śrīmad-Bhāgavatam, entitled “Ambariṣa Mahārāja Offended by Durvāṣa Muni.”
CHAPTER FIVE

Durvāsā Muni’s Life Spared

In this chapter we find Mahārāja Ambariṣa offering prayers to the Sudarśana cakra and we find how the Sudarśana cakra became merciful to Durvāsā Muni.

By the order of the Supreme Personality of Godhead, Viṣṇu, Durvāsā Muni immediately went to Mahārāja Ambariṣa and fell at his lotus feet. Mahārāja Ambariṣa, being naturally very humble and meek, felt shy and ashamed because Durvāsā Muni had fallen at his feet, and thus he began to offer prayers to the Sudarśana cakra just to save Durvāsā. What is this Sudarśana cakra? The Sudarśana cakra is the glance of the Supreme Personality of Godhead by which He creates the entire material world. Sa aikṣata, sa asṛjata. This is the Vedic version. The Sudarśana cakra, which is the origin of creation and is most dear to the Lord, has thousands of spokes. This Sudarśana cakra is the killer of the prowess of all other weapons, the killer of darkness, and the manifester of the prowess of devotional service; it is the means of establishing religious principles, and it is the killer of all irreligious activities. Without his mercy, the universe cannot be maintained, and therefore the Sudarśana cakra is employed by the Supreme Personality of Godhead. When Mahārāja Ambariṣa thus prayed that the Sudarśana cakra be merciful, the Sudarśana cakra, being appeased, refrained from killing Durvāsā Muni, who thus achieved the Sudarśana cakra’s mercy. Durvāsā Muni thus learned to give up the nasty idea of considering a Vaiṣṇava an ordinary person (vaiṣṇave jāti-buddhi). Mahārāja Ambariṣa belonged to the kṣatriya group, and therefore Durvāsā Muni considered him lower than the brāhmaṇas and wanted to exercise brahminical power against him. By this incident, everyone should learn how to stop mischievous ideas of neglecting Vaiṣṇavas. After this incident, Mahārāja Ambariṣa gave Durvāsā Muni sumptuous food to eat, and then the King, who had been standing in the same place for one year without eating anything, also took prasāda. Mahārāja Ambariṣa later divided his property among his sons and went to the bank of the Mānasa-sarovara to execute devotional meditation.
TEXT 1

śri-śuka uvāca
evam bhagavatādiśto
durvāsāś cakra-tāpitaḥ
ambariṣam upāvṛtya
tat-pādau duḥkhito 'grahit

śri-śukha uvāca—Śrī Śukadeva Gosvāmi said; evam—in this way; bhagavatā ādiśtaḥ—being ordered by the Supreme Personality of Godhead; durvāsāḥ—the great mystic yogi named Durvāsa; cakra-tāpitaḥ—being very much harassed by the Sudarṣana cakra; ambariṣam—unto Maharāja Ambariṣa; upāvṛtya—approaching; tat-pādau—at his lotus feet; duḥkhitaḥ—being very much aggrieved; 'grahit—he caught.

TRANSLATION

Śukadeva Gosvāmi said: When thus advised by Lord Viśṇu, Durvāsa Muni, who was very much harassed by the Sudarṣana cakra, immediately approached Maharāja Ambariṣa. Being very much aggrieved, the muni fell down and clasped the King's lotus feet.

TEXT 2

tasya sodyamam āvikṣya
pāda-sparśa-vilajjitāḥ
astāvīt tad dharer astraṁ
kṛpayā pīḍito bhrāsām

tasya—of Durvāsa; saḥ—he, Maharāja Ambariṣa; udyamam—the endeavor; āvikṣya—after seeing; pāda-sparśa-vilajjītāḥ—being
ashamed because Durvāsā was touching his lotus feet; astāvīt—offered prayers; tat—to that; hareḥ astram—weapon of the Supreme Personality of Godhead; kṛpayā—with mercy; pīḍitaḥ—aggrieved; bhrāsam—very much.

**TRANSLATION**

When Durvāsā touched his lotus feet, Mahārāja Ambariṣa was very much ashamed, and when he saw Durviṣa attempting to offer prayers, because of mercy he was aggrieved even more. Thus he immediately began offering prayers to the great weapon of the Supreme Personality of Godhead.

**TEXT 3**

अम्बरीश उवाच

त्मंग्रिनंगवान्तु दुर्यस्त्रं सोमो ज्योतिष्यां पति:

त्मापस्त्रं क्षितिवर्गं वायुमात्रेन्द्रियाणि च


ambariṣa uvāca
tvam agnir bhagavān sūryas
tvam somo jyotiṣām patiḥ
tvam āpas tvam kṣitir vyoma
vāyur mātrendriyāṇi ca

-ambariṣaḥ—Mahārāja Ambariṣa; uvāca—said; tvam—you (are); agniḥ—the fire; bhagavān—the most powerful; sūryaḥ—the sun; tvam—you (are); somaḥ—the moon; jyotiṣām—of all the luminaries; patiḥ—the master; tvam—you (are); āpaḥ—water; tvam—you (are); kṣitih—earth; vyoma—sky; vāyuḥ—the air; mātra—the objects of the senses; indriyāni—and the senses; ca—also.

**TRANSLATION**

Mahārāja Ambariṣa said: O Sudarśana cakra, you are fire, you are the most powerful sun, and you are the moon, the master of all luminaries. You are water, earth and sky, you are the air, you are the five sense objects [sound, touch, form, taste and smell], and you are the senses also.
TEXT 4

sudarśana namas tubhyar h
sahasrācyuta-priya
sarvāstra-ghātin viprāya
svasti bhūyā iḍaspate

sudarśana—O original vision of the Supreme Personality of Godhead; namah—respectful obeisances; tubhyah—unto you; sahasra-ara—O you who have thousands of spokes; acyuta-priya—O most favorite of the Supreme Personality of Godhead, Acyuta; sarva-astera-ghātin—O destroyer of all weapons; viprāya—unto this brāhmaṇa; svasti—very auspicious; bhūyāḥ—just become; iḍaspate—O master of the material world.

TRANSLATION

O most favorite of Acyuta, the Supreme Personality of Godhead, you have thousands of spokes. O master of the material world, destroyer of all weapons, original vision of the Personality of Godhead, I offer my respectful obeisances unto you. Kindly give shelter and be auspicious to this brāhmaṇa.

TEXT 5

tvam dharma tvam rtaṁ satyaṁ
tvam yajña 'khila-yajña-bhuk
tvam loka-pālaḥ sarvātmā
tvam tejaḥ pauruṣaṁ param

tvam—you; dharmaḥ—religion; tvam—you; rtaṁ—encouraging statements; satyaṁ—the ultimate truth; tvam—you; yajñaḥ—sacrifice;
akhila—universal; yajña-bhuk—the enjoyer of the fruits resulting from sacrifice; tvam—you; loka-pālah—the maintainer of the various planets; sarva-ātmā—all-pervading; tvam—you; tejaḥ—prowess; pauruṣam—of the Supreme Personality of Godhead; param—transcendental.

TRANSLATION

O Sudarśana wheel, you are religion, you are truth, you are encouraging statements, you are sacrifice, and you are the enjoyer of the fruits of sacrifice. You are the maintainer of the entire universe, and you are the supreme transcendental prowess in the hands of the Supreme Personality of Godhead. You are the original vision of the Lord, and therefore you are known as Sudarśana. Everything has been created by your activities, and therefore you are all-pervading.

PURPORT

The word sudarśana means “auspicious vision.” From Vedic instructions we understand that this material world is created by the glance of the Supreme Personality of Godhead (sa aikṣata, sa asṛjata). The Supreme Personality of Godhead glanced over the mahat-tattva, or the total material energy, and when it was agitated, everything came into existence. Western philosophers sometimes think that the original cause of creation was a chunk that exploded. If one thinks of this chunk as the total material energy, the mahat-tattva, one can understand that the chunk was agitated by the glance of the Lord, and thus the Lord’s glance is the original cause of material creation.

TEXT 6

नमः सुनाभाखिलधर्मसेतवे
द्धर्मशीलासुरधुमकेतवे ।
श्रेयस्यगोपाय विसुद्धर्वचिः
मनोजायादुतकमणे । ६ ॥

namaḥ sunābhākhila-dharma-setave
hy adhara-śilāsura-dhūma-ketave

"Sudarśana wheel, you are religion, you are truth, you are encouraging statements, you are sacrifice, and you are the enjoyer of the fruits of sacrifice. You are the maintainer of the entire universe, and you are the supreme transcendental prowess in the hands of the Supreme Personality of Godhead. You are the original vision of the Lord, and therefore you are known as Sudarśana. Everything has been created by your activities, and therefore you are all-pervading."
namah—all respectful obeisances unto you; su-nābha—O you who have an auspicious hub; akhila-dharma-setave—whose spokes are considered to be a breach of the entire universe; hi—indeed; adharma-śila—who are irreligious; asura—for the demons; dhāma-ketave—unto you who are like fire or an inauspicious comet; trailokya—of the three material worlds; gopāya—the maintainer; viṣuddha—transcendental; varcase—whose effulgence; manah-javaya—as speedy as the mind; adbhuta—wonderful; karmaṇe—so active; gṛṇe—I simply utter.

TRANSLATION

O Sudarśana, you have a very auspicious hub, and therefore you are the upholder of all religion. You are just like an inauspicious comet for the irreligious demons. Indeed, you are the maintainer of the three worlds, you are full of transcendental effulgence, you are as quick as the mind, and you are able to work wonders. I can simply utter the word “namah,” offering all obeisances unto you.

PURPORT

The disc of the Lord is called Sudarśana because he does not discriminate between high and low criminals or demons. Durvāśa Muni was certainly a powerful brāhmaṇa, but his acts against the pure devotee Mahārāja Ambariṣa were no better than the activities of asuras. As stated in the śāstras, dharmaṁ tu sāksād bhagavat-pranītam: the word dharma refers to the orders or laws given by the Supreme Personality of Godhead. Sarva-dharmān parityajya mām ekam śaraṇam vraja: real dharma is surrender unto the Supreme Personality of Godhead. Therefore real dharma means bhakti, or devotional service to the Lord. The Sudarśana cakra is here addressed as dharma-setave, the protector of dharma. Mahārāja Ambariṣa was a truly religious person, and consequently for his protection the Sudarśana cakra was ready to punish even such a strict brāhmaṇa as Durvāśa Muni because he had acted like a demon. There are demons even in the form of brāhmaṇas. Therefore the
Sudarśana *cakra* does not discriminate between *brāhmaṇa* demons and *śūdra* demons. Anyone against the Supreme Personality of Godhead and His devotees is called a demon. In the *śāstras* we find many *brāhmaṇas* and *kṣatriyas* who acted as demons and have been described as demons. According to the verdict of the *śāstras*, one has to be understood according to his symptoms. If one is born of a *brāhmaṇa* father but his symptoms are demoniac, he is regarded as a demon. The Sudarśana *cakra* is always concerned with annihilating the demons. Therefore he is described as *adharma-silāsura-dhūma-ketave*. Those who are not devotees are called *adharma-sīla*. The Sudarśana *cakra* is just like an inauspicious comet for all such demons.

**TEXT 7**

\[
\begin{align*}
tvat-tejasā & \quad dharma-mayena samhṛtam \\
tamaḥ & \quad prakāśaḥ ca dṛśo mahātmanām \\
duratyayās & \quad te mahimā girāṁ pate \\
tva-d-rūpam & \quad etat sad-asat parāvaram
\end{align*}
\]

*tvat-tejasā*—by your effulgence; *dharma-mayena*—which is full of religious principles; *samhṛtam*—dissipated; *tamaḥ*—darkness; *prakāśaḥ ca*—illumination also; *dṛśaḥ*—of all directions; *mahā-atmanām*—of great, learned personalities; *duratyayāḥ*—insurmountable; *te*—your; *mahimā*—glories; *girāṁ pate*—O master of speech; *tva-d-rūpam*—your manifestation; *etat*—this; *sat-asat*—manifested and unmanifested; *para-avaram*—superior and inferior.

**TRANSLATION**

O master of speech, by your effulgence, full of religious principles, the darkness of the world is dissipated, and the knowledge
of learned persons or great souls is manifested. Indeed, no one can surpass your effulgence, for all things, manifested and unmanifested, gross and subtle, superior and inferior, are but various forms of you that are manifested by your effulgence.

PURPORT

Without illumination, nothing can be seen, especially in this material world. The illumination in this world emanates from the effulgence of Sudarśana, the original vision of the Supreme Personality of Godhead. The illuminating principles of the sun, the moon and fire emanate from Sudarśana. Similarly, illumination by knowledge also comes from Sudarśana because with the illumination of Sudarśana one can distinguish one thing from another, the superior from the inferior. Generally people accept a powerful yogi like Durvāsā Muni as wonderfully superior, but if such a person is chased by the Sudarśana cakra, we can see his real identity and understand how inferior he is because of his dealings with devotees.

TEXT 8

\[\text{yadā visṛṣṭās tvam anāñjanena vai}
\text{balam praviśtaḥ } jīta\text{ daitya-dānāvam}
\text{bāhūdaroruv-aṅghri-sīrodharāṇi}
\text{vṛscann ajasram pradhane virājase \} 8 \]  

\begin{align*}
yadā — & \text{when; visṛṣṭah — sent; tvam — your good self; anāñjanena — by the transcendental Supreme Personality of Godhead; vai — indeed; balam — the soldiers; praviśṭah — entering among; ajīta — O indefatigable and unconquerable one; daitya-dānāvam — of the Daityas and Dānavaśas, the demons; bāhū — arms; udara — bellies; uru — thighs; aṅghri — legs; śīrah-dharāṇi — necks; vṛscan — separating; ajasram — incessantly; pradhane — in the battlefield; virājase — you stay.}\end{align*}
TRANSLATION

O indefatigable one, when you are sent by the Supreme Personality of Godhead to enter among the soldiers of the Daityas and the Dānavas, you stay on the battlefield and unendingly separate their arms, bellies, thighs, legs and heads.

TEXT 9

sa tvam jagat-trāṇa khala-prahāṇaye
nirūpitaḥ sarva-sahō gadā-bhṛtā
viprasya cāsmat-kula-daiva-hetave
vidhehi bhadram tad anugraho hi naḥ

saḥ—that person; tvam—your good self; jagat-trāṇa—O protector of the whole universe; khala-prahāṇaye—in killing the envious enemies; nirūpitaḥ—are engaged; sarva-sahō—all-powerful; gadā-bhṛtā—by the Supreme Personality of Godhead; viprasya—of this brahmaṇa; ca—also; asmat—our; kula-daiva-hetave—for the good fortune of the dynasty; vidhehi—kindly do; bhadram—all-good; tat—that; anugrahaḥ—favor; hi—indeed; naḥ—our.

TRANSLATION

O protector of the universe, you are engaged by the Supreme Personality of Godhead as His all-powerful weapon in killing the envious enemies. For the benefit of our entire dynasty, kindly favor this poor brahmaṇa. This will certainly be a favor for all of us.

TEXT 10

यदवसि दत्तपिंडं वा खथमों वा खनुष्ठितं ।
कुलं नो विग्रहेयं चेदुं द्विजो भवतु द्विजरः ॥१०॥
If our family has given charity to the proper persons, if we have performed ritualistic ceremonies and sacrifices, if we have properly carried out our occupational duties, and if we have been guided by learned brāhmaṇas, I wish, in exchange, that this brāhmaṇa be freed from the burning caused by the Sudarśana cakra.

**TEXT 11**

\[
yadi no bhagavān prīta
ekaḥ sarva-guṇāśrayaḥ
sarva-bhūtātma-bhāvena
dvijo bhavatu vijvaraḥ
\]

if; unto us; the Supreme Personality of Godhead; is satisfied; without any duplicate; the reservoir of all transcendental qualities; by a merciful attitude toward all living entities; this brāhmaṇa; may become; freed from all burning.
TRANSLATION

If the Supreme Personality of Godhead, who is one without a second, who is the reservoir of all transcendental qualities, and who is the life and soul of all living entities, is pleased with us, we wish that this brähmaṇa, Durvāsā Muni, be freed from the pain of being burned.

TEXT 12

श्रीशुकु उवाच

इति संस्तुवतो राज्ञो विष्णुचक्रं सुदर्शनम्।
अशाम्यत सर्वतो विगित्रं प्रदहुं राजयाच्छया॥१२॥

śrī-śuka uvāca

iti samstuvato rājño
viṣṇu-caikram sudarśanam
aśāmyat sarvato vipraṁ
pradahad rāja-yācayā

śrī-śukah uvāca—Śrī Śukadeva Gosvāmi said; iti—thus; saṁstuvataḥ—being prayed to; rājñah—by the King; viṣṇu-caikram—the disc weapon of Lord Viṣṇu; sudarśanam—of the name Sudarśana cakra; aśāmyat—became no longer disturbing; sarvataḥ—in every respect; vipram—unto the brāhmaṇa; pradahat—causing to burn; rāja—of the King; yācayā—by the begging.

TRANSLATION

Śukadeva Gosvāmi continued: When the King offered prayers to the Sudarśana cakra and Lord Viṣṇu, because of his prayers the Sudarśana cakra became peaceful and stopped burning the brāhmaṇa known as Durvāsā Muni.

TEXT 13

स मुक्तोङ्ग्राघितपेन दुर्वासा: स्वतिमांस्तत:।
प्रशा।शंस तमुर्वीशं युध्यान: परमाशिष:॥१३॥
TRANSLATION

Durvāsā Muni, the greatly powerful mystic, was indeed satisfied when freed from the fire of the Sudarśana cakra. Thus he praised the qualities of Mahārāja Ambaraśa and offered him the highest benedictions.

TEXT 14

Durvāsā Uvāca

Aho ananta-dāsānāṁ mahāttvam ċṛstiṁ adya me
kṛtāgaso 'pi yad rājan maṅgalāṁ samihase

Durvāsā uvāca—Durvāsā Muni said; aho—alas; ananta-dāsānāṁ—of the servants of the Supreme Personality of Godhead; mahāttvam—greatness; ċṛstiṁ—seen; adya—today; me—by me; kṛtā-āgasaḥ api—although I was an offender; yat—still; rājan—O King; maṅgalāṁ—good fortune; samihase—you are praying for.

TRANSLATION

Durvāsā Muni said: My dear King, today I have experienced the greatness of devotees of the Supreme Personality of Godhead, for
although I have committed an offense, you have prayed for my good fortune.

TEXT 15

duṣkaraḥ ko nu sādhūnāṁ
dustyajo vā mahātmanāṁ
yaiḥ saṅgrhito bhagavān
sātvatāṁ ṛṣabho hariḥ

duṣkaraḥ—difficult to do; kaḥ—what; nu—indeed; sādhūnāṁ—of the devotees; dustyajah—impossible to give up; vā—either; mahā-
ātmanāṁ—of the great persons; yaiḥ—by which persons; saṅgrhitaḥ—
achieved (by devotional service); bhagavān—the Supreme Personality
of Godhead; sātvatāṁ—of the pure devotees; ṛṣabhaḥ—the leader;
hariḥ—the Lord.

TRANSLATION

For those who have achieved the Supreme Personality of Godhead, the master of the pure devotees, what is impossible to do, and what is impossible to give up?

TEXT 16

yan-nāma-śruti-mātreṇa
pumān bhavati nirmalaḥ
tasya tīrtha-padaḥ kiṁ vā
dāśānāṁ avaśiṣyate

yat-nāma—the holy name of the Lord; śruti-mātreṇa—simply by
hearing; pumān—a person; bhavati—becomes; nirmalaḥ—purified;
tasya—of Him; tīrtha-padaḥ—the Lord, at whose feet are the holy
places; *kim vā*—what; *dāşānām*—by the servants; *avaśisyate*—remains to be done.

**TRANSLATION**

What is impossible for the servants of the Lord? By the very hearing of His holy name one is purified.

**TEXT 17**

RAJAJAVAYATIKARUNATMANA
dadhyapratyakritmanasa

rajan tvayatikaranatmanah
mad-agham prsthataḥ krtvā
pranā yan me bhirakṣitāḥ

rajan—O King; *anugrhitaḥ*—very much favored; *aham*—I (am); *tvayā*—by you; *ati-karuna-ātmanā*—because of your being extremely merciful; *mat-agham*—my offenses; *prsthataḥ*—to the back; *krtvā*—doing so; *pranāḥ*—life; *yat*—that; *me*—my; *abhirakṣitāḥ*—saved.

**TRANSLATION**

O King, overlooking my offenses, you have saved my life. Thus I am very much obliged to you because you are so merciful.

**TEXT 18**

RAJA TAPASANGRAHYA

rajah tam akṛtaḥāraḥ
pratyāgamana-kāṅkṣayā
caranāv upasāngrhya
prasādya samabhoyat

raja—the King; *tam*—unto him, Durvāsā Muni; *akṛta-āhāraḥ*—who refrained from taking food; *pratyāgamana*—returning; *kāṅkṣayā*—
desiring; *caranau*—the feet; *upasaṅgrhya*—approaching; *prasādyā*—pleasing in all respects; *samabhōjayat*—fed sumptuously.

