ŚRĪMAD BHĀGAVATAM
of
KRŚṆA-DVAIPĀYANA VYĀSA

अथेष्ठमयारसितेषु सन्त
गुणेषु गन्धर्वपुरोपमेषु
हर्द्र प्रकट्यात्मिनि विश्वकर्तुः-
मवेन हित्त्वा तमाः ग्रापदे

atheśa-māyā-raciteṣu saṅgaṁ
guṇeṣu gandharva-puropameṣu
rūḍham prakṛtyātmanī viśva-kartur
bhāvena hitvā tam aham prapadye

(p. 42)
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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
Readers interested in the subject matter of this book are invited by the International Society for Krishna Consciousness to correspond with its Secretary.

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Preface

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.

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabham mānuṣam janma
tad apy adhruvam arthadām
(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 Vedanta-sutra by the same author, Srila Vyasadeva, 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 Sri Krsna. 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-vag-visargo janataghya-viplavo
yasmin prati-slokam 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."

Oṁ tat sat

A. C. Bhaktivedanta Swami
Introduction

“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 Vedaṭa-sūtras. Śrīmad-Bhāgavatam is Vyāsadeva’s commentary on his own Vedaṭa-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 Gosvāmi. Śukadeva Gosvāmi subsequently recited the entire Bhāgavatam to Mahārāja Parikṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parikṣit was the emperor of the world and was a great rājarṣi (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 Parikṣit’s sober inquiry to Śukadeva Gosvāmi: “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 Gosvāmi’s answer to this question, and numerous other questions posed by Mahārāja Parikṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages

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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 Naimiśāranya. 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 Rṣi, the spokesman for the sages gathered at Naimiśāranya. One therefore simultaneously hears two dialogues: one between Mahārāja Parikṣit and Sukadeva Gosvāmī on the bank of the Ganges, and another at Naimiśāranya between Sūta Gosvāmī and the sages at Naimiśāranya Forest, headed by Śaunaka Rṣi. 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 Prabhupāda, 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.

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His Divine Grace
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Founder-Ācārya of the International Society for Krishna Consciousness
By performing very severe austerities, King Bhagiratha received the benediction from mother Ganges that she would descend to the earth planet. But she was afraid that her forceful waters would pierce the surface of the earth and continue down to the lower planetary system. King Bhagiratha reassured her: “Like a cloth woven of threads extending for its length and breadth, this entire universe, in all its latitude and longitude, is situated under different potencies of the Supreme Personality of Godhead. Lord Śiva is the incarnation of the Lord, and thus he represents the Supersoul in the embodied soul. He can sustain your forceful waves on his head.” After saying this, King Bhagiratha performed further austerities and very quickly satisfied Lord Śiva. Thus, when the King approached Lord Śiva and requested him to sustain the forceful waves of the Ganges, Lord Śiva accepted the proposal, saying, “Let it be so.” Then, with great attention, Śiva sustained on his head the torrent of Ganges water, which is purifying, having emanated from the toes of Lord Viṣṇu. (pp. 3–11)
PLATE TWO

Being prayed for by the demigods, the Supreme Personality of Godhead, the Absolute Truth Himself, directly appeared with His expansion and expansions of the expansion. Their holy names were Rāma, Lakṣmaṇa, Bharata and Śatrughna. These celebrated incarnations thus appeared in four forms as the sons of Mahārāja Daśaratha. Carrying out the order of His father, who was bound by a promise to his wife, Lord Rāmacandra left behind His kingdom, opulence, friends, well-wishers, residents and everything else and went to the forest with His wife, mother Sitā, and His younger brother Lord Lakṣmaṇa. Carrying His invincible bow and arrows in His hand, Lord Rāma wandered throughout the forest for fourteen years, accepting a life of hardship. (pp. 49–50)
In the assembly where mother Sītā was to choose her husband, in the midst of the heroes of this world, Lord Rāmacandra broke the bow belonging to Lord Śiva. This bow was so heavy that it was carried by three hundred men, but the Lord bent it, strung it and broke it in the middle, just as a baby elephant breaks a stick of sugar cane. Thus the Lord achieved the hand of mother Sītā, who was endowed with transcendental qualities of form, beauty, behavior, age and nature. (p. 55)
The Personality of Godhead, Lord Rāmacandra, being aggrieved for His kidnapped wife, Sitā, glanced over the city of Rāvaṇa with red-hot eyes. Then the great ocean, trembling in fear, gave Him His way, because its family members, the aquatics like the sharks, snakes and crocodiles, were being burned. The personified ocean said, “O great hero, although my water presents no impediment to Your going to Laṅkā, please construct a bridge over it to spread Your transcendental fame. Upon seeing this wonderfully uncommon deed of Your Lordship, all the great heroes and kings in the future will glorify You.” Thereupon the Lord had His faithful monkey servants, like Hanumān and Sugrīva, hurl huge boulders into the sea, and, by the Lord’s supreme potency, they floated on the water, forming a bridge to Laṅkā. (pp. 63–68)
After killing the demon Rāvaṇa and rescuing mother Sītā, Lord Rāmacandra returned to His capital, Ayodhya. He was greeted on the road by the princely order, who showered His body with beautiful, fragrant flowers, while great personalities like Brahmā and other demigods glorified His activities in great jubilation. When the Lord’s brother Bharata understood that Lord Rāmacandra was returning to Ayodhya, He immediately took upon His own head Lord Rāmacandra’s wooden shoes and came out from His camp at Nandigrāma. Lord Bharata was accompanied by ministers, priests and other respectable citizens, by professional musicians vibrating pleasing musical sounds, and by learned brāhmanas loudly chanting Vedic hymns. Following in the procession were chariots drawn by beautiful horses with harnesses of golden rope. These chariots were decorated by flags with golden embroidery and by other flags of various sizes and patterns. There were soldiers bedecked with golden armor, servants bearing betel nut, and many well-known and beautiful prostitutes. Many servants followed on foot, bearing an umbrella, wisks, different grades of precious jewels, and other paraphernalia befitting a royal reception. Accompanied in this way, Lord Bharata, His heart softened in ecstasy and His eyes full of tears, approached Lord Rāmacandra and fell at His lotus feet in great ecstatic love. (p. 87)
Lord Rāmacandra’s ancestral palace, which He occupied with His consort, Sītādevī, was full of various treasures and valuable wardrobes. The sitting places on the two sides of the entrance door were made of coral, the yards were surrounded by pillars of vaidūrya-maṇi, the floor was made of highly polished emeralds, and the foundation was made of marble. The entire palace was decorated with flags and garlands and bedecked with valuable stones, shining with a celestial effulgence. In addition, the palace was fully decorated with pearls and surrounded by lamps and incense. Sitting upon a magnificent throne, Lord Rāmacandra would receive the citizens of Ayodhyā. Not having seen the Lord for a very long time, they would eagerly approach Him with the paraphernalia of worship and pray: “O Lord, as You have rescued the earth from the bottom of the sea in Your incarnation as a boar, may You now maintain it. Thus we beg Your blessings.” (pp. 131–133)
Upon seeing Lord Paraśurāma, Kārtavīryārjuna immediately feared him and sent many elephants, chariots and horses, along with nearly two million soldiers equipped with clubs, swords, arrows and many other weapons to fight against him. But Lord Paraśurāma killed all of them. Being expert in killing the enemy, the Lord worked with the speed of the mind and wind, slashing his enemies with his chopper. Wherever he went, the enemies fell, their legs, arms and shoulders being severed, their chariot drivers killed, and their carriers, the elephants and horses, all annihilated. By manipulating his axe and arrows, Lord Paraśurāma cut to pieces the shields, flags, bows and bodies of Kārtavīryārjuna’s soldiers, who fell on the battlefield, muddying the ground with their blood. (pp. 236–239)
The site of Ayodhya, the capital of the kingdom of Lord Rama. (Chapter 10)
CHAPTER NINE

The Dynasty of Aṁśumān

This chapter describes the history of the dynasty of Aṁśumān, up to Khaṭvāṅga, and it also describes how Bhagiratha brought the water of the Ganges to this earth.