**TRANSLATION**

Expecting the return of Durvāsā Muni, the King had not taken his food. Therefore, when the sage returned, the King fell at his lotus feet, pleasing him in all respects, and fed him sumptuously.

**TEXT 19**

\[
\text{so ‘śitvādṛtam ānītam} \\
\text{ātithyaṁ sārva-kāmikam} \\
\text{trṛṭātmā nrpatim prāha} \\
\text{bhujyatāṁ iti sādaram}
\]

\[saḥ—\text{he (Durvāsā); ‘śitvā—after eating sumptuously; ādṛtam—with great respect; ānītam—received; ātithyam—offered different varieties of food; sārva-kāmikam—fulfilling all kinds of tastes; trṛṭātma—thus being fully satisfied; nrpatim—unto the King; prāha—said; bhujyatām—my dear King, you eat also; iti—in this way; sa-ādaram—with great respect.}\]

**TRANSLATION**

Thus the King respectfully received Durvāsā Muni, who after eating varieties of palatable food was so satisfied that with great affection he requested the King to eat also, saying, “Please take your meal.”

**TEXT 20**

\[
\text{prītovṛṣasvamūryāhirōṣis \ tva bhāgavatasya vai } \\
\text{dṛṣṭeṇavārṇaśāṇaśāṇapraśīvātīśeṇātmaṃbhaveśa}
\]

\[prito ‘smy anugrhito ‘smi \\
tava bhāgavatasya vai\]
Durväśa Muni said: I am very pleased with you, my dear King. At first I thought of you as an ordinary human being and accepted your hospitality, but later I could understand, by my own intelligence, that you are the most exalted devotee of the Lord. Therefore, simply by seeing you, touching your feet and talking with you, I have been pleased and have become obliged to you.

PURPORT

It is said, vaiśṇavera kriyā mudrā vijñeha nā bujhaya: even a very intelligent man cannot understand the activities of a pure Vaiśṇava. Therefore, because Durväśa Muni was a great mystic yogī, he first mistook Mahārāja Ambariśa for an ordinary human being and wanted to punish him. Such is the mistaken observation of a Vaiśṇava. When Durväśa Muni was persecuted by the Sudarśana cakra, however, his intelligence developed. Therefore the word ātma-medhasā is used to indicate that by his personal experience he would understand how great a Vaiśṇava the King was. When Durväśa Muni was chased by the Sudarśana cakra, he wanted to take shelter of Lord Brahmā and Lord Śiva, and he was even able to go to the spiritual world, meet the Personality of Godhead and talk with Him face to face, yet he was unable to be rescued from the attack of the Sudarśana cakra. Thus he could understand the influence of a Vaiśṇava by personal experience. Durväśa Muni was certainly a great yogī and a very learned brāhmaṇa, but despite his being a real yogī he was unable to understand the influence of a Vaiśṇava. Therefore it is said, vaiśṇavera kriyā mudrā vijñeha nā bujhaya: even the most learned person cannot understand the value of a
Vaiṣṇava. There is always a possibility for so-called jñānis and yogīs to be mistaken when studying the character of a Vaiṣṇava. A Vaiṣṇava can be understood by how much he is favored by the Supreme Personality of Godhead in terms of his inconceivable activities.

TEXT 21

कर्मावदात्तं ते गायत्रिः स्वाहि स्त्रियो मुहुः ||
कौरतिं परमपुन्यं च कौरतिष्ठिति भूरिष्टम् ||२१||

karmāvadātam etat te
gāyanti svāh-striyo muhuḥ
kīrtim parama-punyāṁ ca
kīrtayisyati bhūr iyaṁ

karma—activity; avadātam—without any tinge; etat—all this; te—your; gāyanti—will sing; svāh-striyāḥ—women from the heavenly planets; muhuḥ—always; kīrtim—glories; parama-punyām—highly glorified and pious; ca—also; kīrtayisyati—will continuously chant; bhūḥ—the whole world; iyaṁ—this.

TRANSLATION

All the blessed women in the heavenly planets will continuously chant about your spotless character at every moment, and the people of this world will also chant your glories continuously.

TEXT 22

श्रीशुक्क उवाच

एवं संकीर्त्य राजानं दुर्वासा: परितोषितं ||
भविष्यस्य ब्रह्मलोकमहैतुकम् ||२२||

śrī-śuka uvāca
evaṁ saṁkīrtya rājānaṁ
durvāsāḥ paritositaḥ
yayaṁ vihāyasāmantrya
brahmalokam ahaitukam
Sri Sukadeva Gosvami said: thus; sancirya—glorifying; rajanam—the King; durvasah—the great mystic yogi Durvasa Muni; paritosita—being satisfied in all respects; yayau—left that place; vihayasri—by the spaceways; amantrya—taking permission; brahmalokam—to the topmost planet of this universe; ahaitukam—where there is no dry philosophical speculation.

TRANSLATION
Sri Sukadeva Gosvami continued: Thus being satisfied in all respects, the great mystic yogi Durvasa took permission and left, continuously glorifying the King. Through the skyways, he went to Brahmaloka, which is devoid of agnostics and dry philosophical speculators.

PURPORT
Although Durvasa Muni went back to Brahmaloka through the spaceways, he did not need an airplane, for great mystic yogis can transport themselves from any planet to any other without any machine. There is a planet named Siddhaloka whose inhabitants can go to any other planet because they naturally have all the perfection of yoga practice. Thus Durvasa Muni, the great mystic yogi, could go through the skyways to any planet, even to Brahmaloka. In Brahmaloka, everyone is self-realized, and thus there is no need of philosophical speculation to come to the conclusion of the Absolute Truth. Durvasa Muni’s purpose in going to Brahmaloka was apparently to speak to the residents of Brahmaloka about how powerful a devotee is and how a devotee can surpass every living entity within this material world. The so-called jnanis and yogis cannot compare to a devotee.

TEXT 23

samvatsaro 'tyagat tavad
yavata nargato gatah
munis tad-darshanakaṅkso
rājāb-bhakṣo babhūva ha
saṁvatsaraḥ—one complete year; atyagat—passed; tāvat—as long as; yāvatā—so long; na—not; āgataḥ—returned; gataḥ—Durvāsā Muni, who had left that place; muniḥ—the great sage; tat-darśana-ākāṅkṣaḥ—desiring to see him again; rājā—the King; ap-bhakṣaḥ—taking only water; babhūva—remained; ha—indeed.

TRANSLATION

Durvāsā Muni had left the place of Mahārāja Ambariṣa, and as long as he had not returned—for one complete year—the King had fasted, maintaining himself simply by drinking water.

TEXT 24

\begin{center}
\textbf{गतेष्ठ दुर्वाससि सोममिरीषों}
\end{center}

\begin{center}
\textbf{दिजोपयोगातिपवित्रमहरत्}
\end{center}

\begin{center}
\textbf{ऋषेविमोक्षं व्यसनं च बीक्ष्य}
\end{center}

\begin{center}
\textbf{मेने भवीरं च परानुभावम्}
\end{center}

\begin{center}
\textit{gate 'tha durvāsasi so 'mbariṣo}
\end{center}

\begin{center}
\textit{dvijopayogātipavitram āharat}
\end{center}

\begin{center}
\textit{ṛṣer vimokṣaṁ vyasanaṁ ca vikṣya}
\end{center}

\begin{center}
\textit{mene sva-vīryaṁ ca parānubhāvam}
\end{center}

\begin{center}

gate—on his return; atha—then; durvāsasi—the great mystic yogī Durvāsā; saḥ—he, the King; ambariṣaḥ—Mahārāja Ambariṣa; dvija-upayoga—most suitable for a pure brāhmaṇa; ati-pavitram—very pure food; āharat—gave him to eat and he also ate; ṛṣeḥ—of the great sage; vimokṣaṁ—release; vyasanaṁ—from the great danger of being burned by the Sudarśana cakra; ca—and; vikṣya—seeing; mene—considered; sva-vīryaṁ—about his own power; ca—also; para-anubhāvam—because of his pure devotion to the Supreme Lord.

TRANSLATION

After one year, when Durvāsā Muni had returned, King Ambariṣa sumptuously fed him all varieties of pure food, and then he himself also ate. When the King saw that the brāhmaṇa Durvāsā
had been released from the great danger of being burned, he could understand that by the grace of the Lord he himself was also powerful, but he did not take any credit, for everything had been done by the Lord.

**PURPORT**

A devotee like Mahārāja Ambariśa is certainly always busy in many activities. Of course, this material world is full of dangers that one has to meet, but a devotee, because of his full dependence on the Supreme Personality of Godhead, is never disturbed. The vivid example is Mahārāja Ambariśa. He was the emperor of the entire world and had many duties to perform, and in the course of these duties there were many disturbances created by persons like Durvāsā Muni, but the King tolerated everything, patiently depending fully on the mercy of the Lord. The Lord, however, is situated in everyone's heart (sarvasya cāhāṃ hṛdi sanniviśṭaḥ), and He manages things as He desires. Thus although Mahārāja Ambariśa was faced with many disturbances, the Lord, being merciful to him, managed things so nicely that in the end Durvāsā Muni and Mahārāja Ambariśa became great friends and parted cordially on the basis of bhakti-yoga. After all, Durvāsā Muni was convinced of the power of bhakti-yoga, although he himself was a great mystic yogī. Therefore, as stated by Lord Kṛṣṇa in Bhagavad-gītā (6.47):

\[
yoginām api sarveśāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
\]

"Of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all." Thus it is a fact that a devotee is the topmost yogī, as proved in the dealings of Mahārāja Ambariśa with Durvāsā Muni.
Durvāṣā Muni’s Life Spared

25)
Durvāṣā Muni’s Life Spared

evam vidhāneka-guṇāḥ sa rājā
parātmanī brahmaṇī vāsudeve
kriyā-kalāpāiḥ samuvāha bhaktiṁ
yaya-viriniṣcyān nirayāṁś ca kārā

-evam—in this way; vidhā-aneka-guṇāḥ—endowed with varieties of
good qualities; saḥ—he, Mahārāja Ambariṣa; rājā—the King; para-
ätmanī—unto the Supersoul; brahmaṇī—unto Brahman; vāsudeve—
unto the Supreme Personality of Godhead, Kṛṣṇa, Vāsudeva; kriyā-
kalāpāiḥ—by practical activities; samuvāha—executed; bhaktiṁ—de-
votional service; yayā—by such activities; āviriṇcyān—beginning from
the topmost planet; nirayāṁ—down to the hellish planets; cakārā—he
experienced that there is danger everywhere.

TRANSLATION

In this way, because of devotional service, Mahārāja Ambariṣa,
who was endowed with varieties of transcendental qualities, was
completely aware of Brahman, Paramātma and the Supreme Per-
sonality of Godhead, and thus he executed devotional service per-
fectly. Because of his devotion, he thought even the topmost
planet of this material world no better than the hellish planets.

PURPORT

An exalted and pure devotee like Mahārāja Ambariṣa is in full aware-
ness of Brahman, Paramātma and Bhagavān; in other words, a devotee
of Vāsudeva, Kṛṣṇa, is in full knowledge of the other features of the Ab-
solute Truth. The Absolute Truth is realized in three features—Brah-
man, Paramātma and Bhagavān (brahmeti paramātmeti bhagavāṇ Īti
śabdyaite). A devotee of the Supreme Personality of Godhead, Vāsudeva,
knows everything (vāsudevaḥ sarvam Īti) because Vāsudeva, Kṛṣṇa, in-
cludes both Paramātma and Brahman. One does not have to realize
Paramātma by the yoga system, for the devotee always thinking of
Vāsudeva is the topmost yogī (yogināṁ api sarvesām). And as far as
jnāna is concerned, if one is a perfect devotee of Vāsudeva, he is the greatest mahātma (vāsudevaḥ sarvam iti sa mahātmā sudurlabhah). A mahātma is one who has full knowledge of the Absolute Truth. Thus Mahārāja Ambariṣa, being a devotee of the Personality of Godhead, was in full awareness of Paramātmā, Brahman, māyā, the material world, the spiritual world, and how things are going on everywhere. Everything was known to him. Yasmin vijñāte sarvam evam vijñātam bhavati. Because the devotee knows Vāsudeva, he knows everything within the creation of Vāsudeva (vāsudevaḥ sarvam iti sa mahātmā sudurlabhah). Such a devotee does not give much value to the highest standard of happiness within this material world.

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakēṣv
api tulyārtha-darśinah
(Bhāg. 6.17.28)

Because he is fixed in devotional service, a devotee does not regard any position in the material world as important. Śrīla Prabhodhānanda Sarasvati has therefore written (Caitanya-candrāmṛta 5):

kaivalyam narakāyate tridaśa-pūr ākāśa-puspāyate
durdāntendriya-kāla-sarpa-paṭalī protkhatā-damśtrāyate
viśvaṁ pūrna-sukhāyate vidhi-mahendra-diś ca kiṭāyate
yat-kārunya-katākṣa-vaibhava-vatāṁ taṁ gauram eva stumah

For one who becomes a pure devotee through devotional service to great personalities like Caitanya Mahāprabhu, kaivalya, or merging into Brahman, appears no better than hell. As far as the heavenly planets are concerned, to a devotee they are like a phantasmagoria or will-o’-the-wisp, and as far as yogic perfection is concerned, a devotee does not care a fig for such perfection, since the purpose of yogic perfection is achieved automatically by the devotee. This is all possible when one becomes a devotee of the Lord through the medium of Caitanya Mahāprabhu’s instructions.
TEXT 26

śrī-śuka uvāca

athaṁbariṣas tanayeṣu rājyaṁ
samāṇa-śileṣu visṛṣya dhiraḥ
vanam viveśātmanī vāśudeve
mano dadhad dḥvasta-guṇa-pravāhaḥ

śrī-śuka uvāca—Śrī Śukadeva Gosvāmī said; atha—in this way; ambāriṣaḥ—King Ambariṣa; tanayeṣu—unto his sons; rājyaṁ—the kingdom; samāṇa-śileṣu—who were equally as qualified as their father; visṛṣya—dividing; dhiraḥ—the most learned person, Maharaja Ambariṣa; vanam—into the forest; viveśa—entered; ātmanī—unto the Supreme Lord; vāśudeve—Lord Kṛṣṇa, who is known as Vāsudeva; mano—mind; dadhat—concentrating; dḥvasta—vanquished; guṇa-pravāhaḥ—the waves of the material modes of nature.

TRANSLATION

Śrīla Śukadeva Gosvāmī continued: Thereafter, because of his advanced position in devotional life, Mahārāja Ambariṣa, who no longer desired to live with material things, retired from active family life. He divided his property among his sons, who were equally as qualified, and he himself took the order of vānaprastha and went to the forest to concentrate his mind fully upon Lord Vāsudeva.

PURPORT

As a pure devotee, Mahārāja Ambariṣa was liberated in any condition of life because, as enunciated by Śrīla Rūpa Gosvāmī, a devotee is always liberated.
In *Bhakti-rasāmrta-sindhu*, Śrīla Rūpa Gosvāmī thus instructs that if one’s only desire is service to the Lord, he is liberated in any condition of life. Mahārāja Ambariṣa was undoubtedly liberated in any condition, but as an ideal king he accepted the *vānaprastha* order of retirement from family life. It is essential for one to renounce family responsibilities and fully concentrate on the lotus feet of Vāsudeva. Therefore Mahārāja Ambariṣa divided the kingdom among his sons and retired from family life.

**TEXT 27**

\[ ity etat puṇyaṃ ākhyānam ambariṣasya bhūpate saṅkīrtyann anudhyāyan bhakto bhagavato bhavet \]

*īti—thus; etat—this; puṇyaṃ ākhyānam—most pious activity in history; ambariṣasya—of Mahārāja Ambariṣa; bhūpate—O King (Mahārāja Parīkṣit); saṅkīrtyan—by chanting, repeating; anudhyāyan—or by meditating upon; bhaktaḥ—a devotee; bhagavataḥ—of the Supreme Personality of Godhead; bhavet—one can become.

**TRANSLATION**

Anyone who chants this narration or even thinks of this narration about the activities of Mahārāja Ambariṣa certainly becomes a pure devotee of the Lord.

**PURPORT**

Śrīla Viśvanātha Cakravartī Ṭhākura herein gives a very good example. When one is very eager for more and more money, he is not
satisfied even when he is a millionaire or a multimillionaire, but wants to earn more and more money by any means. The same mentality is present in a devotee. The devotee is never satisfied, thinking, “This is the limit of my devotional service.” The more he engages in the service of the Lord, the more service he wants to give. This is the position of a devotee.

Mahārāja Ambariṣa, in his family life, was certainly a pure devotee, complete in every respect, because his mind and all his senses were engaged in devotional service (sa vai manah kṛṣṇa-padāravindayor vacāṃsi vaikuṇṭha-guṇānuvarṇane). Mahārāja Ambariṣa was self-satisfied because all of his senses were engaged in devotional service (sarvopādhi-vinirmuktām tat-paratvena nirmalan/ hṛṣikeṣa-hṛṣikeṣa-sevanaṁ bhaktir ucyate). Nonetheless, although Mahārāja Ambariṣa had engaged all his senses in devotional service, he left his home and went to the forest to concentrate his mind fully at the lotus feet of Kṛṣṇa, exactly as a mercantile man, even though complete in wealth, tries to earn more and more. This mentality of getting more and more engaged in devotional service puts one in the most exalted position. Whereas on the karma platform the mercantile man who wants more and more money becomes increasingly bound and entangled, the devotee becomes increasingly liberated.

TEXT 28

अम्बरीषस्यचरितं येष्श्रुण्वनितमहात्मनः

मुक्ति प्रयाणितेस्वर्भक्तस्याविष्णोऽः प्रसादतः

ambariṣasya caritam
ye śrṇvanti mahātmanah
muktim prayānti te sarve
bhaktyā viṣṇoh prasādatah

ambariṣasya—of Mahārāja Ambariṣa; caritam—character; ye—persons who; śrṇvanti—hear; mahā-ātmanah—of the great personality, the great devotee; muktim—liberation; prayānti—certainly they attain; te—such persons; sarve—all of them; bhaktyā—simply by devotional service; viṣṇoh—of Lord Viṣṇu; prasādatah—by the mercy.
TRANSLATION

By the grace of the Lord, those who hear about the activities of Mahārāja Ambariṣa, the great devotee, certainly become liberated or become devotees without delay.

Thus end the Bhaktivedanta purports of the Ninth Canto, Fifth Chapter, of the Śrimad-Bhāgavatam, entitled "Durvāsā Muni’s Life Spared."
CHAPTER SIX

The Downfall of Saubhārī Muni

After describing the descendants of Mahārāja Ambarśa, Śukadeva Gosvāmī described all the kings from Śaśāda to Māndhātā, and in this connection he also described how the great sage Saubhārī married the daughters of Māndhātā.

Mahārāja Ambarśa had three sons, named Virūpa, Ketumān and Śambhu. The son of Virūpa was Prśadasva, and his son was Rathitara. Rathitara had no sons, but when he requested the favor of the great sage Āṅgirā, the sage begot several sons in the womb of Rathitara’s wife. When the sons were born, they became the dynasty of Āṅgirā Rṣi and of Rathitara.

The son of Manu was Ikṣvāku, who had one hundred sons, of whom Vikukṣi, Nimi and Daṇḍakā were the eldest. The sons of Mahārāja Ikṣvāku became kings of different parts of the world. Because of violating sacrificial rules and regulations, one of these sons, Vikukṣi, was banished from the kingdom. By the mercy of Vasiṣṭha and the power of mystic yoga, Mahārāja Ikṣvāku attained liberation after giving up his material body. When Mahārāja Ikṣvāku expired, his son Vikukṣi returned and took charge of the kingdom. He performed various types of sacrifices, and thus he pleased the Supreme Personality of Godhead. This Vikukṣi later became celebrated as Śaśāda.

Vikukṣi’s son fought with the demons for the sake of the demigods, and because of his valuable service he became famous as Puranājaya, Indravāha and Kakutstha. The son of Puranājaya was Anenā, the son of Anenā was Prθhu, and the son of Prθhu was Viśvagandhi. The son of Viśvagandhi was Candra, the son of Candra was Yuvaṇāśva, and his son was Śravasta, who constructed Śravasti Puri. The son of Śravasta was Bṛhadāśva. Bṛhadāśva’s son Kuvalayāśva killed a demon named Dhundhu, and thus he became celebrated as Dhundhumāra, “the killer of Dhundhu.” The sons of the killer of Dhundhu were Drḥhāśva, Kapilāśva and Bhadrāśva. He also had thousands of other sons, but they burned to ashes in the fire emanating from Dhundhu. The son of
Drḍhāśva was Haryaśva, the son of Haryaśva was Nikumbha, the son of Nikumbha was Bahulāśva, and the son of Bahulāśva was Krśāśva. The son of Krśāśva was Senajit, and his son was Yuvanāśva.