The son of Mahārāja Aṁśumān was Dilipa, who tried to bring the Ganges to this world but who died without success. Bhagiratha, the son of Dilipa, was determined to bring the Ganges to the material world, and for this purpose he underwent severe austerities. Mother Ganges, being fully satisfied by his austerities, made herself visible to him, wanting to give him a benediction. Bhagiratha then asked her to deliver his forefathers. Although mother Ganges agreed to come down to earth, she made two conditions: first, she wanted some suitable male to be able to control her waves; second, although all sinful men would be freed from sinful reactions by bathing in the Ganges, mother Ganges did not want to keep all these sinful reactions. These two conditions were subject matters for consideration. Bhagiratha replied to mother Ganges, “The Personality of Godhead Lord Śiva will be completely able to control the waves of your water, and when pure devotees bathe in your water, the sinful reactions left by sinful men will be counteracted.” Bhagiratha then performed austerities to satisfy Lord Śiva, who is called Āśutoṣa because he is naturally satisfied very easily. Lord Śiva agreed to Bhagiratha’s proposal to check the force of the Ganges. In this way, simply by the touch of the Ganges, Bhagiratha’s forefathers were delivered and allowed to go to the heavenly planets.

The son of Bhagiratha was Śruta, the son of Śruta was Nābha, and Nābha’s son was Sindhudvīpa. The son of Sindhudvīpa was Ayutāyu, and the son of Ayutāyu was Rūparṇa, who was a friend of Nala. Rūparṇa gave Nala the art of gambling and learned from him the art of āśvavidyā. The son of Rūparṇa was known as Sarvakāma, the son of Sarvakāma was Sudāsa, and his son was Saudāsa. The wife of Saudāsa was named Damayanti or Madayanti, and Saudāsa was also known as
Kalmāṣapāda. Because of some defect in his fruitive activities, Saudāsa was cursed by Vasiṣṭha to become a Rāksasa. While walking through the forest, he saw a brāhmaṇa engaged in sex with his wife, and because he had become a Rāksasa he wanted to devour the brāhmaṇa. Although the brāhmaṇa’s wife pleaded with him in many ways, Saudāsa devoured the brāhmaṇa, and the wife therefore cursed him, saying, “As soon as you engage in sex you will die.” After twelve years, therefore, even though Saudāsa was released from the curse of Vasiṣṭha Muni, he remained sonless. At that time, with Saudāsa’s permission, Vasiṣṭha impregnated Saudāsa’s wife, Madayanti. Because Madayanti bore the child for many years but still could not give birth, Vasiṣṭha struck her abdomen with a stone, and thus a son was born. The son was named Aśmaka.

The son of Aśmaka was known as Bālika. He was protected from the curse of Pārśurāma because of being surrounded by many women, and therefore he is also known as Nāriśāya. When the entire world was devoid of kṣatriyas, he became the original father of more kṣatriyas. He is therefore sometimes called Mūlaka. From Bālika, Daśaratha was born, from Daśaratha came Aiḍavidi, and from Aiḍavidi came Viśvasaha. The son of Viśvasaha was Mahārāja Khaṭvāṅga. Mahārāja Khaṭvāṅga joined the demigods in fighting the demons and was victorious, and the demigods therefore wanted to give him a benediction. But when the King inquired how long he would live and understood that his life would last only a few seconds more, he immediately left the heavenly planets and returned to his own abode by airplane. He could understand that everything in this material world is insignificant, and thus he fully engaged in worshiping the Supreme Personality of Godhead, Hari.

TEXT 1

श्रीशुकु उवः

अंशुमांशि तपस्तेपे गज्जानयनकाम्यायः

काचं महात्‌ नाश्रोत्ततं कालेन संस्थितः ॥ १ ॥

śrī-śuka uvāca

amśumāṁś ca tapas tepe
gāṅgānayana-kāmyayā
Sri-Sukadeva Gosvami said: Amsuman—the king named Amsuman; ca—also; tapah tepe—executed austerity; ganga—the Ganges; anayana-kamyaya—with a desire to bring the Ganges to this material world to deliver his forefathers; kalam—time; mahantam—for a long duration; na—not; asaknot—was successful; tatah—thereafter; kalena—in due course of time; samsthita—died.