Yuvanāśva married one hundred wives, but he had no sons, and therefore he entered the forest. In the forest, the sages performed a sacrifice known as Indra-yajña on his behalf. Once, however, the King became so thirsty in the forest that he drank the water kept for performing yajña. Consequently, after some time, a son came forth from the right side of his abdomen. The son, who was very beautiful, was crying to drink breast milk, and Indra gave the child his index finger to suck. Thus the son became known as Māndhātā. In due course of time, Yuvanāśva achieved perfection by performing austerities.

Thereafter, Māndhātā became the emperor and ruled the earth, which consists of seven islands. Thieves and rogues were very much afraid of this powerful king, and therefore the king was known as Trasaddasyu, meaning “one who is very fearful to rogues and thieves.” Māndhātā begot sons in the womb of his wife, Bindumati. These sons were Purukutsa, Ambariṣa and Mucukunda. These three sons had fifty sisters, all of whom became wives of the great sage known as Saubhari.

In this connection, Śukadeva Gosvāmi described the history of Saubhari Muni, who, because of sensual agitation caused by fish, fell from his yoga and wanted to marry all the daughters of Māndhātā for sexual pleasure. Later, Saubhari Muni became very regretful. Thus he accepted the order of vānaprastha, performed very severe austerities, and thus attained perfection. In this regard, Śukadeva Gosvāmi described how Saubhari Muni’s wives also became perfect.

**TEXT 1**

श्रीशुक उच्च

विषय: केतुमानःत्रम्भरवर्गिषुवुतात्स्त्रयः ।
विषयात् पश्चायक्ष्मूर्ततत्पत्रस्तु स्थीतरः ॥ १ ॥

śrī-śuka uvāca

virūpaḥ ketumāṇi chambhur
ambariṣa-sūtās trayaḥ
Śrī-Śukadeva Gosvāmī said; virūpaḥ—by the name Virūpa; ketumān—by the name Ketumān; śambhuḥ—by the name Śambhu; ambariṣa—of Ambariṣa Mahārāja; sutāḥ trayāḥ—the three sons; virūpāt—from Virūpa; pṛṣadāsvaḥ—of the name Pṛṣadaśva; abhūt—there was; tat-putraḥ—his son; tu—and; rathitaraḥ—of the name Rathitara.

TRANSLATION
Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, Ambariṣa had three sons, named Virūpa, Ketumān and Śambhu. From Virūpa came a son named Pṛṣadaśva, and from Pṛṣadaśva came a son named Rathitara.

TEXT 2

rathitarasyāprajasya
bhāryāyām tantave 'rthitāḥ
aṅgirā janayām āsa
brahma-varcasvināḥ sutān

rathitarasya—of Rathitara; aprajasya—who had no sons; bhāryāyām—unto his wife; tantave—for increasing offspring; arthitāḥ—being requested; aṅgirāḥ—the great sage Aṅgirā; janayām āsa—caused to take birth; brahma-varcasvināḥ—who had brahminical qualities; sutān—sons.

TRANSLATION
Rathitara had no sons, and therefore he requested the great sage Aṅgirā to beget sons for him. Because of this request, Aṅgirā begot sons in the womb of Rathitara’s wife. All these sons were born with brahminical prowess.
PURPORT

In the Vedic age a man was sometimes called upon to beget sons in the womb of a lesser man’s wife for the sake of better progeny. In such an instance, the woman is compared to an agricultural field. A person possessing an agricultural field may employ another person to produce food grains from it, but because the grains are produced from the land, they are considered the property of the owner of the land. Similarly, a woman was sometimes allowed to be impregnated by someone other than her husband, but the sons born of her would then become her husband’s sons. Such sons were called kṣetra-jāta. Because Rathitara had no sons, he took advantage of this method.

TEXT 3

एते क्षेत्रप्रक्रिया वै पुनस्वाष्ट्रितस: स्मृता: ||
रथीतराणां प्रवरा: क्षेत्रोपेता द्विजातय: || ३ ||

ete kṣetra-prasūtā vai
punās tv āṅgirasāḥ smṛtāḥ
rathitarānāṁ pravarāḥ
kṣetropetā dvi-jātayah

ete—the sons begotten by Aṅgirā; kṣetra-prasūtāḥ—became the children of Rathitara and belonged to his family (because they were born from the womb of his wife); vai—indeed; punah—again; tu—but; āṅgirasāḥ—of the dynasty of Aṅgirā; smṛtāḥ—they were called; rathitarānām—of all the sons of Rathitara; pravarāḥ—the chief; kṣetra-upetāḥ—because of being born of the kṣetra (field); dvi-jātayah—called brāhmaṇa (being a mixture of brāhmaṇa and kṣatriya).

TRANSLATION

Having been born from the womb of Rathitara’s wife, all these sons were known as the dynasty of Rathitara, but because they were born from the semen of Aṅgirā, they were also known as the dynasty of Aṅgirā. Among all the progeny of Rathitara, these sons were the most prominent because, owing to their birth, they were considered brāhmaṇas.
PURPORT
Srila Visvanatha Cakravarti Thakura gives the meaning of dvi-jatayah as “mixed caste,” indicating a mixture of brāhmaṇa and kṣatriya.

TEXT 4

ksuvatas tu manor jajñe
ikṣvākur ghrānatah sutah
tasya putra-sata-jyeštah
vikukṣi-nimi-dandaakah

ksuvatah—while sneezing; tu—but; manoh—of Manu; jajñe—was born; ikṣvākuh—by the name Ikṣvāku; ghrānatah—from the nostrils; sutah—the son; tasya—of Ikṣvāku; putra-sata—one hundred sons; jyeštah—prominent; vikukṣi—of the name Vikukṣi; nimi—by the name Nimi; dandaakah—by the name Daṇḍakā.

TRANSLATION
The son of Manu was Ikṣvāku. When Manu was sneezing, Ikṣvāku was born from Manu’s nostrils. King Ikṣvāku had one hundred sons, of whom Vikukṣi, Nimi and Daṇḍakā were the most prominent.

PURPORT
According to Śrīdhara Svāmī, although the Bhāgavatam (9.1.11–12) has previously included Ikṣvāku among the ten sons begotten by Manu in his wife Śraddhā, this was a generalization. It is here specifically explained that Ikṣvāku was born simply from the sneezing of Manu.

TEXT 5

teṣāṁ purusādamaṇḍayāṁśe nṛpa nṛp
paśāvānandatata: paśāca trayo mahāyopadasatāṁ || 5 ||
teṣāṁ purastād abhavann
āryāvarte nrpā nrpa
pañca-viṁśatih paścāt ca
trayo madhye 'pare 'nyataḥ

teṣāṁ—among all of those sons; purastāt—on the eastern side;
abhavan—they became; āryāvarte—in the place within the Himalaya
and Vindhya mountains known as Āryāvarta; nrpa—kings; nrpa—O
King (Mahārāja Parikṣit); pañca-viṁśatih—twenty-five; paścāt—on the
western side; ca—also; trayah—three of them; madhye—in the middle
(between east and west); apare—others; anyataḥ—in other places.

TRANSLATION

Of the one hundred sons, twenty-five became kings in the
western side of Āryāvarta, a place between the Himalaya and
Vindhya mountains. Another twenty-five sons became kings in the
east of Āryāvarta, and the three principal sons became kings in the
middle. The other sons became kings in various other places.

TEXT 6

sa ekadāṣṭakā-śrāddhe
iṅśāvākuḥ sutam ādiṣat
māṁsam āniyatāṁ medhyāṁ
vikukṣe gaccha mā ciram

sah—that king (Mahārāja Iṅśāvāku); ekadā—once upon a time;
aṣṭakā-śrāddhe—during January, February and March, when offerings
are made to the forefathers; iṅśāvākuḥ—King Iṅśāvāku; sutam—to his
son; ādiṣat—ordered; māṁsam—flesh; āniyatāṁ—bring here;
medhyāṁ—pure (obtained by hunting); vikukṣe—O Vikukṣi; gaccha—
immediately go; mā ciram—without delay.
TRANSLATION

During the months of January, February and March, oblations offered to the forefathers are called aṣṭakā-śrāddha. The śrāddha ceremony is held during the dark fortnight of the month. When Mahārāja Ikṣvāku was performing his oblations in this ceremony, he ordered his son Vikukṣi to go immediately to the forest to bring some pure flesh.

TEXT 7

तथेति स वनं गत्वा मृगान् हत्वा क्रियार्हानां।
श्रांतो बुभुखितो वीरः शर्ण चाददयस्मृतिः।

tatheti sa vanam gatva
mrgan hatva kriyarhanan
shranto bubhukshito viraḥ
śaśam cādad apasmṛtiḥ

tathā—according to the direction; iti—thus; saḥ—Vikukṣi; vanam—to the forest; gatvā—going; mrgan—animals; hatvā—killing; kriyā-arhaṇān—suitable for offering to the yajña in the śrāddha ceremony; shrantaḥ—when he was fatigued; bubhukṣitaḥ—and hungry; viraḥ—the hero; śaśam—a rabbit; ca—also; ādat—he ate; apasmṛtiḥ—forgetting (that the flesh was meant for offering in the śrāddha).

TRANSLATION

Thereafter, Ikṣvāku’s son Vikukṣi went to the forest and killed many animals suitable for being offered as oblations. But when fatigued and hungry he became forgetful and ate a rabbit he had killed.

PURPORT

It is evident that ksatriyas killed animals in the forest because the flesh of the animals was suitable to be offered at a particular type of yajña. Offering oblations to the forefathers in the ceremony known as śrāddha is also a kind of yajña. In this yajña, flesh obtained from the
forest by hunting could be offered. However, in the present age, Kali-yuga, this kind of offering is forbidden. Quoting from the Brahma­vaivarta Purāṇa, Śrī Caitanya Mahāprabhu said:

\[
\begin{align*}
asvamedham & \text{ gavālambham} \\
sannyāsaṁ & \text{ pala-paitṛkam} \\
devarerā & \text{ sutotpattim} \\
kalau & \text{ pañca vivarjayet}
\end{align*}
\]

“In this age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyāsa, the offering of oblations of flesh to the forefathers, and a man’s begetting children in his brother’s wife.” The word \textit{pala-paitṛkam} refers to an offering of flesh in oblations to forefathers. Formerly, such an offering was allowed, but in this age it is forbidden. In this age, Kali-yuga, everyone is expert in hunting animals, but most of the people are śūdras, not kṣatriyas. According to Vedic injunctions, however, only kṣatriyas are allowed to hunt, whereas śūdras are allowed to eat flesh after offering goats or other insignificant animals before the deity of goddess Kāli or similar demigods. On the whole, meat-eating is not completely forbidden; a particular class of men is allowed to eat meat according to various circumstances and injunctions. As far as eating beef is concerned, however, it is strictly prohibited to everyone. Thus in Bhagavad-gitā Kṛṣṇa personally speaks of go-rakṣyam, cow protection. Meat-eaters, according to their different positions and the directions of the śāstra, are allowed to eat flesh, but never the flesh of cows. Cows must be given all protection.

\textbf{TEXT 8}

\begin{align*}
\text{शेषं निःवेदयामाः} & \text{ पित्रे तेन च तद्गुरुः} \\
\text{चौहितं:} & \text{ प्रोक्षणयाह} \text{ तुष्टःमेतदकर्मकम्}
\end{align*}

\begin{align*}
\text{śeṣāṁ} & \text{ nivedayāṁ āsa} \\
\text{pitre} & \text{ tena ca tad-guruḥ} \\
\text{coditah} & \text{ prokṣanāyāha} \\
\text{duṣṭam} & \text{ etad akarmakam}
\end{align*}
The Downfall of Saubhārī Muni

9 The Downfall of Saubhārī Muni

sesam—the remnants; nivedayām āsa—he offered; pitre—to his father; tena—by him; ca—also; tat-guruḥ—their priest or spiritual master; coditah—being requested; prokṣanāya—for purifying; āha—said; duṣṭam—polluted; etat—all this flesh; akarmakam—not fit to be used for offering in śrāddha.

TRANSLATION

Vikukṣi offered the remnants of the flesh to King Ikṣvāku, who gave it to Vasiṣṭha for purification. But Vasiṣṭha could immediately understand that part of the flesh had already been taken by Vikukṣi, and therefore he said that it was unfit to be used in the śrāddha ceremony.

PURPORT

That which is meant to be offered in yajña cannot be tasted by anyone before being offered to the Deity. In our temples, this regulation is in effect. One cannot eat food from the kitchen unless it is offered to the Deity. If something is taken before being offered to the Deity, the entire preparation is polluted and can no longer be offered. Those engaged in Deity worship must know this very well so that they may be saved from committing offenses in Deity worship.

TEXT 9

jnātva putrasya tat karma
gurunābhihitam nrpaḥ
dēsān niḥsārayām āsa
sutam tyakta-vidhim ruṣā

jnātva—knowing; putrasya—of his son; tat—that; karma—action; gurunā—by the spiritual master (Vasiṣṭha); abhihitam—informed; nrpaḥ—the King (Ikṣvāku); deśāt—from the country; niḥsārayām āsa—drove away; sutam—his son; tyakta-vidhim—because he violated the regulative principles; ruṣā—out of anger.
TRANSLATION

When King Ikṣvāku, thus informed by Vasiṣṭha, understood what his son Vikukṣi had done, he was extremely angry. Thus he ordered Vikukṣi to leave the country because Vikukṣi had violated the regulative principles.

TEXT 10

sa tu vipreṇa samvādam
jñāpakena samācaran
tyaktvā kalevaram yogī
da tenāvāpa yat param

sah—Mahārāja Ikṣvāku; tu—indeed; vipreṇa—with the brāhmaṇa (Vasiṣṭha); samvādam—discussion; jñāpakena—with the informer; samācaran—doing accordingly; tyaktvā—giving up; kalevaram—this body; yogī—being a bhakti-yogī in the order of renunciation; saḥ—the King; tena—by such instruction; avāpa—achieved; yat—that position which; param—supreme.

TRANSLATION

Having been instructed by the great and learned brāhmaṇa Vasiṣṭha, who discoursed about the Absolute Truth, Mahārāja Ikṣvāku became renounced. By following the principles for a yogi, he certainly achieved the supreme perfection after giving up his material body.

TEXT 11

pitary uparate 'bhyetya
vikukṣiḥ prthivim imām

pitary uparate 'bhyetya
vikukṣiḥ prthivim imām
The Downfall of Saubhari Muni

śāsad īje harim yajñaiḥ
śaśāda iti viśrutaḥ

pitari—when his father; uparate—upon being relieved of the kingdom; abhyetya—having come back; vikukṣīḥ—the son named Vikukṣi; prthivim—the planet earth; īmām—this; sāsat—ruling; īje—worshiped; harim—the Supreme Personality of Godhead; yajñaiḥ—by performing various sacrifices; sāsa-adaḥ—Śaśāda (“the eater of a rabbit”); iti—thus; viśrutaḥ—celebrated.

TRANSLATION

After his father’s disappearance, Vikukṣi returned to the country and thus became the king, ruling the planet earth and performing various sacrifices to satisfy the Supreme Personality of Godhead. Vikukṣi later became celebrated as Śaśāda.

TEXT 12

पुराजयस्य सुत इन्द्रवाह इतीरितः |
ककुतस्य इति चाप्युक्तं भुगु नामानि कर्मभिः ||१२||

purāṇjayas tasya suta
indravāha itiśritaḥ
kakutstha iti cāpy uktaḥ
śṛṇu nāmāni karmabhiḥ

puram-jayah—Puraṇjayas (“the conqueror of the residence”); tasya—his (Vikukṣi’s); sutah—son; indra-vāhah—Indravāha (“he whose carrier is Indra”); iti—thus; itiśritaḥ—known as such; kakutsthaḥ—Kakutstha (“situated on the hump of a bull”); iti—thus; ca—also; api—indeed; uktaḥ—known as such; śṛṇu—just hear; nāmāni—all the names; karmabhiḥ—according to one’s work.

TRANSLATION

The son of Śaśāda was Puraṇjayas, who is also known as Indravāha and sometimes as Kakutstha. Please hear from me how he received different names for different activities.
TEXT 13

Formerly, there was a devastating war between the demigods and the demons. The demigods, having been defeated, accepted Purañjaya as their assistant and then conquered the demons. Therefore this hero is known as Purañjaya, “he who conquered the residence of the demons.”

TEXT 14

vacanād deva-devasya
visnoh viśvātmanah prabhoh
vāhanatve vṛtasya
dabhūvendro mahā-vrṣah

vacanāt—by the order or the words; deva-devasya—of the Supreme Lord of all demigods; viṣṇoḥ—Lord Viṣṇu; viśva-ātmanah—the Super-soul of the entire creation; prabhoh—the Lord, the controller; vāhanatve—because of becoming the carrier; vṛtah—engaged; tasya—
in the service of Purañjaya; babhūva—he became; indraḥ—the King of heaven; mahā-vṛṣah—a great bull.

TRANSLATION

Purañjaya agreed to kill all the demons, on the condition that Indra would be his carrier. Because of pride, Indra could not accept this proposal, but later, by the order of the Supreme Lord, Viṣṇu, Indra did accept it and became a great bull carrier for Purañjaya.

TEXTS 15–16

sa sannaddho dhanur divyam
ādāya viśikhāṁ chitān
stūyamānas tam āruhya
yuyutsuḥ kakudi sthitāḥ

tejasāpyāyito viṣnoḥ
puruṣasya mahātmanah
praticyāṁ diśi daityānāṁ
nyarunat tridaśaiḥ puram

sah—he, Purañjaya; sannaddhāḥ—being well equipped; dhanuḥ divyam—a first-class or transcendental bow; ādāya—taking; viśikhāṁ—arrows; sitān—very sharp; stūyamānāḥ—being praised very much; tam—him (the bull); āruhya—getting on; yuyutsuḥ—prepared to fight; kakudi—on the hump of the bull; sthitāḥ—being situated; tejasā—by the power; āpyāyitāḥ—being favored; viṣnoḥ—of Lord Viṣṇu; puruṣasya—the Supreme Person; mahā-ātmanāḥ—the Super-soul; praticyāṁ—on the western; diśi—direction; daityānāṁ—of the demons; nyarunat—captured; tridaśaiḥ—surrounded by the demigods; puram—the residence.
TRANSLATION

Well protected by armor and desiring to fight, Purañjaya took up a transcendental bow and very sharp arrows, and, while being highly praised by the demigods, he got up on the back of the bull [Indra] and sat on its hump. Thus he is known as Kakutstha. Being empowered by Lord Viṣṇu, who is the Supersoul and the Supreme Person, Purañjaya sat on the great bull and is therefore known as Indravāha. Surrounded by the demigods, he attacked the residence of the demons in the west.

TEXT 17

तैस तस्या काभुत प्रधनम् तुम्लम् लोमहर्षणम् ।
यमाय भल्लाईर अनायद अभिययर्द्धेऽः ॥१७॥

tais tasya cābhūt pradhanam
tumulam loma-harṣaṇam
yamāya bhallair anayad
daintyān abhiyayur mṛdhe

taiḥ—with the demons; tasya—of him, Purañjaya; ca—also; abhūt—there was; pradhanam—a fight; tumulam—very fierce; loma-harṣaṇam—the hearing of which makes one's hairs stand on end; yamāya—to the residence of Yamarāja; bhallaiḥ—by arrows; anayat—sent; daintyān—the demons; abhiyayuḥ—who came toward him; mṛdhe—in that fight.

TRANSLATION

There was a fierce battle between the demons and Purañjaya. Indeed, it was so fierce that when one hears about it one's hairs stand on end. All the demons bold enough to come before Purañjaya were immediately sent to the residence of Yamarāja by his arrows.

TEXT 18

तस्येषुपताभिमुखं युगान्ताःसिमिन्वल्याम् ।
विरुद्ध दुःखुदेत्या हन्यमानाः समालयम् ॥१८॥
The Downfall of Saubhārī Muni

To save themselves from the blazing arrows of Indravāha, which resembled the flames of devastation at the end of the millennium, the demons who remained when the rest of their army was killed fled very quickly to their respective homes.

After conquering the enemy, the saintly king Purāñjaya gave everything, including the enemy’s riches and wives, to Indra, who
carries a thunderbolt. For this he is celebrated as Purañjaya. Thus Purañjaya is known by different names because of his different activities.