TRANSLATION

Sukadeva Gosvami continued: King Amsuman, like his grandfather, performed austerities for a very long time. Nonetheless, he could not bring the Ganges to this material world, and thereafter, in due course of time, he died.

TEXT 2

Like Amsuman himself, Dilipa, his son, was unable to bring the Ganges to this material world, and he also became a victim of death in due course of time. Then Dilipa’s son, Bhagiratha, performed very severe austerities to bring the Ganges to this material world.
TEXT 3

darśayām āsa tam devī
prasannā varadāsmiti te
ity uktah svam abhiprāyam
śāraṁśāvanato nrpaḥ

darśayām āsa—appeared; tam—unto him, King Bhagiratha; devī—mother Ganges; prasannā—being very much satisfied; varadā asmi—I shall bless with my benediction; te—unto you; iti uktah—thus being addressed; svam—his own; abhiprāyam—desire; śāraṁśa—explained; avanataḥ—very respectfully bowing down; nrpaḥ—the King (Bhagiratha).

TRANSLATION

Thereafter, mother Ganges appeared before King Bhagiratha and said, “I am very much satisfied with your austerities and am now prepared to give you benedictions as you desire.” Being thus addressed by Gaṅgādevi, mother Ganges, the King bowed his head before her and explained his desire.

PURPORT

The King’s desire was to deliver his forefathers, who had been burnt to ashes because of disrespecting Kapila Muni.

TEXT 4

ko ’pi dhārayitā vegan
patantyā me mahī-tale
anyathā bhū-talam bhīttvā
nrpa yāsyā rasātalam

ko ’pi dhārayitā vegan
patantyā me mahī-tale
anyathā bhū-talam bhīttvā
nrpa yāsyā rasātalam
kah—who is that person; api—indeed; dhārayita—who can sustain; vegam—the force of the waves; patantyāḥ—while falling down; me—of me; mahi-tale—upon this earth; anyathā—otherwise; bhū-talam—the surface of the earth; bhittvā—piercing; nṛpa—O King; yāsyē—I shall go down; rasātalām—to Pātāla, the lower part of the universe.

TRANSLATION

Mother Ganges replied: When I fall from the sky to the surface of the planet earth, the water will certainly be very forceful. Who will sustain that force? If I am not sustained, I shall pierce the surface of the earth and go down to Rasātala, the Pātāla area of the universe.

TEXT 5

किं चाहं न खुर्म यास्ये नरा मय्यामृज्ञन्त्यमयोऽ
मुजामि तद्यं क्वाहं राजान्त्र विचिन्त्यतापो || ५ ||

kim caḥam na bhuvam yāsyē
nara mayy āmrjanty agham
mrjami tad agham kvāhaṁ
rājarśa tatra vicintyatāṁ

kim ca—also; aham—l; na—not; bhuvam—to the planet earth; yāsyē—shall go; naraḥ—the people in general; mayi—in me, in my water; āmrjanti—cleanse; agham—the reactions of their sinful activity; mrjami—I shall wash; tat—that; agham—accumulation of sinful reactions; kva—unto whom; aham—I; rājan—O King; tatra—on this fact; vicintyatāṁ—please consider carefully and decide.

TRANSLATION

O King, I do not wish to go down to the planet earth, for there the people in general will bathe in my water to cleanse themselves of the reactions of their sinful deeds. When all these sinful reactions accumulate in me, how shall I become free from them? You must consider this very carefully.
The Supreme Personality of Godhead says:

\[
sarva-dhārmān parityajya
mām ekaṁ śarānaṁ vraja
ahāṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
\]