**TEXT 20**

\[\text{purāṇjayasya putro 'bhūd}\\ \text{anenāś tat-sutaḥ prthuḥ}\\ \text{viśvagandhīṣ tataś candro}\\ \text{yuvanāśvas tu tat-sutaḥ}\\ \]

\[\text{purāṇjayasya—of Purañjaya;} \quad \text{putraḥ—son;} \quad \text{abhūt—was born;} \quad \text{anenāḥ—by the name Anenā;} \quad \text{tat-sutaḥ—his son;} \quad \text{prthuḥ—of the name Prthu;} \quad \text{viśvagandhīḥ—of the name Viśvagandhi;} \quad \text{tataḥ—his son;} \quad \text{candraḥ—by the name Candra;} \quad \text{yuvanāśvah—of the name Yuvanāśva;} \quad \text{tu—indeed;} \quad \text{tat-sutaḥ—his son.}\\
\]

**TRANSLATION**

The son of Purañjaya was known as Anenā, Anenā’s son was Prthu, and Prthu’s son was Viśvagandhi. Viśvagandhi’s son was Candra, and Candra’s son was Yuvanāśva.

**TEXT 21**

\[\text{sravastas tat-suto yena}\\ \text{sravasti nirmame purī}\\ \text{bhūdāsvas tu sravastis}\\ \text{tataḥ kuvalayāśvakaḥ}\\ \]

\[\text{sravastah—by the name Śrāvasta;} \quad \text{tat-sutaḥ—the son of Yuvanāśva;} \quad \text{yena—by whom;} \quad \text{sravasti—of the name Śrāvasti;} \quad \text{nirmame—was con-}\\
\]
The son of Yuvanasva was Śrāvasta, who constructed a township known as Śrāvasti Puri. The son of Śrāvasta was Brhadāśva, and his son was Kuvalayāśva. In this way the dynasty increased.

TRANSLATION

To satisfy the sage Utaṅka, the greatly powerful Kuvalayāśva killed a demon named Dhundhu. He did this with the assistance of his twenty-one thousand sons.
Srimad-Bhagavatam

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[Canto 9, Ch. 6]

dhundhumāra iti khyātās
tat-sutās te ca jajvaluh
dhundhor mukhāgninā sarve
traya evāvaśeṣitāḥ

dṛḍhāśvah kapilāśvaś ca
bhadrāśva iti bhārata
dṛḍhāśva-putro haryaśvo
nikumbhas tat-sutaḥ smṛtaḥ

dhundhu-māraḥ—the killer of Dhundhu; iti—thus; khyātāḥ—celebrated; tat-sutāḥ—his sons; te—all of them; ca—also; jajvaluh—burned; dhundhoḥ—of Dhundhu; mukha-agninā—by the fire emanating from the mouth; sarve—all of them; trayāḥ—three; eva—only; avaśeṣitāḥ—remained alive; dṛḍhāśvah—Drḍhāśva; kapilāśvah—Kapilāśva; ca—and; bhadrāśvah—Bhadrāśva; iti—thus; bhārata—O Mahārāja Parikṣit; dṛḍhāśva-putraḥ—the son of Drḍhāśva; haryaśvah—named Haryaśva; nikumbhaḥ—Nikumbha; tat-sutaḥ—his son; smṛtaḥ—well known.

TRANSLATION

O Mahārāja Parikṣit, for this reason Kuvalayāśva is celebrated as Dhundhumāra ["the killer of Dhundhu"]). All but three of his sons, however, were burned to ashes by the fire emanating from Dhundhu’s mouth. The remaining sons were Drḍhāśva, Kapilāśva and Bhadrāśva. From Drḍhāśva came a son named Haryaśva, whose son is celebrated as Nikumbha.

TEXT 25

बहुलाश्वो निकुम्भस्य क्रशाश्रोतथाय सेनजित् ||
युवनास्त्रोदमतुः तस्य सोंजनपत्यो वनं गतः ||२५||

bahulāśvo nikumbhasya
krṣāśvo 'thāsyā senajit
yuvanāśvo 'bhavat tasya
so 'napatyo vanaṁ gataḥ
The son of Nikumbha was Bahulāśva, the son of Bahulāśva was Kṛṣṇaśva, the son of Kṛṣṇaśva was Senajit, and the son of Senajit was Yuvanāśva. Yuvanāśva had no sons, and thus he retired from family life and went to the forest.

TEXT 26

Although Yuvanāśva went into the forest with his one hundred wives, all of them were very morose. The sages in the forest, however, being very kind to the King, began very carefully and attentively performing an Indra-yajña so that the King might have a son.

PURPORT

One may enter the vānaprastha order of life with his wife, but the vānaprastha order means complete retirement from household life.
Although King Yuvanāśva retired from family life, he and his wives were always morose because he had no son.

TEXT 27

राजा तद्यज्ञसदनं प्रविष्टो निशि तर्षितः ।
द्वारा शयानां विप्रांस्तानं पपौ मन्त्रजलं स्वयम् ॥२७॥

rājā tad-yajña-sadanam
praviṣṭo nisī tarsitaḥ
dṛṣṭvā śayānān viprāṁs tān
papau mantra-jalam svayam

rājā—the King (Yuvanāśva); tat-yajña-sadanam—the arena of sacrifice; praviṣṭaḥ—entered; nisī—at night; tarsitaḥ—being thirsty; dṛṣṭvā—seeing; śayānān—lying down; viprāṁ—all the brāhmaṇas; tān—all of them; papau—drank; mantra-jalam—water sanctified by mantras; svayam—personally.

TRANSLATION

Being thirsty one night, the King entered the arena of sacrifice, and when he saw all the brāhmaṇas lying down, he personally drank the sanctified water meant to be drunk by his wife.

PURPORT

Yajñas performed by brāhmaṇaś according to Vedic ritualistic ceremonies are so potent that the sanctifying of water by Vedic mantras can bring about the desired result. In this instance, the brāhmaṇas sanctified the water so that the King’s wife might drink it in the yajña, but by providence the King himself went there at night and, being thirsty, drank the water.

TEXT 28

उत्स्थितास्ते नित्यम्याथ व्युदकं कल्यं प्रभो ।
प्रश्रीतुः कस्य कर्मेदं पीतं पुंसवनं जलम् ॥२८॥
utthitāḥ—after awakening; te—all of them; niṣamyā—seeing; 
atha—thereafter; vyudakam—empty; kalaśam—the waterpot; 
prabho—O King Parīkṣit; papracchuḥ—inquired; kasya—whose; 
karma—act; idam—this; pitam—drunk; puṁsavānam—which was to 
cause the birth of a child; jalam—water.

TRANSLATION

When the brāhmaṇas got up from bed and saw the waterpot empty, they inquired who had done this work of drinking the water meant for begetting a child.

TEXT 29

राजा पीतं विदितवा वै ईश्वरप्रहितेन ते । 
ईश्वराय नमश्चुरहो देववं चलम्।२९।।

rājā pitam viditvā vai 
iśvara-prahitena te 
iśvarāya namaḥ cakrur 
aho daiva-balam balam

rājā—by the King; pitam—drunk; viditvā—understanding this; 
vai—indeed; iśvara-prahitena—inspired by providence; te—all of 
them; iśvarāya—unto the Supreme Personality of Godhead, the supreme 
controller; namaḥ cakruḥ—offered respectful obeisances; aho—alas; 
daiva-balam—providential power; balam—is actual power.

TRANSLATION

When the brāhmaṇas came to understand that the King, inspired by the supreme controller, had drunk the water, they all exclaimed “Alas! The power of providence is real power. No one can
counteract the power of the Supreme.” In this way they offered their respectful obeisances unto the Lord.

TEXT 30

तत: काल उपाये तुक्षि निर्भिद्या दक्षिणम्।
युवनास्वय तनयश्चक्रास्तः जांजः ह ||३०||

tataḥ kāla upāȳtte
kuksim nirbhidyā dakṣiṇam
yuvanāśvasya tanayaḥ
cakravarti jajāna ha

tataḥ—thereafter; kāla—time; upāȳtte—being mature; kuksim—
the lower part of the abdomen; nirbhidyā—piercing; dakṣiṇam—the
right side; yuvanāśvasya—of King Yuvanāśva; tanayaḥ—a son; caкра-
varti—with all the good symptoms of a king; jajāna—generated; ha—in
the past.

TRANSLATION

Thereafter, in due course of time, a son with all the good
symptoms of a powerful king came forth from the lower right side
of King Yuvanāśva’s abdomen.

TEXT 31

कं भास्यति कुमारोऽयं तन्ये रोहयते भृशाम्।
मां धाता वत्स मा रोदितितीत्दृश देशिनीमदात्त ||३१||

kam dhāsyati kumāro ’yam
stanye rorūyate bhṛśam
māṁ dhātā vatsa mā rodir
itindro desinīm adāt

kam—by whom; dhāsyati—will he be cared for by being supplied
breast milk; kumāraḥ—child; ayam—this; stanye—for drinking breast
milk; rorūyate—is crying; bhṛśam—so much; māṁ dhātā—just drink
me; vatsa—my dear child; mā rodiḥ—do not cry; iti—thus; indraḥ—
King Indra; deśinīm—the index finger; adāt—gave him to suck.

TRANSLATION

The baby cried so much for breast milk that all the brāhmaṇas
were very unhappy. “Who will take care of this baby?” they said.
Then Indra, who was worshiped in that yajña, came and solaced the
baby. “Do not cry,” Indra said. Then Indra put his index finger in
the baby’s mouth and said, “You may drink me.”

TEXT 32

\begin{align*}
na \ mamāra \ pita \ tasya \\
vipra-deva-prasādataḥ \\
yuwanāśvo 'tha tatraiva \\
tapasā siddhim anvagāt
\end{align*}

na—not; mamāra—died; pita—the father; tasya—of the baby;
vipa-deva-prasādataḥ—because of the mercy and blessings of the
brāhmaṇas; yuwanāśvo—King Yuwanāśva; atha—thereafter; tatra
eva—in that very place; tapasā—by executing austerity; siddhim—
perfection; anvagāt—achieved.

TRANSLATION

Because Yuwanāśva, the father of the baby, was blessed by the
brāhmaṇas, he did not fall a victim to death. After this incident, he
performed severe austerities and achieved perfection in that very
spot.

TEXTS 33–34

\begin{align*}
\text{Texts 33–34}
\end{align*}
trasaddasyur iti indro 'anga
vidadhe nāma yasya vai
yasmāt trasanti hy udvignā
dasyavo rāvana-ādayaḥ

yauvanāśvo 'tha māndhātā
cakravarty avanīṁ prabhuḥ
saptā-dvīpavatim ekaḥ
śaśasācyuta-tejasā

trasat-dasyuh—of the name Trasaddasyu (“one who threatens thieves and rogues”); iti—thus; indraḥ—the King of heaven; āṅga—my dear King; vidadhe—gave; nāma—the name; yasya—whom; vai—indeed; yasmāt—from whom; trasanti—are afraid; hi—indeed; udvignāḥ—the cause of anxiety; dasyavaḥ—thieves and rogues; rāvaṇa-ādayaḥ—headed by great Rākṣasas like Rāvaṇa; yauvanāśvah—the son of Yuvanāśva; atha—thus; māndhātā—known as Māndhātā; cakravarti—the emperor of the world; avanīṁ—this surface of the world; prabhuḥ—the master; sapta-dvīpa-vatīm—consisting of seven islands; ekaḥ—one alone; śaśasā—ruled; acyuta-tejasā—being powerful by the favor of the Supreme Personality of Godhead.

TRANSLATION

Māndhātā, the son of Yuvanāśva, was the cause of fear for Rāvaṇa and other thieves and rogues who caused anxiety. O King Parikṣit, because they feared him, the son of Yuvanāśva was known as Trasaddasyu. This name was given by King Indra. By the mercy of the Supreme Personality of Godhead, the son of Yuvanāśva was so powerful that when he became emperor he ruled the entire world, consisting of seven islands, without any second ruler.
The Supreme Personality of Godhead is not different from the auspicious aspects of great sacrifices, such as the ingredients of the sacrifice, the chanting of Vedic hymns, the regulative principles, the performer, the priests, the result of the sacrifice, the arena of sacrifice, and the time of sacrifice. Knowing the principles of
self-realization, Māndhātā worshiped that transcendentally situated Supreme Soul, the Supreme Personality of Godhead, Lord Viṣṇu, who comprises all the demigods. He also gave immense charity to the brāhmaṇas, and thus he performed yajña to worship the Lord.

**TEXT 37**

\[\text{yāvat sı́rya ude} \text{ti sma} \]
\[\text{yāvac ca prati} \text{tiṣṭhati} \]
\[\text{tat sarvam yauvanāśvasya} \]
\[\text{māndhātuḥ kṣetram ucyate} \]

\[\text{yāvat}—\text{as long as; sı́rya—the sun; ude} \text{ti—has risen on the horizon; sma—in the past; yāvat—as long as; ca—also; prati} \text{tiṣṭhati—continues to stay; tat—all those things mentioned above; sarvam—everything; yauvanāśvasya—of the son of Yuvanāśva; māndhātuḥ—called Māndhātā; kṣetram—location; ucyate—is said to be.}\]

**TRANSLATION**

All places, from where the sun rises on the horizon, shining brilliantly, to where the sun sets, are known as the possession of the celebrated Māndhātā, the son of Yuvanāśva.

**TEXT 38**

\[\text{śaśa} \text{bindor duhitari} \]
\[\text{bindumatyāṁ adhān nṛpaḥ} \]
\[\text{purukutsa} \text{samam} \text{brīṁ} \text{c} \text{yogin} \text{am} \]
\[\text{tēṣāṁ śaśa} \text{arā} \text{aśa} \text{ṣa} \text{aśa} \text{m} \text{a} \text{mr} \text{in} \text{er} \text{e} \text{pāti} \text{m} \]

\[\text{śaśa} \text{bindor duhitari} \]
\[\text{bindumatyāṁ adhān nṛpaḥ} \]
\[\text{purukutsa} \text{samam} \text{brīṁ} \text{c} \text{yogin} \text{am} \]
\[\text{mucukundam ca yoginam} \]
The Downfall of Saubhari Muni

**TRANSLATION**

Māndhātā begot three sons in the womb of Bindumati, the daughter of Śaśabindu. These sons were Purukutsa, Ambariṣa, and Mucukunda, a great mystic yogi. These three brothers had fifty sisters, who all accepted the great sage Saubhari as their husband.

**TEXTS 39–40**

yamunāntar-jale magnas
tapyamānāh parama tapaḥ
nirvṛtiṁ mīna-rājasya
dṛṣṭvā maithuna-dharmināh

jāta-sprho nrpaṁ vipraḥ
kanyāṁ ekāṁ ayācata
so 'py āha grhyatāṁ brahman
kāmaṁ kanyā svayamvare

yamunā-antāḥ-jale—in the deep water of the River Yamunā; magnāḥ—merged completely; tapyamānāḥ—executing austerities;
param—uncommon; tapaḥ—austerity; nirvrtim—pleasure; mīnaraṣṭaṁ—of a big fish; drṣṭvā—seeing; maithuna-dharminah—engaged in sexual affairs; jāta-spraḥo—became sexually inclined; nrpaṁ—unto the King (Māndhātā); vipraḥ—the brāhmaṇa (Saubhari Rṣi); kanyāṁ ekāṁ—one daughter; ayācata—begged for; saḥ—he, the King; api—he, the King; aha—said; grhyatāṁ—you can take; brahman—O brāhmaṇa; kāmam—as she desires; kanyā—daughter; svayaṁvare—a personal selection.

TRANSLATION

Saubhari Ṛṣi was engaged in austerity, deep in the water of the River Yamunā, when he saw a pair of fish engaged in sexual affairs. Thus he perceived the pleasure of sex life, and induced by this desire he went to King Māndhātā and begged for one of the King’s daughters. In response to this request, the King said, “O brāhmaṇa, any of my daughters may accept any husband according to her personal selection.”

PURPORT

This is the beginning of the story of Saubhari Ṛṣi. According to Viśvanātha Cakravartī Thākura, Māndhātā was the king of Mathurā, and Saubhari Ṛṣi was engaged in austerity while submerged deep within the River Yamunā. When the rṣi felt sexual desire, he emerged from the water and went to King Māndhātā to ask that one of the King’s daughters become his wife.

TEXTS 41–42

sa vicintyāpriyaṁ strīnaṁ jaraṭho 'ham asan-mataḥ
vali-palita ejat-ka
ity aham pratyudāṛtaḥ
sādhayiṣye tathātmānaṁ
sura-strīnāṁ abhipsitam
kim punar manujendraṇāṁ
iti vyavasitaḥ prabhuḥ

saḥ—he, Saubhari Muni; vicintya—thinking to himself; apriyam—not liked; strīnāṁ—by the women; jaraṅhah—being infirm because of old age; aham—I; asat-mataḥ—not desired by them; valī—wrinkled; palitah—grey-haired; ejat-kaḥ—with the head always trembling; iti—in this way; aham—I; pratyudāhṛtaḥ—rejected (by them); sādhayiṣye—I shall act in such a way; tathaḥ—as; ātmānam—my body; sura-strīnāṁ—to the celestial women of the heavenly planets; abhipsitam—desirable; kim—what to speak of; punah—yet; manuja-indrāṇāṁ—of the daughters of worldly kings; iti—in this way; vyavasitaḥ—determined; prabhuḥ—Saubhari, the greatly powerful mystic.

TRANSLATION

Saubhari Muni thought: I am now feeble because of old age. My hair has become grey, my skin is slack, and my head always trembles. Besides, I am a yogi. Therefore women do not like me. Since the King has thus rejected me, I shall reform my body in such a way as to be desirable even to celestial women, what to speak of the daughters of worldly kings.

TEXT 43

muniḥ praveṣitaḥ kṣatrā
kanyāntahpuram rddhimat
vṛtaḥ sa rāja-kanyābhir
ekāṁ pañcāśatā varah

muniḥ—Saubhari Muni; praveṣitaḥ—admitted; kṣatrā—by the palace messenger; kanyā-antaḥpuram—into the residential quarters of the
princesses; *rddhi-mat*—extremely opulent in all respects; *vrtaḥ*—accepted; *sah*—he; *rāja-kanyābhīḥ*—by all the princesses; *ekam*—he alone; *pañcāsata*—by all fifty; *varaḥ*—the husband.

**TRANSLATION**

Thereafter, when Saubhārī Muni became quite a young and beautiful person, the messenger of the palace took him inside the residential quarters of the princesses, which were extremely opulent. All fifty princesses then accepted him as their husband, although he was only one man.

**TEXT 44**

> tāsāṁ kalir abhūd bhūyāṁs
> tad-arthe ṭoḥya sauhṛdam
> mamānurūpo nāyāṁ va
> iti tad-gata-cetasāṁ

*tāsāṁ*—of all the princesses; *kaliḥ*—disagreement and quarrel; *abhūt*—there was; *bhūyāṁ*—very much; *tat-arthe*—for the sake of Saubhārī Muni; *apoḥya*—giving up; *sauhṛdam*—a good relationship; *mama*—mine; *anurāpaḥ*—the fit person; *na*—not; *ayam*—this; *vaḥ*—yours; *iti*—in this way; *tat-gata-cetasāṁ*—being attracted by him.

**TRANSLATION**

Thereafter, the princesses, being attracted by Saubhārī Muni, gave up their sisterly relationship and quarreled among themselves, each one of them contending, “This man is just suitable for me, and not for you.” In this way there ensued a great disagreement.

**TEXTS 45–46**

> स वहुःचत्ताधितिपारणीयः
> ततः भ्रायान्धर्म्यपरिशृवधैरुषः
The Downfall of Saubhari Muni

Because Saubhari Muni was expert in utilizing Vedic mantras, quite expert in utilizing Vedic mantras; with his wives; the result of austerity; by opulences; paraphernalia for enjoyment; equipped with different garments and dresses; in the house and rooms; varieties of; parks; clean; water; in lakes; very fragrant; in gardens; very costly; bedding; sitting places; clothing; ornaments; bathing places; sandalwood; palatable dishes; and with garlands; properly dressed and decorated; women; with men also; constantly; enjoyed; followed by the singing of; birds; bumblebees; and professional singers.
garments, ornaments, properly dressed and decorated maid­servants and manservants, and varieties of parks with clear-water lakes and gardens. In the gardens, fragrant with varieties of flowers, birds chirped and bees hummed, surrounded by professional singers. Saubhari Muni's home was amply provided with valuable beds, seats, ornaments, and arrangements for bathing, and there were varieties of sandalwood creams, flower garlands, and palatable dishes. Thus surrounded by opulent paraphernalia, the muni engaged in family affairs with his numerous wives.

PURPORT

Saubhari Ṛṣi was a great yogī. Yogic perfection makes available eight material opulences—animā, laghimā, mahimā, prāpti, prākāmya, iṣītva, vaṣītva and kāmāvasāyitā. Saubhari Muni exhibited superexcellence in material enjoyment by dint of his yogic perfection. The word bahv-ṛca means “expert in chanting mantras.” As material opulence can be achieved by ordinary material means, it can also be achieved by subtle means through mantras. By chanting mantras, Saubhari Muni arranged for material opulence, but this was not perfection in life. As will be seen, Saubhari Muni became very dissatisfied with material opulence and thus left everything and reentered the forest in the vānaprastha order and achieved final success. Those who are not ātma-tattva-vit, who do not know the spiritual value of life, can be satisfied with external material opulences, but those who are ātma-tattva-vit are not inspired by material opulence. This is the instruction we can derive from the life and activities of Saubhari Muni.