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66) The Supreme Personality of Godhead can accept the reactions of anyone's sinful deeds and neutralize them because He is pavitra, pure, like the sun, which is never contaminated by any worldly infection. Tejīyasāṁ na dośāya vahnet sarva-bhujo yathā (Bhāg. 10.33.29). One who is very powerful is not affected by any sinful activity. But here we see that mother Ganges fears being burdened with the sins of the people in general who would bathe in her waters. This indicates that no one but the Supreme Personality of Godhead is able to neutralize the reactions of sinful deeds, whether one's own or those of others. Sometimes the spiritual master, after accepting a disciple, must take charge of that disciple's past sinful activities and, being overloaded, must sometimes suffer—if not fully, then partially—for the sinful acts of the disciple. Every disciple, therefore, must be very careful not to commit sinful activities after initiation. The poor spiritual master is kind and merciful enough to accept a disciple and partially suffer for that disciple's sinful activities, but Kṛṣṇa, being merciful to His servant, neutralizes the reactions of sinful deeds for the servant who engages in preaching His glories. Even mother Ganges feared the sinful reactions of the people in general and was anxious about how she would counteract the burden of these sins.

TEXT 6

श्रीमगीथं उवाच
साष्वो न्यासिनः श्रान्ता ब्रह्मिष्या लोकपावनः।
हरन्त्यं तेजस्वङ्गाति तेज्वास्ते हश्यमिद्वरि: ॥ ६ ॥
The Dynasty of Amśumān

śrī-bhagīratha uvāca
sādhavaḥ nyāśināḥ śaṅtā
brahmaṁśīthaḥ loka-pāvanāḥ
haranty agham te ‘ṅga-saṅgat
teṣv āste hy agha-bhid dhariḥ

śrī-bhagīrathaḥ uvāca—Bhagiratha said; sādhavaḥ—saintly persons; nyāśināḥ—sannyāsīs; śaṅtā—peaceful, free from material disturbances; brahmaṁśīthaḥ—expert in following the regulative principles of Vedic scripture; loka-pāvanāḥ—who are engaged in delivering the entire world from a fallen condition; haranti—shall remove; agham—the reactions of sinful life; te—of you (mother Ganges); aṅga-saṅgat—by bathing in the Ganges water; teṣu—within themselves; āste—there is; hi—indeed; agha-bhit—the Supreme Personality, who can vanquish all sinful activities; hariḥ—the Lord.

TRANSLATION

Bhagiratha said: Those who are saintly because of devotional service and are therefore in the renounced order, free from material desires, and who are pure devotees, expert in following the regulative principles mentioned in the Vedas, are always glorious and pure in behavior and are able to deliver all fallen souls. When such pure devotees bathe in your water, the sinful reactions accumulated from other people will certainly be counteracted, for such devotees always keep in the core of their hearts the Supreme Personality of Godhead, who can vanquish all sinful activities.

PURPORT

Mother Ganges is available to everyone for bathing. Therefore, not only will sinful persons bathe in the Ganges water, but in Hardwar and other holy places where the Ganges flows, saintly persons and devotees will also bathe in the waters of the Ganges. Devotees and saintly persons advanced in the renounced order can deliver even the Ganges. Tīrthīkurvanti tīrthāni svāntāḥ-sthena gadābhṛtā (Bhāg. 1.13.10). Because saintly devotees always keep the Lord within the core of their hearts, they can perfectly cleanse the holy places of all sinful reactions.
Therefore, people in general must always respectfully honor saintly persons. It is ordered that as soon as one sees a Vaiṣṇava, or even a sannyāsi, one should immediately offer respects to such a holy man. If one forgets to show respect in this way, one must observe a fast for that day. This is a Vedic injunction. One must be extremely careful to refrain from committing offenses at the lotus feet of a devotee or saintly person.

There are methods of prāyaścitta, or atonement, but they are inadequate to cleanse one of sinful reactions. One can be cleansed of sinful reactions only by devotional service, as stated in regard to the history of Ajāmila:

\[
\begin{align*}
\text{kecit kevalayā bhaktyā} \\
\text{vāsudeva-parāyaṇāḥ} \\
\text{agham dhunvanti kārtṣṇyena} \\
\text{nihāram iva bhāskaraḥ}
\end{align*}
\]

“Only a rare person who has adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays.” (Bhāg. 6.1.15) If one is under the protection of a devotee and sincerely renders service unto him, by this process of bhakti-yoga one is certainly able to counteract all sinful reactions.

**TEXT 7**

\[
\begin{align*}
dhārayiṣyati te vegam \\
rudras tv ātma śaririnām \\
yasminn otam idam protam \\
viśvam śātiya tantuṣu
\end{align*}
\]

*dhārayiṣyati*—will sustain; *te*—your; *vegam*—force of the waves; *rudrah*—Lord Śiva; *tu*—indeed; *ātma*—the Supersoul; *śaririnām*—of all embodied souls; *yasmin*—in whom; *otam*—is situated in its
longitude; \textit{idam}—this whole universe; \textit{protam}—latitude; \textit{viśvam}—the whole universe; \textit{sāṭi}—a cloth; \textit{iva}—as; \textit{tantuṣu}—in threads.

\textbf{TRANSLATION}

Like a cloth woven of threads extending for its length and breadth, this entire universe, in all its latitude and longitude, is situated under different potencies of the Supreme Personality of Godhead. Lord Śiva is the incarnation of the Lord, and thus he represents the Supersoul in the embodied soul. He can sustain your forceful waves on his head.

\textbf{PURPORT}

The water of the Ganges is supposed to rest on the head of Lord Śiva. Lord Śiva is an incarnation of the Supreme Personality of Godhead, who sustains the entire universe by different potencies. Lord Śiva is described in the \textit{Brahma-samhitā} (5.45):

\begin{quote}
\textit{kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt}\\
\textit{sāñjayate na hi tataḥ pṛthag asti hetoh}\\
\textit{yaḥ śambhitām api tathā samupaiti kāryād}\\
\textit{govindam ādi-puruṣaṁ tam ahaṁ bhajāmi}
\end{quote}

“Milk changes into yogurt when mixed with a yogurt culture, but actually yogurt is constitutionally nothing but milk. Similarly, Govinda, the Supreme Personality of Godhead, assumes the form of Lord Śiva for the special purpose of material transactions. I offer my obeisances at Lord Govinda’s lotus feet.” Lord Śiva is the Supreme Personality of Godhead in the same sense that yogurt is also milk although at the same time it is not milk. For the maintenance of the material world there are three incarnations—Brahmā, Viśṇu and Maheśvara (Lord Śiva). Lord Śiva is Viṣṇu in an incarnation for the mode of ignorance. The material world exists predominantly in the mode of ignorance. Therefore Lord Śiva is compared here to the longitude and latitude of the entire universe, which resembles a cloth woven of threads extending for both its length and breadth.
TEXT 8

after saying this; sah—he; nrpah—the King (Bhagiratha); devam—unto Lord Śiva; tapasā—by executing austerities; atośayat—pleased; śivam—Lord Śiva, the all-auspicious; kālena—by time; alpiyasā—which was not very long; rājan—O King; tasya—upon him (Bhagiratha); īśah—Lord Śiva; ca—indeed; āśu—very soon; atusyata—became satisfied.

TRANSLATION

After saying this, Bhagiratha satisfied Lord Śiva by performing austerities. O King Parikṣit, Lord Śiva was very quickly satisfied with Bhagiratha.

PURPORT

The words āśu atusyata indicate that Lord Śiva was satisfied very soon. Therefore another name for Lord Śiva is Āśutoṣa. Materialistic persons become attached to Lord Śiva because Lord Śiva bestows benedictions upon anyone and everyone very quickly, not caring to know how his devotees prosper or suffer. Although materialistic persons know that material happiness is nothing but another side of suffering, they want it, and to get it very quickly they worship Lord Śiva. We find that materialists are generally devotees of many demigods, especially Lord Śiva and mother Durgā. They do not actually want spiritual happiness, for it is almost unknown to them. But if one is serious about being happy spiritually, he must take shelter of Lord Viṣṇu, as the Lord personally demands:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

**TRANSLATION**

When King Bhagiratha approached Lord Śiva and requested him to sustain the forceful waves of the Ganges, Lord Śiva accepted the proposal by saying, “Let it be so.” Then, with great attention, he sustained the Ganges on his head, for the water of the Ganges is purifying, having emanated from the toes of the Supreme Personality of Godhead Viṣṇu.
**TRANSLATION**

The great and saintly king Bhagiratha brought the Ganges, which can deliver all the fallen souls, to that place on earth where the bodies of his forefathers lay burnt to ashes.