TEXT 47

| yad-gārhansthyam tu samvikṣya |
| sapta-dvīpavati-patiḥ       |
| vismitaḥ stambham ajahāt |
| sārvabhauma-śriyānvitam     |
yat—he whose; gārhatthyaṁ—family life, householder life; tu—but; samvikṣya—observing; sapta-dvīpa-vati-patiḥ—Mandaṭā, who was the King of the entire world, consisting of seven islands; vismitaḥ—was struck with wonder; stambham—pride due to a prestigious position; ajahāt—he gave up; sārva-bhauma—the emperor of the entire world; śrīya-anvitaṁ—blessed with all kinds of opulence.

**TRANSLATION**

Mandaṭā, the King of the entire world, consisting of seven islands, was struck with wonder when he saw the household opulence of Saubhari Muni. Thus he gave up his false prestige in his position as emperor of the world.

**PURPORT**

Everyone is proud of his own position, but here was an astounding experience, in which the emperor of the entire world felt himself defeated in all details of material happiness by the opulence of Saubhari Muni.

**TEXT 48**

एवं ग्रहेश्वभिरतो विषयान् चिन्तिये ।
सेवमानो न च चतुर्यय्यके करिवन्नलः ||१८८ ||

evaṁ grheṣu abhirato
viṣayān vividhāiḥ sukhaiḥ
sevamāno na cātusyad
ājya-stokaiḥ ivānalaḥ

evaṁ—in this way; grheṣu—in household affairs; abhirataḥ—being always engaged; viṣayān—material paraphernalia; vividhāiḥ—with varieties of; sukhaiḥ—happiness; sevamānāḥ—enjoying; na—not; ca—also; atusyat—satisfied him; ājya-stokaiḥ—by drops of fat; iva—like; analaḥ—a fire.
TRANSLATION

In this way, Saubhārī Muni enjoyed sense gratification in the material world, but he was not at all satisfied, just as a fire never ceases blazing if constantly supplied with drops of fat.

PURPORT

Material desire is just like a blazing fire. If a fire is continually supplied with drops of fat, the fire will increase more and more and never be extinguished. Therefore the policy of trying to satisfy material desires by catering to one's material demands will never be successful. In modern civilization, everyone is engaged in economic development, which is another way of constantly dropping fat into the material fire. The Western countries have reached the summit of material civilization, but people are still dissatisfied. Real satisfaction is Kṛṣṇa consciousness. This is confirmed in Bhagavad-gītā (5.29), where Kṛṣṇa says:

\[
\text{bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram suhṛdaṁ sarva-bhūtānāṁ jñātvā māṁ śāntim ācchati}
\]

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." One must therefore take to Kṛṣṇa consciousness and advance in Kṛṣṇa consciousness by properly following the regulative principles. Then one can attain an eternal, blissful life in peace and knowledge.

TEXT 49

स कदाचितुपासीन आत्मापह्नवासनमः ।
ददशे बहूचाचार्यो मीनसङ्कसुभितम् ॥४९॥

sa kadācid upāsina
ātmāpahnavam ātmanaḥ
The Downfall of Saubhāri Muni

TRANSLATION

Thereafter, one day while Saubhāri Muni, who was expert in chanting mantras, was sitting in a secluded place, he thought to himself about the cause of his fall, which was simply that he had associated himself with the sexual affairs of the fish.

PURPORT

Viśvanātha Cakravartī Ṭhākura remarks that Saubhāri Muni had fallen from his austerity because of a vaiṣṇava-aparādha. The history is that when Garuḍa wanted to eat fish, Saubhāri Muni unnecessarily gave the fish shelter under his care. Because Garuḍa’s plans for eating were disappointed, Saubhāri Muni certainly committed a great offense to a Vaiṣṇava. Because of this vaiṣṇava-aparādha, an offense at the lotus feet of a Vaiṣṇava, Saubhāri Muni fell from his exalted position of mystic tapasya. One should not, therefore, impede the activities of a Vaiṣṇava. This is the lesson we must learn from this incident concerning Saubhāri Muni.

TEXT 50

अहो इमं पश्यत मे विनाशं
तपस्विनं सच्छिरितवत्स्य ।
अन्तर्ज्ञ्ञे चारिच्चर्मसंप्रदात्
प्रज्ञाविभिं ग्रहं चिरं छूर्तं यत् ॥५०॥

aho imam paśyata me vināśam
tapasvinaḥ sac-carita-vratasya
antarjale vāri-cara-prasaṅgāt
pracyāvitāṁ brahma cirāṁ dhṛtaṁ yat

aho—alas; imam—this; paśyata—just see; me—of me; vināśam—falldown; tapasvināḥ—who was such a great mystic performing austerity; sat-carita—of very good character, observing all necessary rules and regulations; vratasya—of one who has taken a vow strictly; antah-jale—in the depths of the water; vāri-cara-prasaṅgāt—because of the affairs of the aquatics; pracyāvitām—fallen; brahma—from the activities of Brahman realization or austerity; ciram—for a long time; dhṛtaṁ—executed; yat—which.

TRANSLATION

Alas! While practicing austerity, even within the depths of the water, and while observing all the rules and regulations practiced by saintly persons, I lost the results of my long austerities simply by association with the sexual affairs of fish. Everyone should observe this falldown and learn from it.

TEXT 51

saṅgaṁ tyajeta mithuna-vratiniṁ mumukṣuḥ
sarvātmanā na visrjed bahir-indriyāni
ekaś caran rahasi cittam ananta īśe
yuṇijita tad-vratisu sādhusu cet prasaṅgaḥ

saṅgam—association; tyajeta—must give up; mithuna-vratiniṁ—of a person engaged in sexual affairs, legal or illegal; mumukṣuḥ—persons who desire liberation; sarvātmanā—in all respects; na—do not; visṛ-jet—employ; bahir-indriyāni—external senses; ekaḥ—alone; caran—moving; rahasi—in a secluded place; cittam—the heart; anante īśe—
fixed at the lotus feet of the unlimited Supreme Personality of Godhead; *yuñjita*—one can engage himself; *tat-vratīṣu*—with persons of the same category (desiring liberation from material bondage); *sādhusu*—such saintly persons; *cet*—if; *prasaṅgaḥ*—one wants association.

**TRANSLATION**

A person desiring liberation from material bondage must give up the association of persons interested in sex life and should not employ his senses externally [in seeing, hearing, talking, walking and so on]. One should always stay in a secluded place, completely fixing his mind at the lotus feet of the unlimited Personality of Godhead, and if one wants any association at all, he should associate with persons similarly engaged.

**PURPORT**

Saubhari Muni, giving conclusions derived from his practical experience, instructs us that persons interested in crossing to the other side of the material ocean must give up the association of persons interested in sex life and accumulating money. This is also advised by Śrī Caitanya Mahāprabhu:

\[
\text{nīṣkīṇcanaśya bhagavat-bhajanoṁvukasya} \\
\text{pāraṁ pāraṁ jīgaṁśor bhava-sāgarasya} \\
\text{sandaśanāṁ viśayināṁ atha yośitaṁ ca} \\
\text{hā hanta hanta viṣa-bhakṣanato 'py asādhu} \\
\text{(Caitanya-candrodaya-nātaka 8.27)}
\]

"Alas, for a person seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification and seeing a woman who is similarly interested is more abominable than drinking poison willingly."

One who desires complete freedom from material bondage can engage himself in the transcendental loving service of the Lord. He must not associate with *viṣayī*—materialistic persons or those interested in sex life. Every materialist is interested in sex. Thus in plain language it is
advised that an exalted saintly person avoid the association of those who are materially inclined. Śrīla Narottama dāsa Ṭhākura also recommends that one engage in the service of the ācāryas, and if one wants to live in association, he must live in the association of devotees (tāndera caraṇa sevi bhakta-sane vāsa). The Kṛṣṇa consciousness movement is creating many centers just to create devotees so that by associating with the members of such a center people will automatically become uninterested in material affairs. Although this is an ambitious proposal, this association is proving effective by the mercy of Śrī Caitanya Mahāprabhu. By gradually associating with the members of the Kṛṣṇa consciousness movement, simply by taking prasāda and taking part in chanting of the Hare Kṛṣṇa mantra, ordinary persons are being considerably elevated. Saubhārī Muni regrets that he had bad association even in the deepest part of the water. Because of the bad association of the sexually engaged fish, he fell down. A secluded place is also not secure unless there is good association.

TEXT 52

ekas tapasvy aham athāmbhasi matsya-saṅgat
pañcāṣad āsam uta pañca-sahasra-sargaḥ
nāntam vrajāmy ubhaya-kṛtya-manorathānāṁ
māyā-guṇair hṛta-matir viśaye 'rtha-bhāvaḥ

ekah—one only; tapasvi—great sage; aham—I; atha—thus; ambhasi—in the deep water; matsya-saṅgat—by associating with the fish; pañcāṣat—fifty; āsam—got wives; uta—and what to speak of begetting one hundred sons in each of them; pañca-sahasra-sargaḥ—procreation of five thousand; na antam—no end; vrajāmi—I can find; ubhaya-kṛtya—duties of this life and the next; manorathānāṁ—mental concoctions; māyā-guṇaiḥ—influenced by the modes of material nature; hṛta—lost; maṭih viśaye—great attraction for material things; artha-bhāvaḥ—matters of self-interest.
TRANSLATION

In the beginning I was alone and engaged in performing the austerities of mystic yoga, but later, because of the association of fish engaged in sex, I desired to marry. Then I became the husband of fifty wives, and in each of them I begot one hundred sons, and thus my family increased to five thousand members. By the influence of the modes of material nature, I became fallen and thought that I would be happy in material life. Thus there is no end to my material desires for enjoyment, in this life and the next.

TEXT 53

एवं वसन् ग्रेहे कालं विरक्तो न्यासमाख्यितं ।
बनं जगामानुयुसङ्क्ततत्त्त्वः पतिदेवताः ॥५३॥

evarṇ vasan grhe kālam
virakto nyāsam āṣṭitaḥ
vanam jagāmānuyayus
tat-patnyah pati-devatāh

evan—in this way; vasan—living; grhe—at home; kālam—passing away time; viraktah—became detached; nyāsam—in the renounced order of life; āṣṭitaḥ—became situated; vanam—in the forest; jagāma—he went; anuyayuh—was followed by; tat-patnyah—all his wives; pati-devatāḥ—because their only worshipable object was their husband.

TRANSLATION

In this way he passed his life in household affairs for some time, but then he became detached from material enjoyment. To renounce material association, he accepted the vānaprastha order and went to the forest. His devoted wives followed him, for they had no shelter other than their husband.

TEXT 54

तत् तप्ता तपस्तीस्मात्मयदर्शनमात्मवान्
सहवागिनिभिरात्मानं युयोजः परमात्मविनः ॥५४॥
When Saubhari Muni, who was quite conversant with the self, went to the forest, he performed severe penances. In this way, in the fire at the time of death, he ultimately engaged himself in the service of the Supreme Personality of Godhead.

PURPORT

At the time of death, fire burns the gross body, and if there is no more desire for material enjoyment the subtle body is also ended, and in this way a pure soul remains. This is confirmed in Bhagavad-gītā (tyaktvā dehaṁ punar janma naiti). If one is free from the bondage of both the gross and subtle material bodies and remains a pure soul, he returns home, back to Godhead, to be engaged in the service of the Lord. Tyaktvā dehaṁ punar janma naiti māṁ eti: he goes back home, back to Godhead. Thus it appears that Saubhari Muni attained that perfect stage.
tāḥ—all the wives of Saubhari; sva-patyuḥ—with their own husband; mahārāja—O King Parikṣit; nirīkṣya—observing; adhyātmikīṃ—spiritual; gatim—progress; anviyuḥ—followed; tat-prabhāvena—by the influence of their husband (although they were unfit, by the influence of their husband they also could go to the spiritual world); agnim—the fire; śāntam—completely merged; iva—like; arcīṣaḥ—the flames.

TRANSLATION

O Mahārāja Parikṣit, by observing their husband progressing in spiritual existence, Saubhari Muni’s wives were also able to enter the spiritual world by his spiritual power, just as the flames of a fire cease when the fire is extinguished.

PURPORT

As stated in Bhagavad-gītā (9.32), striyo vaiśyās tathā śūḍrās te 'pi yānti parāṁ gatim. Women are not considered very powerful in following spiritual principles, but if a woman is fortunate enough to get a suitable husband who is spiritually advanced and if she always engages in his service, she also gets the same benefit as her husband. Here it is clearly said that the wives of Saubhari Muni also entered the spiritual world by the influence of their husband. They were unfit, but because they were faithful followers of their husband, they also entered the spiritual world with him. Thus a woman should be a faithful servant of her husband, and if the husband is spiritually advanced, the woman will automatically get the opportunity to enter the spiritual world.

Thus end the Bhaktivedanta purports of the Ninth Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Downfall of Saubhari Muni.”
CHAPTER SEVEN

The Descendants of King Māndhātā

In this chapter the descendants of King Māndhātā are described, and in this connection the histories of Purukutsa and Hariścandra are also given.

The most prominent son of Māndhātā was Ambarīṣa, his son was Yauvanāśva, and Yauvanāśva’s son was Hārita. These three personalities were the best in the dynasty of Māndhātā. Purukutsa, another son of Māndhātā, married the sister of the snakes (sarpa-gaṇa) named Narmadā. The son of Purukutsa was Trasaddasyu, whose son was Anaraṇya. Anaraṇya’s son was Haryaśva, Haryaśva’s son was Prāruṇa, Prāruṇa’s son was Tribandhana, and Tribandhana’s son was Satyavrata, also known as Triśaṅku. When Triśaṅku kidnapped the daughter of a brahmana, his father cursed him for this sinful act, and Triśaṅku became a caṇḍāla, worse than a śūdra. Later, by the influence of Viśvāmitra, he was brought to the heavenly planets, but by the influence of the demigods he fell back downward. He was stopped in his fall, however, by the influence of Viśvāmitra. The son of Triśaṅku was Hariścandra. Hariścandra once performed a Varuṇa-yajña, but Viśvāmitra cunningly took all of Hariścandra’s possessions as a dakṣiṇā contribution and chastised Hariścandra in various ways. Because of this, a quarrel arose between Viśvāmitra and Vasiṣṭha. Hariścandra had no sons, but on the advice of Nārada he worshiped Varuṇa and in this way got a son named Rohita. Hariścandra promised that Rohita would be used to perform a Varuṇa-yajña. Varuṇa reminded Hariścandra repeatedly about this yajña, but the King, because of affection for his son, gave various arguments to avoid sacrificing him. Thus time passed, and gradually the son grew up. To safeguard his life, the boy then took bow and arrows in hand and went to the forest. Meanwhile, at home, Hariścandra suffered from dropsy because of an attack from Varuṇa. When Rohita received the news that his father was suffering, he wanted to return to the capital, but King Indra prevented him from doing so. Following the instructions of Indra, Rohita lived in the forest for six
years and then returned home. Rohita purchased Śunaḥsepha, the second son of Ajigarta, and gave him to his father, Hariścandra, as the sacrificial animal. In this way, the sacrifice was performed, Varuṇa and the other demigods were pacified, and Hariścandra was freed from disease. In this sacrifice, Viśvāmitra was the hotā priest, Jamadagni was the adhvaryu, Vasiṣṭha was the brahmā, and Ayāsa was the udgātā. King Indra, being very satisfied by the sacrifice, gave Hariścandra a golden chariot, and Viśvāmitra gave him transcendental knowledge. Thus Śukadeva Gosvāmi describes how Hariścandra achieved perfection.

TEXT 1

Śrī-Sūka uvāca

Mānayahutā putra-pravara
yo 'mbariṣaḥ prakīrtitāḥ
pitāmahena pravrto
yauvanāśvas tu tat-sutaḥ
hārītas tasya putro 'bhūn
māndhāṭr-pravarā ime

Śrī-Sūka uvāca—Śrī Śukadeva Gosvāmi said; māndhāṭuḥ—of Māndhāta; putra-pravaraḥ—the prominent son; yaḥ—the one who; ambariṣaḥ—by the name Ambariṣa; prakīrtitāḥ—celebrated; pitāmahena—by his grandfather Yauvanāśva; pravṛtah—accepted; yauvanāśvaḥ—named Yauvanāśva; tu—and; tat-sutaḥ—the son of Ambariṣa; hārītaḥ—by the name Hārīta; tasya—of Yauvanāśva; putraḥ—the son; abhūt—became; māndhāṭr—in the dynasty of Māndhāta; pravarāḥ—most prominent; ime—all of them.

TRANSLATION

Śukadeva Gosvāmi said: The most prominent among the sons of Māndhāta was he who is celebrated as Ambariṣa. Ambariṣa was ac-
cepted as son by his grandfather Yuwanasva. Ambarisa’s son was Yauvanasva, and Yauvanasva’s son was Harita. In Mändhata’s dynasty, Ambarisa, Harita and Yauvanasva were very prominent.

TEXT 2

नर्मदा भ्रात्रभिर् दत्ता पुरुकुत्सया योगाय ।
तया रसातलं नीतो भुजगेन्द्रशुक्लया ॥ २ ॥

\[\text{narmadā bhrāṭṛbhīr dattā} \\
\text{purukutsāya yoragaiḥ} \\
\text{tayā rasātalam nīto} \\
\text{bhujagendra-prayuktayā}\]

\[\text{narmadā—by the name Narmadā; bhrāṭṛbhīḥ—by her brothers;} \\
\text{dattā—was given in charity; purukutsāya—unto Purukutsa; yā—she} \\
\text{who; uragaiḥ—by the serpents (sarpa-gaṇa); tayā—by her;} \\
\text{rasātalam—to the lower region of the universe; nītāḥ—was brought;} \\
\text{bhujaga-indra-prayuktayā—engaged by Vāsuki, the King of the} \\
\text{serpents.}\]

TRANSLATION

The serpent brothers of Narmadā gave Narmadā to Purukutsa. Being sent by Vāsuki, she took Purukutsa to the lower region of the universe.

PURPORT

Before describing the descendants of Purukutsa, the son of Mändhata, Śukadeva Gosvāmi first describes how Purukutsa was married to Narmadā, who was induced to take him to the lower region of the universe.

TEXT 3

गन्धर्वन्यात्रात्मक्षत्रिक्त्रिक्यं
नागायनं सर्पयम् खरातिनियम् ॥ ३ ॥
There in Rasātala, the lower region of the universe, Purukutsa, being empowered by Lord Viṣṇu, was able to kill all the Gandharvas who deserved to be killed. Purukutsa received the benediction from the serpents that anyone who remembers this history of his being brought by Narmadā to the lower region of the universe will be assured of safety from the attack of snakes.

TRANSLATION

trasaddasyuḥ paurukutso
yo 'naranyasya deha-kṛt
haryaśvas tat-sutas tasmāt
prāruṇo 'tha tribandhanah

trasaddasyuḥ—by the name Trasaddasyu; paurukutsaḥ—the son of Purukutsa; yah—who; anaranyasya—of Anaranya; deha-kṛt—the father; haryaśvaḥ—by the name Haryaśva; tat-sutah—the son of Anaranya; tasmāt—from him (Haryaśva); prāruṇaḥ—by the name Prāruṇa; atha—then, from Prāruṇa; tribandhanah—his son, Tribandhana.
TRANSLATION

The son of Purukutsa was Trasaddasyu, who was the father of Anarañya. Anarañya’s son was Haryasva, the father of Praruña. Praruña was the father of Tribandhana.

TEXTS 5–6

तस्य सत्यव्रतः पुत्रकिर्मसाधुरिति विश्रुतः ||
प्रास्तावण्डलतां शापादु गुरौः कौशिकन्तेजसा || 5 ||
सशरीरो गति सर्गंधापि दिवि दत्ते ||
पातितोज्वाभिः शिरा देवस्तनैव सम्भिमतो बलातः || 6 ||

tasya satyavrataḥ putras
triśaṅkur iti viśrutah
prāptaś cāṇḍālatām sāpād
guroh kauśika-tejasā

sāsarīro gataḥ svargam
adyāpi divi dṛṣyate
pātito 'vāk-śirā devais
tenaiwa stambhito balāt

tasya—of Tribandhana; satyavrataḥ—by the name Satyavrata; putraḥ—the son; triśaṅkuḥ—by the name Trisanku; iti—thus; viśrutah—celebrated; prāptaḥ—had obtained; cāṇḍālatām—the quality of a cāṇḍāla, lower than a śūdra; sāpāt—from the curse; guroh—of his father; kauśika-tejasā—by the prowess of Kausika (Viśvāmitra); saśarīrāḥ—while in this body; gataḥ—went; svargam—to the heavenly planet; adya api—until today; divi—in the sky; dṛṣyate—can be seen; pātitaḥ—having fallen down; avāk-śirāḥ—with his head hanging downward; devaiḥ—by the prowess of the demigods; tena—by Viśvāmitra; eva—indeed; stambhitaḥ—fixed; balāt—by superior power.