**TEXT 11**

\[
\text{rathena vāyu-vegena} \\
\text{prayāntam anudhāvatī} \\
\text{deśān punanti nirdagdhān} \\
\text{āsiṅcat sagarātmajān}
\]

**TRANSLATION**

Bhagiratha mounted a swift chariot and drove before mother Ganges, who followed him, purifying many countries, until they reached the ashes of Bhagiratha's forefathers, the sons of Sagara, who were thus sprinkled with water from the Ganges.
TEXT 12

yat-jala-sparśa-mātreṇa
brahma-danḍa-hatā api
sagarātmāja divam jagmuḥ
kevalam deha-bhūṣmaḥ

yat-jala—whose water; sparśa-mātreṇa—simply by touching; brahma-danḍa-hatāḥ—those who were condemned for offending brahma, the self; api—although; sagara-ātmājaḥ—the sons of Sagara; divam—to the heavenly planets; jagmuḥ—went; kevalam—only; deha-bhūṣmaḥ—by the remaining ashes of their burnt bodies.

TRANSLATION

Because the sons of Sagara Mahārāja had offended a great personality, the heat of their bodies had increased, and they were burnt to ashes. But simply by being sprinkled with water from the Ganges, all of them became eligible to go to the heavenly planets. What then is to be said of those who use the water of mother Ganges to worship her?

PURPORT

Mother Ganges is worshiped by the water of the Ganges: a devotee takes a little water from the Ganges and offers it back to the Ganges. When the devotee takes the water, mother Ganges does not lose anything, and when the water is offered back, mother Ganges does not increase, but in this way the worshiper of the Ganges is benefited. Similarly, a devotee of the Lord offers the Lord patrāṃ puspaṃ phalaṁ toyam—a leaf, flower, fruit or water—in great devotion, but everything, including the leaf, flower, fruit and water, belongs to the Lord, and therefore there is nothing to renounce or to accept. One must simply take advantage of the bhakti process because by following this process one does not lose anything but one gains the favor of the Supreme Person.
TEXT 13

bhāsmībhūtāṅga-saṅgena
tvaḥ sahaḥ sahātmajāḥ
kim punaḥ śraddhayā devīṁ
sevante ye dhṛta-vratāḥ

bhāsmībhūta-aṅga—by the body which had been burnt to ashes; saṅgena—by contacting the water of the Ganges; svāḥ tvaḥ—went to the heavenly planets; sahātmajāḥ—the sons of Sagara; kim—what to speak of; punaḥ—again; śraddhayā—with faith and devotion; devīṁ—unto mother Ganges; sevante—worship; ye—those persons who; dhṛta-vratāḥ—with vows of determination.

TRANSLATION

Simply by having water from the Ganges come in contact with the ashes of their burnt bodies, the sons of Sagara Maharāja were elevated to the heavenly planets. Therefore, what is to be said of a devotee who worships mother Ganges faithfully with a determined vow? One can only imagine the benefit that accrues to such a devotee.

TEXT 14

na hy etat param āścaryam
svardhunyāḥ yad ihoditam
ananta-caranāṁbhoja-
prasūtāyā bhava-cchidāḥ

na—not; hi—indeed; etat—this; param—ultimate; āścaryam—wonderful thing; svardhunyāḥ—of the water of the Ganges; yat—which;
The Dynasy of Aṁśumān

inha—herewith; uditam—has been described; ananta—of the Supreme Lord; carana-ambhoja—from the lotus of the feet; prasūtāyāḥ—of that which emanates; bhava-chidāḥ—which can liberate from material bondage.