TRANSLATION

The son of Tribandhana was Satyavrata, who is celebrated by the name Trisanku. Because he kidnapped the daughter of a brāhmaṇa
when she was being married, his father cursed him to become a caṇḍāla, lower than a śūdra. Thereafter, by the influence of Viśvāmitra, he went to the higher planetary system, the heavenly planets, in his material body, but because of the prowess of the demigods he fell back downward. Nonetheless, by the power of Viśvāmitra, he did not fall all the way down; even today he can still be seen hanging in the sky, head downward.

**TEXT 7**

![Text content in Devanagari]

**TRANSLATION**

The son of Triśaṅku was Hariścandra. Because of Hariścandra there was a quarrel between Viśvāmitra and Vasiṣṭha, who for many years fought one another, having been transformed into birds.

**PURPORT**

Viśvāmitra and Vasiṣṭha were always inimical. Formerly, Viśvāmitra was a kṣatriya, and by undergoing severe austerities he wanted to become a brāhmaṇa, but Vasiṣṭha would not agree to accept him. In this way there was always disagreement between the two. Later, however, Vasiṣṭha accepted him because of Viśvāmitra’s quality of forgiveness. Once Hariścandra performed a yajña for which Viśvāmitra was the priest, but Viśvāmitra, being angry at Hariścandra, took away all his
possessions, claiming them as a contribution of *dakṣīṇā*. Vasiṣṭha, however, did not like this, and therefore a fight arose between Vasiṣṭha and Viśvāmitra. The fighting became so severe that each of them cursed the other. One of them said, “May you become a bird,” and the other said, “May you become a duck.” Thus both of them became birds and continued fighting for many years because of Hariścandra. We can see that such a great mystic *yogī* as Saubhārī became a victim of sense gratification, and such great sages as Vasiṣṭha and Viśvāmitra became birds. This is the material world. *Ābrahma-bhuvanāl lokāḥ punar āvartino 'ṛjuna.* Within this material world, or within this universe, however elevated one may be in material qualities, one must suffer the conditions of birth, death, old age and disease (*janma-mṛtyu-jāra-vyādhi*). Therefore Kṛṣṇa says that this material world is simply miserable (*duḥkhālayam aśāśvatam*). The *Bhāgavatam* says, *padam padam yad vipadam:* at every step here there is danger. Therefore, because the Kṛṣṇa consciousness movement provides the opportunity for the human being to get out of this material world simply by chanting the Hare Kṛṣṇa mantra, this movement is the greatest benediction in human society.

**TEXT 8**

![Sanskrit text](image)

**TRANSLATION**

Hariścandra had no son and was therefore extremely morose. Once, therefore, following the advice of Nārada, he took shelter of
Varuṇa and said to him, “My lord, I have no son. Would you kindly give me one?”

TEXT 9

yadi vīraṁ mahārāja teneva tvāṁ yāje iti
tatheti varuṇenāsyā
guṇot jātas tu rohitaḥ

yadi—if; vīraḥ—there is a son; mahārāja—O Mahārāja Parikṣit; 
tena eva—even by that son; tvāṁ—unto you; yāje—I shall offer sacrifice; iti—thus; tathā—as you desire; iti—thus accepted; varuṇena—by Varuṇa; asya—of Mahārāja Hariścandra; putraḥ—a son; jātāḥ—was born; tu—indeed; rohitaḥ—by the name Rohita.

TRANSLATION

O King Parikṣit, Hariścandra begged Varuṇa, “My lord, if a son is born to me, with that son I shall perform a sacrifice for your satisfaction.” When Hariścandra said this, Varuṇa replied, “Let it be so.” Because of Varuṇa’s benediction, Hariścandra begot a son named Rohita.

TEXT 10

jātāḥ suto hy anenaṅga
māṁ yajasveti so ‘bravit
yadā paśur nirdaśah syād
atha medhyo bhaved iti

jātāḥ—has been born; sutaḥ—a son; hi—indeed; anena—by this son; aṅga—O Hariścandra; māṁ—unto me; yajasva—offer sacrifice;
Thereafter, when the child was born, Varuṇa approached Hariścandra and said, “Now you have a son. With this son you can offer me a sacrifice.” In answer to this, Hariścandra said, “After ten days have passed since an animal’s birth, the animal becomes fit to be sacrificed.”

**TEXT 11**

निर्दाशे च स आगत्य यजस्वेवत्याह सोज्ज्वचितः।
दन्ता: पशोपायष्ठेऽथ मेघ्यो भवेदिति॥११॥

nirdāśe ca sa āgatyā
yajasvety āha so 'abravit
dantāḥ paśoh yaj jāyerann
atha medhyo bhaved iti

nirdāśe—after ten days; ca—also; saḥ—he, Varuṇa; āgatyā—coming there; yajasva—now sacrifice; iti—thus; āha—said; saḥ—he, Hariścandra; abravit—replied; dantāḥ—the teeth; paśoh—of the animal; yat—when; jāyeran—have appeared; atha—then; medhyah—fit for being sacrificed; bhavet—will become; iti—thus.

**TRANSLATION**

After ten days, Varuṇa came again and said to Hariścandra, “Now you can perform the sacrifice.” Hariścandra replied, “When an animal grows teeth, then it becomes pure enough to be sacrificed.”

**TEXT 12**

danṭa jātā yajasvētvā s pratyāhārāḥ sotoj̲ṣtrvītvā
yada patañjjanyo danaṭa atho meṣyō bhavediti ॥१२॥

Iti—thus; saḥ—he, Varuṇa; abravit—said; yadā—when; paśuh—an animal; nirdāśaḥ—has passed ten days; syāt—should become; atha—then; medhyah—suitable for offering in sacrifice; bhavet—becomes; iti—thus (Hariścandra said).
When the teeth grew, Varuṇa came and said to Hariścandra, “Now the animal has grown teeth, and you can perform the sacrifice.” Hariścandra replied, “When all its teeth have fallen out, then it will be fit for sacrifice.”

TEXT 13

| पशोंनिपतिता दन्ता यजस्वेत्या सोजन्वित्व | यदा पशोऽपुनर्दन्ता जायन्तेतथ पशुः सुचिः ||१३||
|---|---|
| paśor nipatitā dantā | yajasvetā āha so 'bravīt |
| yadā paśoh punar dantā | jāyante 'tha paśuḥ śucīḥ |

When the teeth had fallen out, Varuṇa returned and said to Hariścandra, “Now the animal’s teeth have fallen out, and you can perform the sacrifice.” But Hariścandra replied, “When the
animal’s teeth grow in again, then he will be pure enough to be sacrificed.”

TEXT 14

punar jatā yajasveti
sa pratyāhātha so ‘bravit
sānnāhiko yadā rājan
rājanyo ‘tha paśuḥ śuciḥ

punah—again; jatāh—have grown; yajasva—now you offer the sacrifice; iti—thus; saḥ—he, Varuṇa; pratyāha—replied; atha—thereafter; saḥ—he, Harīścandra; ābravit—said; sānnāhikah—able to equip himself with a shield; yadā—when; rājan—O King Varuṇa; rājanyah—the kṣatriya; atha—then; paśuḥ—the sacrificial animal; śuciḥ—becomes purified.

TRANSLATION

When the teeth grew in again, Varuṇa came and said to Harīścandra, “Now you can perform the sacrifice.” But Harīścandra then said, “O King, when the sacrificial animal becomes a kṣatriya and is able to shield himself to fight with the enemy, then he will be purified.”

TEXT 15

iti putrānurāgena
sneha-yantrita-cetasā
kālam vañcayatā tam tam
uktō devas tam aikṣata

iti—in this way; putra-anurāgena—because of affection for the son; sneha-yantrita-cetasā—his mind being controlled by such affection;
kālam—time; vañcayatā—cheating; tam—unto him; tam—that; uktaḥ—said; devaḥ—the demigod Varuṇa; tam—unto him, Hariścandra; aikṣata—waited for the fulfillment of his promise.

TRANSLATION

Hariścandra was certainly very much attached to his son. Because of this affection, he asked the demigod Varuṇa to wait. Thus Varuṇa waited and waited for the time to come.

TEXT 16

रोहितस्थदिप्रियाय पितुः कर्म चिकिर्षितम् ।
प्राणप्रेसुर्दुष्पण्डितयां प्रत्यपद्यत ॥१६॥

rohitāḥ—the son of Hariścandra; tat—this fact; abhijñāya—having thoroughly understood; pituḥ—of his father; karma—action; cikirṣitam—which he was practically doing; prāṇa-prepsur dhanuḥ-pāṇir—wishing to save his life; aranyam pratyapadyata—to the forest; left.

TRANSLATION

Rohita could understand that his father intended to offer him as the animal for sacrifice. Therefore, just to save himself from death, he equipped himself with bow and arrows and went to the forest.

TEXT 17

पितरं वरुणास्तं श्रुत्वा जातमहोदरम् ।
रोहितो ग्राममेवाय तमिन्द्रः प्रत्यपेधत ॥१७॥

pitaram varuṇa-grastam
śrutvā jāta-mahodaram
rohito grāmam eyāya
tam indraḥ pratyaśedhata

*pitaram*—about his father; *varuṇa-grastam*—having been attacked with dropsy by Varuṇa; *śrutvā*—after hearing; *jāta*—had grown; *mahā-udaram*—inflated abdomen; *rohitāḥ*—his son Rohita; *grāmam eyāya*—wanted to come back to the capital; *tam*—unto him (Rohita); *indraḥ*—King Indra; *pratyaśedhata*—forbade to go there.

**TRANSLATION**

When Rohita heard that his father had been attacked by dropsy due to Varuṇa and that his abdomen had grown very large, he wanted to return to the capital, but King Indra forbade him to do so.

**TEXT 18**

bhūmēḥ paryaṭanam puṇyam
tīrtha-kṣetra-niśevanaiḥ
rohitāyādiśac chakraḥ
so ṣy aranye ṣvasat samām

bhūmēḥ—of the surface of the world; paryaṭanam—traveling; puṇyam—holy places; tīrtha-kṣetra—places of pilgrimage; niśevanaiḥ—by serving or going to and coming from such places; rohitāya—unto Rohita; ādiśat—ordered; śakraḥ—King Indra; saḥ—he, Rohita; api—also; aranye—in the forest; avasat—lived; samām—for one year.

**TRANSLATION**

King Indra advised Rohita to travel to different pilgrimage sites and holy places, for such activities are pious indeed. Following this instruction, Rohita went to the forest for one year.
TEXT 19

evam dvitiye tṛtiye
  caturthe pañcame tathā
  abhyetyābhetya sthavīra
  vipro bhūtvāha vṛtra-hā

evam—in this way; dvitiye—on the second year; tṛtiye—on the third year; caturthe—on the fourth year; pañcame—on the fifth year; tathā—as well as; abhyetya—coming before him; abhyetya—again coming before him; sthaviraḥ—a very old man; vipraḥ—a brāhmaṇa; bhūtvā—becoming so; āha—said; vṛtra-hā—Indra.

TRANSLATION

In this way, at the end of the second, third, fourth and fifth years, when Rohita wanted to return to his capital, the King of heaven, Indra, approached him as an old brāhmaṇa and forbade him to return, repeating the same words as in the previous year.

TEXT 20

sāṣṭham samvatsaram tatra
  caritvā rohitaḥ purīm
  upavrajann ajigartād
    akrīnān madhyamam sutam
  śunahāśepham paśuṁ pitre
  pradāya samavandata

sāṣṭham—the sixth; samvatsaram—year; tatra—in the forest; caritvā—wandering; rohitaḥ—the son of Hariścandra; purīm—in his
capital; upavrajān—went there; ajigartā—from Ajigarta; akrīnāt—purchased; madhyamam—the second; sutam—son; śunāhśephām— whose name was Śunāhśepha; paśum—to use as the sacrificial animal; pitre—unto his father; pradāya—offering; samavandata—respectfully offered his obeisances.

**TRANSLATION**

Thereafter, in the sixth year, after wandering in the forest, Rohita returned to the capital of his father. He purchased from Ajigarta his second son, named Śunāhśepha. Then he offered Śunāhśepha to his father, Hariścandra, to be used as the sacrificial animal and offered Hariścandra his respectful obeisances.

**PURPORT**

It appears that in those days a man could be purchased for any purpose. Hariścandra was in need of a person to sacrifice as the animal in a yajña and thus fulfill his promise to Varuṇa, and a man was purchased from another man for this purpose. Millions of years ago, animal sacrifice and slave trade both existed. Indeed, they have existed since time immemorial.

**TEXT 21**

ततः पुरुषमेधेन हरिश्चन्द्रो महायशाः ।
रुक्मिदेवोऽवजुद्धे देवान वरुणादिन महत्कथः ॥२१॥

\begin{equation*}
tatah puruṣa-medhena \\
hariścandro maha-yaśāḥ \\
muktodaro 'yajad devān \\
varuṇādin mahat-kathāḥ
\end{equation*}

tatah—thereafter; puruṣa-medhena—by sacrificing a man in the yajña; hariścandraḥ—King Hariścandra; maha-yaśāḥ—very famous; mukta-udarāḥ—became free from dropsy; ayajat—offered sacrifices; devān—unto the demigods; varuṇā-ādin—headed by Varuṇa and others; mahat-kathāḥ—famous in history with other exalted personalities.
TRANSLATION

Thereafter, the famous King Hariścandra, one of the exalted persons in history, performed grand sacrifices by sacrificing a man and pleased all the demigods. In this way his dropsy created by Varuṇa was cured.

TEXT 22

viśvāmitro 'bhavat tasmin
hotā cādhvaryaḥ atmavān
jamadagnir abhūd brahmā
vasiṣṭho 'yāsyah sāma-gaḥ

viśvāmitraḥ—the great sage and mystic Viśvāmitra; abhavat—became; tasmin—in that great sacrifice; hotā—the chief priest to offer oblations; ca—also; adhvaryuḥ—a person who recites hymns from the Yajur Veda and performs ritualistic ceremonies; atmavān—fully self-realized; jamadagniḥ—Jamadagni; abhūt—became; brahmā—acting as the chief brāhmaṇa; vasiṣṭhaḥ—the great sage; ayāsyah—another great sage; sāma-gaḥ—engaged as the reciter of the Sāma Veda mantras.

TRANSLATION

In that great human sacrifice, Viśvāmitra was the chief priest to offer oblations, the perfectly self-realized Jamadagni had the responsibility for chanting the mantras from the Yajur Veda, Vasiṣṭha was the chief brahminical priest, and the sage Ayāsya was the reciter of the hymns of the Sāma Veda.

TEXT 23

tasmā tuṣyān dādāvindṛa: śatākṣibhṛtyasya śrīmūḥ ।
śunārṇeṣeṣeṣeṣa bhāṭatmasyasyasya pratikṣyate ॥२३॥
 tasmai tuṣṭo dadāv indraḥ	satākaumbhamayaṁ ratham
śunahṣephasya māhātmyam
uparistat pracaksyate

tasmai—unto him, King Hariscandra; tuṣṭah—being very pleased; dadau—delivered; indraḥ—the King of heaven; satākaumbhamayaṁ—made of gold; ratham—a chariot; śunahṣephasya—about Śunahṣephā; māhātmyam—glories; uparistat—in the course of describing the sons of Viśvāmitra; pracaksyate—will be narrated.

TRANSLATION
King Indra, being very pleased with Hariscandra, offered him a gift of a golden chariot. Sunahṣephā’s glories will be presented along with the description of the son of Viśvāmitra.

TEXT 24

saṁyam sāram dhṛtim drṣṭvā
dsabhaṁrasya ca bhūpateḥ
viśvāmitro bhrṛsam prito
dadāv avihatām gatim

satyam—truthfulness; sāram—firmness; dhṛtim—forbearance; drṣṭvā—by seeing; sa-bhāryasya—with his wife; ca—and; bhūpateḥ—of Mahārāja Hariścandra; viśvāmitraḥ—the great sage Viśvāmitra; bhrṛsam—very much; prito—being pleased; dadau—gave him; avihatām gatim—imperishable knowledge.

TRANSLATION
The great sage Viśvāmitra saw that Mahārāja Hariścandra, along with his wife, was truthful, forbearing and concerned with the
Thus he gave them imperishable knowledge for fulfillment of the human mission.

**TEXTS 25-26**

\[
\text{manaḥ prthivyām tām adbhīs}
\text{tejasāpo 'nilena tat}
\text{khe vāyuṁ dhārayaṁs tac ca}
\text{bhūtādaṁ tāṁ mahātmani}
\]

\[
\text{tasmiṁ jñāna-kalāṁ dhīyātvā}
\text{tayājñānam vinirdahan}
\text{hitvā tāṁ svena bhāvena}
\text{nirvāṇa-sukha-saṁvidā}
\text{anirdeśyāpratarkyeṇa}
\text{tamsthuvidhvasta-bandhanaḥ}
\]

**manah**—the mind (full of material desires for eating, sleeping, mating and defending); **prthivyām**—in the earth; **tām**—that; **adbhīs**—with water; **tejasā**—and with fire; **apaḥ**—the water; **anilena**—in the fire; **tat**—that; **khe**—in the sky; **vāyuṁ**—the air; **dhārayaṁ**—amalgamating; **tat**—that; **ca**—also; **bhūta-ādau**—in the false ego, the origin of material existence; **tam**—that (false ego); **mahā-ātmani**—in the mahat-tattva, the total material energy; **tasmin**—in the total material energy; **jñānakaḷāṁ**—spiritual knowledge and its different branches; **dhīyātvā**—by meditating; **tayā**—by this process; **ajñānam**—ignorance; **vinirdahan**—specifically subdued; **hitvā**—giving up; **tām**—material ambition; **svena**—by self-realization; **bhāvena**—in devotional service; **nirvāṇa-sukha-saṁvidā**—by transcendental bliss, putting an end to material existence; **anirdeśya**—imperceptible; **apratarkyeṇa**—inconceivable;
tasthau—remained; vidhvasta—completely freed from; bandhanaḥ—material bondage.

TRANSLATION

Mahārāja Hariścandra first purified his mind, which was full of material enjoyment, by amalgamating it with the earth. Then he amalgamated the earth with water, the water with fire, the fire with the air, and the air with the sky. Thereafter, he amalgamated the sky with the total material energy, and the total material energy with spiritual knowledge. This spiritual knowledge is realization of one's self as part of the Supreme Lord. When the self-realized spiritual soul is engaged in service to the Lord, he is eternally imperceptible and inconceivable. Thus established in spiritual knowledge, he is completely freed from material bondage.

Thus end the Bhaktivedanta purports of the Ninth Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, entitled “The Descendants of King Māndhātā.”
CHAPTER EIGHT

The Sons of Sagara
Meet Lord Kapiladeva

In this Eighth Chapter the descendants of Rohita are described. In the dynasty of Rohita there was a king named Sagara, whose history is described in relation to Kapiladeva and the destruction of the sons of Sagara.

The son of Rohita was known as Harita, and the son of Harita was Campa, who constructed a township known as Campāpurī. The son of Campa was Sudeva, the son of Sudeva was Vijaya, the son of Vijaya was Bharuka, and the son of Bharuka was Vṛka. Bāhuka, the son of Vṛka, was greatly disturbed by his enemies, and therefore he left home with his wife and went to the forest. When he died there, his wife wanted to accept the principles of satī, dying with her husband, but when she was about to die a sage named Aurva found that she was pregnant and forbade her to do so. The co-wives of this wife of Bāhuka gave her poison with her food, but still her son was born with the poison. The son was therefore named Sagara (sa means “with,” and gara means “poison”). Following the instructions of the great sage Aurva, King Sagara reformed many clans, including the Yavanas, Śakas, Haihayas and Barbaras. The king did not kill them, but reformed them. Then, again following the instructions of Aurva, King Sagara performed aśvamedha sacrifices, but the horse needed for such a sacrifice was stolen by Indra, the King of heaven. King Sagara had two wives, named Sumati and Keśinī. While searching for the horse, the sons of Sumati extensively dug up the surface of the earth and in this way dug a trench, which later became known as the Sāgara Ocean. In the course of this search, they came upon the great personality Kapiladeva and thought Him to have stolen the horse. With this offensive understanding, they attacked Him and were all burned to ashes. Keśinī, the second wife of King Sagara, had a son named Asamañjasa, whose son Amśumān later searched for the horse and delivered his uncles. Upon approaching Kapiladeva, Amśumān saw
both the horse meant for sacrifice and a pile of ashes. Amśumān offered prayers to Kapiladeva, who was very pleased by his prayers and who returned the horse. After getting back the horse, however, Amśumān still stood before Kapiladeva, and Kapiladeva could understand that Amśumān was praying for the deliverance of his forefathers. Thus Kapiladeva offered the instruction that they could be delivered by water from the Ganges. Amśumān then offered respectful obeisances to Kapiladeva, circumambulated Him, and left that place with the horse for sacrifice. When King Sagara finished his yajña, he handed over the kingdom to Amśumān and, following the advice of Aurva, attained salvation.

TEXT 1

Śrīśukā ṛva

हरितो रोहितसुतथथमपत्सादु विनिमिता
चम्पापुरी सुदेवोतोविजयो यथा चात्मजः

śrī-sūka uvāca
harito rohita-sutas
campas tasmād vinirmitā
campāpuri sudevo 'to
vijayo yasya cātmajāḥ

śrī-sukāh uvāca—Śrī Śukadeva Gosvāmī said; haritāḥ—the king named Harita; rohita-sutaḥ—the son of King Rohita; campaḥ—by the name Campa; tasmāt—from Harita; vinirmitā—was constructed; campā-purī—the township known as Campāpuri; sudevaḥ—by the name Sudeva; atah—thereafter (from Campa); vijayaḥ—by the name Vijaya; yasya—of whom (Sudeva); ca—also; ātma-jāḥ—the son.

TRANSLATION

Śukadeva Gosvāmī continued: The son of Rohita was Harita, and Harita's son was Campa, who constructed the town of Campāpuri. The son of Campa was Sudeva, and his son was Vijaya.
TEXT 2

bhūrakas tat-sutas tasmād
vṛkas tasyāpi bāhukah
so 'ribhir hṛta-bhū rājā
sabhāryo vanam āvīsat

bhūrakah—by the name Bharuka; tat-suitah—the son of Vijaya; tasmāt—from him (Bharuka); vṛkah—by the name Vṛka; tasya—his; api—also; bāhukah—by the name Bāhuka; saḥ—he, the King; aribhiḥ—by his enemies; hṛta-bhūḥ—his land having been taken away; rājā—the King (Bāhuka); sa-bhāryaḥ—with his wife; vanam—the forest; āvīsat—entered.

TRANSLATION

The son of Vijaya was Bharuka, Bharuka’s son was Vṛka, and Vṛka’s son was Bāhuka. The enemies of King Bāhuka took away all his possessions, and therefore the King entered the order of vānaprastha and went to the forest with his wife.

TEXT 3

vrddham tam pañcatām prāptam
mahisy anumārisyati
aurveṇa jānatātmānām
prajāvantaṁ nivāritā

vrddham—when he was old; tam—him; pañcatām—death; prāptam—who had obtained; mahiṣi—the queen; anumārisyati—who wanted to die with him and become satī; aurveṇa—by the great sage
Aurva; jānatā—understanding that; ātmānam—the body of the queen; prajā-vantam—bore a son within the womb; nivārita—was forbidden.

**TRANSLATION**

Bāhuka died when he was old, and one of his wives wanted to die with him, following the satī rite. At that time, however, Aurva Muni, knowing her to be pregnant, forbade her to die.

**TEXT 4**

अज्ञायास्ये सपत्निभिरि दृष्टं दुःखसा सह ।
सह तेनेव संजातः सगराष्मो महायशः ।
सगराष्क्राण्त्यासित सागरो यत्कृतः: कृतः ॥ ४ ॥

ājñāyāsyai sapatnibhir

saha tenaiva saṅjātaḥ

sagarākhyo mahā-yaśāḥ
garo datto 'ndhasā saha

sagarasa cakravarty āsīt

sāgaro yat-suttaih kṛtaḥ

ājñāya—knowing (this); asyai—unto that pregnant queen; sapatnibhiḥ—by the co-wives of the wife of Bāhuka; garah—poison; dattaḥ—was given; andhasa saha—with her food; saha tena—with that poison; eva—also; saṅjātaḥ—was born; sagara-ākhyaḥ—by the name Sagara; mahā-yaśāḥ—having a great reputation; sagaraḥ—King Sagara; cakravarti—the emperor; āsīt—became; sāgarah—the place known as Gaṅgāsāgara; yat-suttaḥ—by the sons of whom; kṛtaḥ—was excavated.

**TRANSLATION**

Knowing that she was pregnant, the co-wives of the wife of Bāhuka conspired to give her poison with her food, but it did not act. Instead, the son was born along with the poison. Therefore he became famous as Sagara [“one who is born with poison”]. Sagara later became the emperor. The place known as Gaṅgāsāgara was excavated by his sons.
Sagara Maharaja, following the order of his spiritual master, Aurva, did not kill the uncivilized men like the Tālajāṅghas, Yavanās, Šakas, Hahiyas and Barbaras. Instead, some of them he made dress awkwardly, some of them he shaved clean but allowed to wear mustaches, some of them he left wearing loose hair, some he half shaved, some he left without underwear, and some without external garments. Thus these different clans were made to dress differently, but King Sagara did not kill them.
TEXT 7

so 'śvamedhair ayajata
sarva-veda-surātmakam
aurvopadiṣṭa-yogena
harim ātmānam īśvaram
tasyaṁs'am paśuṁ yajñe
jahārāśvam purandaraḥ

sah—he, Mahārāja Sagara; aśvamedhaiḥ—by performing aśvamedha-yajñas; ayajata—worshiped; sarva-veda—of all Vedic knowledge; sura—and of all learned sages; ātmakam—the Supersoul; aurvapadiṣṭa-yogena—by the mystic yoga practice advised by Aurva; harim—unto the Supreme Personality of Godhead; ātmānam—unto the Supersoul; īśvaram—unto the supreme controller; tasya—of him (Sagara Mahārāja); utsṛṣṭam—which was meant for offering; paśuṁ—the sacrificial animal; yajñe—in the sacrifice; jahāra—stole; aśvam—the horse; purandaraḥ—the King of heaven, Indra.

TRANSLATION

Following the instructions of the great sage Aurva, Sagara Mahārāja performed aśvamedha sacrifices and thus satisfied the Supreme Lord, who is the supreme controller, the Supersoul of all learned scholars, and the knower of all Vedic knowledge, the Supreme Personality of Godhead. But Indra, the King of heaven, stole the horse meant to be offered at the sacrifice.
The Sons of Sagara Meet Lord Kapiladeva

sumatyās tanayā drptāḥ
pitur ādesa-kārinaḥ
hayam anvesamāṇās te
samantān nyakhanan mahīm

sumatyāḥ tanayāḥ—the sons born of Queen Sumati; drptāḥ—very proud of their prowess and influence; pituḥ—of their father (Mahārāja Sagara); ādesa-kārinaḥ—following the order; hayam—the horse (stolen by Indra); anvesamāṇāḥ—while seeking; te—all of them; samantāt—everywhere; nyakhanan—dug; mahīm—the earth.

TRANSLATION

[King Sagara had two wives, Sumati and Keśini.] The sons of Sumati, who were very proud of their prowess and influence, following the order of their father, searched for the lost horse. While doing so, they dug into the earth very extensively.

TEXTS 9–10

prāg-udicyāṁ diśi hayam
dadrśuḥ kapilāntike
esa vāji-haraś caura
āste milita-locanaḥ

hanyatāṁ hanyatāṁ pāpa
iti śaṭi-sahasrinasāṁ
udāyudhā abhiyayur
unmīmeṣa tadā munih

prāk-udicyāṁ—in the northeastern; diśi—direction; hayam—the horse; dadṛśuḥ—they saw; kapila-antike—near the āśrama of Kapila;
Thereafter, in the northeastern direction, they saw the horse near the ashrama of Kapila Muni. “Here is the man who has stolen the horse,” they said. “He is staying there with closed eyes. Certainly he is very sinful. Kill him! Kill him!” Shouting like this, the sons of Sagara, sixty thousand all together, raised their weapons. When they approached the sage, the sage opened His eyes.

TRANSLATION

Thereafter, in the northeastern direction, they saw the horse near the ashrama of Kapila Muni. “Here is the man who has stolen the horse,” they said. “He is staying there with closed eyes. Certainly he is very sinful. Kill him! Kill him!” Shouting like this, the sons of Sagara, sixty thousand all together, raised their weapons. When they approached the sage, the sage opened His eyes.

TRANSLATION

By the influence of Indra, the King of heaven, the sons of Sagara had lost their intelligence and disrespected a great personality. Consequently, fire emanated from their own bodies, and they were immediately burned to ashes.
PURPORT

The material body is a combination of earth, water, fire, air and ether. There is already fire within the body, and our practical experience is that the heat of this fire sometimes increases and sometimes decreases. The fire within the bodies of the sons of Sagara Mahārāja became so much hotter that all of them burned to ashes. The fire’s increased heat was due to their misbehavior toward a great personality. Such misbehavior is called mahad-vyatikrama. They were killed by the fire of their own bodies because of insulting a great personality.

TEXT 12

na sādhu-vādō muni-kopa-bharjitā
nṛpendra-putrā iti sattva-dhāmani
katham tamo roṣamayaṁ vibhāvyate
ejagat-pavitramanī khe rajo bhuvaḥ

na—not; sādhu-vādah—the opinion of learned persons; muni-kopa—by the anger of Kapila Muni; bharjitah—were burned to ashes; nṛpendra-putrāḥ—all the sons of Sagara Mahārāja; iti—thus; sattva-dhāmani—in Kapila Muni, in whom the mode of goodness was predominant; katham—how; tamah—the mode of ignorance; roṣa-mayam—manifested in the form of anger; vibhāvyate—can be manifested; jagat-pavitra-aṭmanī—in He whose body can purify the whole world; khe—in the sky; rajaḥ—dust; bhuvaḥ—earthly.

TRANSLATION

It is sometimes argued that the sons of King Sagara were burned to ashes by the fire emanating from the eyes of Kapila Muni. This statement, however, is not approved by great learned persons, for Kapila Muni’s body is completely in the mode of goodness and
therefore cannot manifest the mode of ignorance in the form of anger, just as the pure sky cannot be polluted by the dust of the earth.

**TEXT 13**

\[
\begin{align*}
\text{yasya-} & \, \text{by whom; } \text{iitra-} \, \text{had been explained; } \text{sāṅkhya-mayi-} \, \text{having the form of the philosophy analyzing the material world (Sāṅkhya philosophy); } \\
\text{dṛṣṭaḥ-} & \, \text{very strong (to deliver people from this material world); } \text{īha-} \, \text{in this material world; } \text{nauha-} \, \text{a boat; } \text{yaya-} \, \text{by which; } \\
\text{mumūkṣuḥ-} & \, \text{a person desiring to be liberated; } \text{tārata-} \, \text{can cross over; } \text{durātayam-} \, \text{very difficult to cross; } \text{bhava-arṇavam-} \, \text{the ocean of nescience; } \\
\text{mrtyu-patham-} & \, \text{a material life of repeated birth and death; } \text{vipaścitaḥ-} \, \text{of a learned person; } \text{parātma-bhūtasya-} \, \text{who has been elevated to the transcendental platform; } \text{katham-} \, \text{how; } \text{prthaka-matiḥ-} \, \text{a sense of distinction (between enemy and friend).}
\end{align*}
\]

**TRANSLATION**

Kapila Muni enunciated in this material world the Sāṅkhya philosophy, which is a strong boat with which to cross over the ocean of nescience. Indeed, a person eager to cross the ocean of the material world may take shelter of this philosophy. In such a greatly learned person, situated on the elevated platform of transcendence, how can there be any distinction between enemy and friend?

**PURPORT**

One who is promoted to the transcendental position (brahma-bhūta) is always jubilant (prasannātmā). He is unaffected by the false distinctions
between good and bad in the material world. Therefore, such an exalted person is *samah sarvesu bhutesu*; that is to say, he is equal toward everyone, not distinguishing between friend and enemy. Because he is on the absolute platform, free from material contamination, he is called *paratma-bhuta* or *brahma-bhuta*. Kapila Muni, therefore, was not at all angry at the sons of Sagara Mahārāja; rather, they were burnt to ashes by the heat of their own bodies.

**TEXT 14**

\[
yo 'samanuja ity uktah \\
\text{sa keśinyā nrparma jah} \\
tasya putro 'ṁśumān nāma \\
pitāmaha-hite rataḥ
\]

*yaḥ*—one of the sons of Sagara Mahārāja; *asamanjasaḥ*—whose name was Asamānjasa; *iti*—as such; *uktah*—known; *sah*—he; *keśinyāḥ*—in the womb of Keśini, the other queen of Sagara Mahārāja; *nrpa-atma jah*—the son of the King; *tasya*—of him (Asamānjasa); *putraḥ*—the son; *aṁśumān nāma*—was known as Aṁśumān; *pitāmaha-hite*—in doing good for his grandfather, Sagara Mahārāja; *rataḥ*—always engaged.

**TRANSLATION**

Among the sons of Sagara Mahārāja was one named Asamānjasa, who was born from the King’s second wife, Keśini. The son of Asamānjasa was known as Aṁśumān, and he was always engaged in working for the good of Sagara Mahārāja, his grandfather.

**TEXTS 15–16**

\[
\begin{align*}
\text{असमानजस आत्मानं} & \text{दर्शयमशमसमयु} \\
\text{जातिसारः पुरा} & \text{सज्जाप धोगी धोगादु विचारलितः} \\
\text{आचरनु} & \text{गहितं लोके ज्ञातीनं कर्म विप्रिययमु} \\
\text{सरस्या} & \text{क्रीडतो बालान्त प्रास्यदुदेजयजनमु}
\end{align*}
\]
Formerly, in his previous birth, Asamañjasa had been a great mystic yogi, but by bad association he had fallen from his exalted position. Now, in this life, he was born in a royal family and was a jāti-smaraḥ; that is, he had the special advantage of being able to remember his past life. Nonetheless, he wanted to display himself as a miscreant, and therefore he would do things that were abominable in the eyes of the public and unfavorable to his relatives. He would disturb the boys sporting in the River Sarayū by throwing them into the depths of the water.
evam vṛttah parityaktaḥ
pitrā sneham apohya vai
yogaiśvaryena bālāṁs tān
darśayitvā tato yayau

TRANSLATION
Because Asamañjasa engaged in such abominable activities, his father gave up affection for him and had him exiled. Then Asamañjasa exhibited his mystic power by reviving the boys and showing them to the King and their parents. After this, Asamañjasa left Ayodhya.

PURPORT
Asamañjasa was a jāti-smara; because of his mystic power, he did not forget his previous consciousness. Thus he could give life to the dead. By exhibiting wonderful activities in relation to the dead children, he certainly attracted the attention of the King and the people in general. Then he left that place immediately.

TEXT 18

ayodhyā-vāsinaḥ sarve
bālakāṇ punar āgatān
dṛśtvā visismire rājan
rājā cāpy anvatapyata

ayodhyā-vāsinaḥ—the inhabitants of Ayodhyā; sarve—all of them; bālakāṇ—their sons; punah—again; āgatān—having come back to life;
after seeing this; became astounded; O King Parikṣit; King Sagara; also; indeed; very much lamented (the absence of his son).

TRANSLATION

O King Parikṣit, when all the inhabitants of Ayodhyā saw that their boys had come back to life, they were astounded, and King Sagara greatly lamented the absence of his son.

TEXT 19

Afterwards, Amśumān, the grandson of Maharaja Sagara, was ordered by the King to search for the horse. Following the same path traversed by his uncles, Amśumān gradually reached the stack of ashes and found the horse nearby.

TRANSLATION

Thereafter, Amśumān, the grandson of Mahārāja Sagara, was ordered by the King to search for the horse. Following the same path traversed by his uncles, Amśumān gradually reached the stack of ashes and found the horse nearby.
The Sons of Sagara Meet Lord Kapiladeva

251

astaut samāhita-manāḥ
prānjaliḥ prañato mahān

tatra—there; āśīnam—seated; munim—the great sage; viśya—
seeing; kapila-ākhyam—known as Kapila Muni; adhokṣajam—the in-
carnation of Viṣṇu; astaut—offered prayers; samāhita-manāḥ—with
great attention; prānjaliḥ—with folded hands; prañataḥ—falling down,
offered obeisances; mahān—Aṁśumān, the great personality.

TRANSLATION

The great Aṁśumān saw the sage named Kapila, the saint who is
an incarnation of Viṣṇu, sitting there by the horse. Aṁśumān
offered Him respectful obeisances, folded his hands and offered
Him prayers with great attention.

TEXT 21

अंशुमानुवाच

न पश्यति त्वां परमात्मानोत्जनो
न बुज्जैत्वापि समापियुक्तिमिः ।
कुतोपरे तस्य मनःगविरधी-
विसर्गमुः । क्यं प्रपकाश्चः ||२१||

aṁśumān uvāca
na paśyati tvāṁ param ātmano 'jano
na budhyate 'dyāpi samādhi-yuktibhiḥ
kuto 'pare tasya manah-śarira-dhi-
visarga-sṛṣṭā vayam aprakāśāḥ

aṁśumān uvāca—Aṁśumān said; na—not; paśyati—can see;
 tvāṁ—Your Lordship; param—transcendental; ātmanah—of us
living beings; ajanah—Lord Brahmā; na—not; budhyate—can un-
derstand; adya api—even today; samādhi—by meditation; yuktibhiḥ—
or by mental speculation; kutah—how; apare—others; tasya—his;
manah-śarira-dhi—who consider the body or mind to be the self;
visarga-sṛṣṭāḥ—created beings within the material world; vayam—we; aprakāśāḥ—without transcendental knowledge.

TRANSLATION

Aṁśumān said: My Lord, even Lord Brahmā is to this very day unable to understand Your position, which is far beyond himself, either by meditation or by mental speculation. So what to speak of others like us, who have been created by Brahmā in various forms as demigods, animals, human beings, birds and beasts? We are completely in ignorance. Therefore, how can we know You, who are the Transcendence?

PURPORT

icchā-dveṣa-sammutthena
dvandva-mohena bhārata
sarva-bhūtāni sammohām
sarge yānti parantapa

"O scion of Bharata [Arjuna], O conqueror of the foe, all living entities are born into delusion, overcome by the dualities of desire and hate." (Bg. 7.27) All living beings in the material world are influenced by the three modes of material nature. Even Lord Brahmā is in the mode of goodness. Similarly, the demigods are generally in the mode of passion, and living entities lower than the demigods, such as human beings and animals, are in the mode of ignorance, or in mixed goodness, passion and ignorance. Therefore Aṁśumān wanted to explain that because his uncles, who had burnt to ashes, were under the modes of material nature, they could not understand Lord Kapiladeva. "Because You are beyond even the direct and indirect intelligence of Lord Brahmā," he prayed, "unless we are enlightened by Your Lordship it will not be possible for us to understand You."

athāpi te deva padāmbuja-dvaya-
prasāda-lesānugṛhita eva hi
jānāti tattvam bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan
“My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.” (Bhāg. 10.14.29) The Lord, the Supreme Personality of Godhead, can be understood by one who is favored by the Lord; the Lord cannot be understood by others.

TEXT 22

ye deha-bhājas tri-guṇa-pradhānā
guṇān vipaśyanty uta vā tamaś ca
yan-māyayā mohita-cetasas tvām
viduḥ sva-saṁstham na bahih-prakāśāḥ

ye—those persons who; deha-bhājaḥ—have accepted the material body; tri-guṇa-pradhānāḥ—influenced by the three modes of material nature; guṇān—the manifestation of the three modes of material nature; vipaśyanti—can see only; uta—it is so said; vā—either; tamaḥ—the mode of ignorance; ca—and; yat-māyayā—by the illusory energy of whom; mohita—has been bewildered; cetasah—the core of whose heart; tvām—Your Lordship; viduḥ—know; sva-saṁstham—situated in one’s own body; na—not; bahih-prakāśāḥ—those who can see only the products of external energy.

TRANSLATION

My Lord, You are fully situated in everyone’s heart, but the living entities, covered by the material body, cannot see You, for they are influenced by the external energy, conducted by the three modes of material nature. Their intelligence being covered by
sattva-guṇa, rajo-guṇa and tamo-guṇa, they can see only the actions and reactions of these three modes of material nature. Because of the actions and reactions of the mode of ignorance, whether the living entities are awake or sleeping, they can see only the workings of material nature; they cannot see Your Lordship.

PURPORT

Unless one is situated in the transcendental loving service of the Lord, one is unable to understand the Supreme Personality of Godhead. The Lord is situated in everyone’s heart. However, because the conditioned souls are influenced by material nature, they can see only the actions and reactions of material nature, but not the Supreme Personality of Godhead. One therefore must purify himself internally and externally:

\[
\text{apavitraḥ pavitro vā sarvāvästhām gato 'pi vā yaḥ smaret puṇḍarikākṣamān sa bāhyābhyanṭaraḥ śuciḥ}
\]

To keep ourselves externally clean we should bathe three times daily, and for internal cleanliness we must cleanse the heart by chanting the Hare Kṛṣṇa mantra. The members of the Kṛṣṇa consciousness movement must always follow this principle (bāhyābhyanṭaraḥ śuciḥ). Then it will one day be possible to see the Supreme Personality of Godhead face to face.

TEXT 23

\[

tām tvām aham jñāna-ghanam svabhāva-
pradhvasta-māyā-guṇa-bhedā-mohaiḥ
sanandanādyair munibhir vibhāvyaiṁ
kathāṁ vimūḍhaḥ paribhāvayāmi
\]
tam—that personality; tvām—unto You; aham—I; jñāna-ghanam—Your Lordship, who are concentrated knowledge; svabhāva—by spiritual nature; pradhvasta—free from contamination; māyā-guṇa—caused by the three modes of material nature; bheda-mohaib—by exhibition of the bewilderment of differentiation; sanandana-ādyaiḥ—by such personalities as the four Kumāras (Sanat-kumāra, Sanaka, Sanandana and Sanātana); munibhiḥ—by such great sages; vibhāvyam—worshipable; katham—how; vimūdhaiḥ—being fooled by the material nature; paribhāvayāmi—can I think of You.

TRANSLATION

O my Lord, sages freed from the influence of the three modes of material nature—sages such as the four Kumāras [Sanat, Sanaka, Sanandana and Sanātana]—are able to think of You, who are concentrated knowledge. But how can an ignorant person like me think of You?

PURPORT

The word svabhāva refers to one’s own spiritual nature or original constitutional position. When situated in this original position, the living entity is unaffected by the modes of material nature. Sa guṇān samatityaitān brahma-bhūyāya kalpate (Bg. 14.26). As soon as one is freed from the influence of the three modes of material nature, he is situated on the Brahman platform. Vivid examples of personalities thus situated are the four Kumāras and Nārada. Such authorities can by nature understand the position of the Supreme Personality of Godhead, but a conditioned soul not freed from the influence of material nature is unable to realize the Supreme. In Bhagavad-gītā (2.45), therefore, Kṛṣṇa advises Arjuna, traiguṇya-visayā vedā nistraiguṇyo bhavārjuna: one must rise above the influence of the three modes of material nature. One who stays within the influence of the three material modes is unable to understand the Supreme Personality of Godhead.
praśānta māyā-guṇa-karma-liṅgam
anāma-rūpam sad-asad-vimuktam
jnānopadesāya grhita-deham
namāmahe tvām puruṣāṁ purāṇam

praśānta—O completely peaceful one; māyā-guṇa—the modes of material nature; karma-liṅgam—symptomized by fruitive activities; anāma-rūpam—one who has no material name or form; sat-asad-vimuktam—transcendental to the manifested and nonmanifested modes of material nature; jnāna-upadesāya—for distributing transcendental knowledge (as in Bhagavad-gītā); grhita-deham—has assumed a form like a material body; namāmahe—I offer my respectful obeisances; tvām—unto You; puruṣam—the Supreme Person; purāṇam—the original.

TRANSLATION

O completely peaceful Lord, although material nature, fruitive activities and their consequent material names and forms are Your creation, You are unaffected by them. Therefore, Your transcendental name is different from material names, and Your form is different from material forms. You assume a form resembling a material body just to give us instructions like those of Bhagavad-gītā, but actually You are the supreme original person. I therefore offer my respectful obeisances unto You.

PURPORT

Śrīla Yāmuna-cārya has recited this verse in his Stotra-ratna (43):

bhavantam evānucaran nirantarāḥ
praśānta-nihśeṣa-manorathāntaraḥ
kadāham aiṅkāntika-nitya-kiṅkaraḥ
praharṣayiṣyāmi sanātha-jīvitam
"By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a fitting master?"

Manorathenāsati dhāvato bahiḥ: one who acts on the mental platform must descend to material activities. Material contamination, however, is completely absent from the Supreme Personality of Godhead and His pure devotee. Therefore the Lord is addressed as praśānta, completely peaceful, free from the disturbances of material existence. The Supreme Lord has no material name or form; only the foolish think that the Lord’s name and form are material (avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam). The identity of the Supreme Lord is that He is the original person. Nonetheless, those who have but a poor fund of knowledge think that the Lord is formless. The Lord is formless in the material sense, but He has His transcendental form (sac-cid-ānanda-vigraha).

TEXT 25

तन्मायारत्तिलोकेवस्तुवद्यायुगादिपि
श्रमान्तिकृष्टोप्युप्साहित्यभास्मिते:

tvan-māyā—through Your material energy; racite—which is manufactured; loke—in this world; vastu-buddhyā—accepting as factual; grha-ādiṣu—in hearth and home, etc.; bhramanti—wander; kāma—by lusty desires; lobha—by greed; īrṣyā—by envy; moha—and by illusion; vibhṛānta—is bewildered; cetasaḥ—the cores of whose hearts.

TRANSLATION

O my Lord, those whose hearts are bewildered by the influence of lust, greed, envy and illusion are interested only in false hearth and home in this world created by Your māyā. Attached to home, wife and children, they wander in this material world perpetually.
TEXT 26

अद्य नं सर्वभूतात्मनं कामकृत्तिधिष्ठायं।
मोहपाशो दृष्टिष्ठितो भगवंस्तवं दर्शनात्। ॥२६॥

adya naḥ sarva-bhūtātman
kāma-karma-vidhiṣṭāyaḥ
mohapāśo dr̥ḍhaś chinno
bhagavaṁs tava darśanāt

adya—today; naḥ—our; sarva-bhūta-ātman—O You, who are the Supersoul; kāma-karma-indriya-āśayāḥ—being under the influence of lusty desires and fruitive activities; mohapāśaḥ—this hard knot of illusion; dr̥ḍhaḥ—very strong; chinnaḥ—broken; bhagavaḥ—O my Lord; tava darśanāt—simply by seeing You.

TRANSLATION

O Supersoul of all living entities, O Personality of Godhead, simply by seeing You I have now been freed from all lusty desires, which are the root cause of insurmountable illusion and bondage in the material world.

TEXT 27

श्रीशुकुः उवाच

हत्या गितानुभावस्तं भगवानं कपिलो मुनि।
अंगुलस्मिन्तथवेदनुष्ठाय धिया नृप ॥२७॥

śrī-śukā uvāca
ittham gitānubhāvas tam
bhagavān kapilo muniḥ
aṁśumantam uvācedam
anugrahya dhiyā nrpa

śrī-śukā uvāca—Śrī Śukadeva Gosvāmī said; ittham—in this way; gitā-anubhāvaḥ—whose glories are described; tam—unto Him; bhagavān—the Personality of Godhead; kapilaḥ—named Kapila Muni; muniḥ—the great sage; aṁśumantam—unto Aṁśumān; uvāca—said;
idam—this; anugrahya—being very merciful; dhiya—with the path of knowledge; nrpa—O King Parikśit.

**TRANSLATION**

O King Parikśit, when Aṁśumāna had glorified the Lord in this way, the great sage Kapila, the powerful incarnation of Viśnu, being very merciful to him, explained to him the path of knowledge.

**TEXT 28**

श्रीभगवानुवाच

अध्योपयं नीततां वत्स पितामहपशुष्ट्वः।

हुमे च पितरो दृष्टा गङ्गाम्बोधिन्ति नेतरतो॥२८॥

śri-bhagavān uvāca
asvo 'yam niyatāṁ vatsa
pitāmaha-paśus tava
ime ca pitaro dagdhā
gangāmbho 'rhati netarat

śri-bhagavān uvāca—the great personality Kapila Muni said; aśvaḥ—horse; ayam—this; niyatāṁ—take; vatsa—O My son; pitāmaha—of your grandfather; paśuḥ—this animal; tava—your; ime—all these; ca—also; pitaraḥ—bodies of forefathers; dagdhāḥ—burnt to ashes; gangā-ambhāḥ—the water of the Ganges; arhati—can be saved; na—not; itarat—any other means.

**TRANSLATION**

The Personality of Godhead said: My dear Aṁśumāna, here is the animal sought by your grandfather for sacrifice. Please take it. As for your forefathers, who have been burnt to ashes, they can be delivered only by Ganges water, and not by any other means.

**TEXT 29**

तं परिक्रम्य गिरसा प्रसाध हयमानयतु॥

सगरस्तेन पशुना यज्ञशेषं समायतु॥२९॥

तं परिक्रम्य गिरसा प्रसाध हयमानयतु॥

सगरस्तेन पशुना यज्ञशेषं समायतु॥२९॥

The Personality of Godhead said: My dear Aṁśumāna, here is the animal sought by your grandfather for sacrifice. Please take it. As for your forefathers, who have been burnt to ashes, they can be delivered only by Ganges water, and not by any other means.
tam parikramya śirasā
prasādyya hayam ānayat
sagaras tena paśunā
yajña-śeṣam samāpayat

tam—that great sage; parikramya—after circumambulating; śirasā—(by bowing down) with his head; prasādyya—making Him fully satisfied; hayam—the horse; ānayat—brought back; sagaraḥ—King Sagara; tena—by that; paśunā—animal; yajña-śeṣam—the last ritualistic ceremony of the sacrifice; samāpayat—executed.

TRANSLATION

Thereafter, Aṁśumān circumambulated Kapila Muni and offered Him respectful obeisances, bowing his head. After fully satisfying Him in this way, Aṁśumān brought back the horse meant for sacrifice, and with this horse Maharāja Sagara performed the remaining ritualistic ceremonies.

TEXT 30

rājyam aṁśumate nyasya
nihṛṣprha mukta-bandhanaḥ
aurvopadīṣṭa-mārgena
lebhe gatim anuttamāṁ

rājyam—his kingdom; aṁśumate—unto Aṁśumān; nyasya—after delivering; nihṛṣprhaḥ—without further material desires; mukta-bandhanaḥ—completely freed from material bondage; aurva-upadīṣṭa—instructed by the great sage Aurva; mārgena—by following that path; lebhe—achieved; gatim—destination; anuttamāṁ—supreme.

TRANSLATION

After delivering charge of his kingdom to Aṁśumān and thus being freed from all material anxiety and bondage, Sagara
Mahārāja, following the means instructed by Aurva Muni, achieved the supreme destination.

Thus end the Bhaktivedanta purports of the Ninth Canto, Eighth Chapter, of the Śrimad-Bhāgavatam, entitled “The Sons of Sagara Meet Lord Kapiladeva.”
Appendixes
The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmi, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍiya Maṭhas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the Bhagavad-gītā, assisted the Gaṇapāya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda’s philosophical learning and devotion, the Gauḍiya Vaiṣṇava Society honored him in 1947 with the title “Bhaktivedanta.” In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the vānaprastha (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (sannyāsa) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life’s masterpiece: a multivolume translation and commentary on the eighteen thousand verse Śrimad-Bhāgavatam (Bhāgavata Purāṇa). He also wrote Easy Journey to Other Planets.

After publishing three volumes of Bhāgavatam, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.
In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred āśramas, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda’s most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world’s largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda’s most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic Śrī Caitanya-caritāmṛta.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.
References

The purports of Śrīmad-Bhāgavatam are all confirmed by standard Vedic authorities. The following authentic scriptures are specifically cited in this volume:


*Bhakti-rasāmṛta-sindhu*, 108, 172

*Brahma-saṁhitā*, 41

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*Caitanya-candrodaya-nāṭaka*, 211

*Garuḍa Purāṇa*, 147

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*Sūcid-Bhāgavatam*, 13, 43–44, 48, 66, 102, 106, 110, 111, 123, 124, 141, 170, 179, 223, 252–253

*Stotra-ratna*, 256–257
# Genealogical Table

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The Manus are administrators of universal affairs. The word “man”—or, in Sanskrit, *manusya*—has been derived from the name Manu, for all the members of human society are descendants of the original Manu. According to Vedic calculation, fourteen Manus come and go in a day of Brahmá (4,320,000,000 years). Sraddhadeva, or Vaivasvata Manu, the seventh Manu in the current series, was begotten by Vivasván in the womb of Sarhjáñá. Vaivasvata Manu and his wife, Sraddhá, had ten sons and a daughter. The history of the descendants of Vaivasvata Manu, listed in the table, is recounted in this volume.
Glossary

A

Ācārya—a spiritual master who teaches by example.
Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.
Arcanā—the devotional process of Deity worship.
Āśrama—(1) the four spiritual orders of life: celibate student, householder, retired life and renounced life. (2) the residence of a saintly person.
Asuras—atheistic demons.
Avatāra—a descent of the Supreme Lord.

B

Bhagavad-gītā—the basic directions for spiritual life spoken by the Lord Himself.
Bhakta—a devotee.
Bhakti-yoga—linking with the Supreme Lord by devotional service.
Brahmacarya—celibate student life; the first order of Vedic spiritual life.
Brahman—the Absolute Truth; especially the impersonal aspect of the Absolute.
Brāhmana—one wise in the Vedas who can guide society; the first Vedic social order.

C

Caṇḍāla—a lowborn person accustomed to filthy habits such as dog-eating.

D

Dakṣinā—a disciple’s gift to his spiritual master, collected by begging and given as a token of gratitude.
Dharma—eternal occupational duty; religious principles.
Dvi-parārdha—the duration of Brahmā’s life.
Ekādaśī—a special fast day for increased remembrance of Kṛṣṇa, which comes on the eleventh day of both the waxing and waning moon.

Goloka (Kṛṣṇaloka)—the highest spiritual planet, containing Kṛṣṇa’s personal abodes, Dvārakā, Mathurā and Vṛndāvana.

Gopīs—Kṛṣṇa’s cowherd girl friends, His most confidential servitors.

Gṛhastha—regulated householder life; the second order of Vedic spiritual life.

Guru—a spiritual master.

Hare Kṛṣṇa mantra—See: Mahā-mantra

Jiva-tattva—the living entities, atomic parts of the Lord.

Jñāna—theoretical knowledge.

Kali-yuga (Age of Kali)—the present age, characterized by quarrel; it is last in the cycle of four and began five thousand years ago.

Karatālas—hand cymbals used in kirtana.

Karma—fruitive action, for which there is always reaction, good or bad.

Karmi—a person satisfied with working hard for flickering sense gratification.

Kirtana—chanting the glories of the Supreme Lord.

Kṛṣṇa-kathā—words spoken by Kṛṣṇa or about Kṛṣṇa.

Kṛṣṇaloka—See: Goloka

Kṣatriyas—a warrior or administrator; the second Vedic social order.

Mahā-mantra—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Mantra—a sound vibration that can deliver the mind from illusion.
Mathurā—Lord Kṛṣṇa’s abode, surrounding Vṛndāvana, where He took birth and later returned to after performing His Vṛndāvana pastimes.
Māyā—illusion; forgetfulness of one’s relationship with Kṛṣṇa.
Māyāvādis—impersonal philosophers who say that the Lord cannot have a transcendental body.
Mrdaṅga—a clay drum used for congregational chanting.
Mukti—liberation from birth and death.
Muni—a sage.

P
Paramparā—the chain of spiritual masters in disciplic succession.
Prasāda—food spiritualized by being offered to the Lord.

R
Ṛṣis—sages.

S
Sac-cid-ānanda-vigraha—the Lord’s transcendental form, which is eternal, full of knowledge and bliss.
Śālokya—the liberation of residing on the same planet as the Lord.
Śāmipya—the liberation of becoming a personal associate of the Lord.
Śaṅkīrtana—public chanting of the names of God, the approved yoga process for this age.
Sannyāsa—renounced life; the fourth order of Vedic spiritual life.
Sārṣṭi—the liberation of having the same opulences as the Lord.
Sārūpya—the liberation of having a form similar to the Lord’s.
Śāstras—revealed scriptures.
Sāti rite—voluntary suicide by a widow at her husband’s funeral.
Satyāgraha—fasting for political purposes.
Soma-rasa—a heavenly elixir available on the moon.
Śravaṇaṁ kīrtanaṁ viṣṇoḥ—the devotional processes of hearing and chanting about Lord Viṣṇu.
Śūdra—a laborer; the fourth of the Vedic social orders.
Śvāmī—one who controls his mind and senses; title of one in the renounced order of life.
Tapasya—austerity; accepting some voluntary inconvenience for a higher purpose.

Tilaka—auspicious clay marks that sanctify a devotee’s body as a temple of the Lord.

V

Vaikuntha—the spiritual world.
Vaishnava—a devotee of Lord Viṣṇu, Kṛṣṇa.
Vaiśyas—farmers and merchants; the third Vedic social order.
Vānaprastha—one who has retired from family life; the third order of Vedic spiritual life.
Varna—the four occupational divisions of society: the intellectual class, the administrative class, the mercantile class, and the laborer class.
Varṇāśrama—the Vedic social system of four social and four spiritual orders.
Vedas—the original revealed scriptures, first spoken by the Lord Himself.
Viṣṇu, Lord—Kṛṣṇa’s expansion for the creation and maintenance of the material universes.
Vṛndāvana—Kṛṣṇa’s personal abode, where He fully manifests His quality of sweetness.
Vyāsadeva—Kṛṣṇa’s incarnation, at the end of Dvāpara-yuga, for compiling the Vedas.

Y

Yajña—sacrifice; work done for the satisfaction of Lord Viṣṇu.
Yogi—a transcendentalist who, in one way or another, is striving for union with the Supreme.
Yugas—ages in the life of a universe, occurring in a repeated cycle of four.
Sanskrit Pronunciation Guide

Vowels

अ आ अः इ ई ईः उ ऊ ऊः ऋ रः लः ए ऐ ओ औ ऊ

 vowel (anusvāra) : h (visarga)

Consonants

Gutturals: क ka ख kha ग ga घ gha ङ na
Palatals: च ca छ cha ज ja झ jha ञ na
Cerebrals: त ta ठ tha ड da ढ dha ण na
Dentals: न ta थ tha द da ध dha न na
Labials: प pa फ pha ब ba भ bha म ma
Semi vowels: य ya र ra ल la व va
Sibilants: श ša ष षa स sa
Aspirate: ह ha ' (avagraha) – the apostrophe

The vowels above should be pronounced as follows:

a – like the a in organ or the u in but.
ä – like the a in far but held twice as long as short a.
i – like the i in pin.
ì – like the i in pique but held twice as long as short i.
u – like the u in push.
û – like the u in rule but held twice as long as short u.
The consonants are pronounced as follows:

- **k** - as in *kite*
- **jh** - as in *hedgehog*
- **kh** - as in *Eckhart*
- **ñ** - as in *canyon*
- **g** - as in *give*
- **t** - as in *tub*
- **gh** - as in *dig-hard*
- **d** - as in *dove*
- **c** - as in *chair*
- **dха** - as in *red-hot*
- **ch** - as in *staunch-heart*
- **n** - as in *r(ana)* (prepare to say the *r* and say *na*).
- **j** - as in *joy*

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

- **t** - as in *tub* but with tongue against teeth.
- **th** - as in *light-heart* but with tongue against teeth.
- **d** - as in *dove* but with tongue against teeth.
- **dh** - as in *red-hot* but with tongue against teeth.
- **n** - as in *nut* but with tongue between teeth.
- **p** - as in *pine*
- **l** - as in *light*
- **ph** - as in *uphill* (not *f*)
- **v** - as in *vine*
- **b** - as in *bird*
- **ś** (palatal) - as in the *s* in the German word *sprechen*
- **bh** - as in *rub-hard*
- **m** - as in *mother*
- **s** (cerebral) - as the *sh* in *shine*
- **y** - as in *yes*
- **s** - as in *sun*
- **r** - as in *run*
- **h** - as in *home*

There is no strong accentuation of syllables in Sanskrit, only a flowing of short and long (twice as long as the short) syllables.
# Index of Sanskrit Verses

This index constitutes a complete listing of the first and third lines of each of the Sanskrit poetry verses of this volume of *Śrīmad-Bhāgavatam*, arranged in English alphabetical order. The first column gives the Sanskrit transliteration, and the second and third columns, respectively, list the chapter-verse reference and page number for each verse.

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sa sannadhōḥ dhanur divyam
tasaṁrōga gataḥ svargam
śāsanaṁ pītre tat saṁvam
sasmāra sa kulācāyaṁ

sa tasyaṁ janayāṁ āśa
sa tasya tāṁ dáśāṁ dṛṣṭvā
taṁ paṁśeṇa saṁvādaṁ

sa tvaṁ jāgatrāṇa khala-prahānaye
sataṁ sāraṁ dṛṣṭvān dṛṣṭvā
taṁ paṁśeṇa saṁvādaṁ

sa vai mānaḥ kṛṣṇa-pādāravindayaṁ
sa vai vivasvataḥ putro

sa vai mānapīta praviṣaṁ
taṁ paṁśeṇa saṁvādaṁ

sa tvam jagatrāṇa khala-prahānaye
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