TRANSLATION

Because mother Ganges emanates from the lotus toe of the Supreme Personality of Godhead, Anantadeva, she is able to liberate one from material bondage. Therefore whatever is described herewith about her is not at all wonderful.

PURPORT

It has actually been seen that anyone who regularly worships mother Ganges simply by bathing in her water keeps very good health and gradually becomes a devotee of the Lord. This is the effect of bathing in the water of the Ganges. Bathing in the Ganges is recommended in all Vedic śāstras, and one who takes to this path will certainly be completely freed from all sinful reactions. The practical example of this is that the sons of Mahārāja Sagara went to the heavenly planets when water from the Ganges merely touched the ashes of their burnt bodies.

TEXT 15

sannivesya mano yasmīn
chraddhayā munayo 'malāḥ
traigunyam dustyajaṁ hitvā
sadyo yātās tad-ātmatām

sannivesya—giving full attention; manah—the mind; yasmin—unto whom; śraddhayā—with faith and devotion; munayāḥ—great saintly persons; amalāḥ—freed from all contamination of sins; traigunyam—the three modes of material nature; dustyajam—very difficult to give up; hitvā—they can nonetheless give up; sadyah—immediately; yātāḥ—achieved; tat-ātmatām—the spiritual quality of the Supreme.
TRANSLATION

Great sages, completely freed from material lusty desires, devote their minds fully to the service of the Lord. Such persons are liberated from material bondage without difficulty, and they become transcendentally situated, acquiring the spiritual quality of the Lord. This is the glory of the Supreme Personality of Godhead.

TEXTS 16–17

śruto bhagirathāj jajñē
tasya nābho 'paro 'bhavat
sindhudvīpas tatas tasmād
ayutāyus tato 'bhavat

ṛtuḥparno nala-sakho
yo 'śva-vidyām ayān nalāt
dattvākṣa-hṛdayam cāsmai
sarvakāmas tu tat-sutam

śrutah—a son named Śruta; bhagirathāt—from Bhagiratha; jajñē—was born; tasya—of Śruta; nābhah—by the name Nābha; aparāḥ—different from the Nābha previously described; abhavat—was born; sindhudvīpaḥ—by the name Sindhudvīpa; tataḥ—from Nābha; tasmāt—from Sindhudvīpa; ayutāyuh—a son named Ayutāyu; tataḥ—thereafter; abhavat—was born; ṛtuḥparnah—a son named Ṛtuḥparna; nala-sakhaḥ—who was a friend of Nala; yah—one who; āśva-vidyām—the art of controlling horses; ayāt—achieved; nalāt—from Nala; dattvā—after giving in exchange; aksa-hṛdayam—the secrets of the art of gambling; ca—and; aṣmai—unto Nala; sarvakāmah—by the name Sarvakāma; tu—indeed; tat-sutam—his son (the son of Ṛtuḥparna).
TRANSLATION

Bhagiratha had a son named Śrūta, whose son was Nābha. This son was different from the Nābha previously described. Nābha had a son named Sindhudvīpa, from Sindhudvīpa came Ayutāyu, and from Ayutāyu came Rūparna, who became a friend of Nalarāja. Rūparna taught Nalarāja the art of gambling, and Nalarāja gave Rūparna lessons in controlling and maintaining horses. The son of Rūparna was Sarvakāma.

PURPORT

Gambling is also an art. Kṣatriyas are allowed to exhibit talent in this art of gambling. By the grace of Kṛṣṇa, the Paṇḍavas lost everything by gambling and were deprived of their kingdom, wife, family and home because they were not expert in the gambling art. In other words, a devotee may not be expert in materialistic activities. It is therefore advised in the śāstra that materialistic activities are not at all suitable for the living entities, especially the devotees. A devotee should therefore be satisfied to eat whatever is sent as prasāda by the Supreme Lord. A devotee remains pure because he does not take to sinful activities such as gambling, intoxication, meat-eating and illicit sex.

TEXT 18

तत:  सुदासस्तद्युग्रो दमयन्तीपतिरूपः ।
आहुर्मित्रसहं यं च कल्माणाहिं युग्यत कर्जित ।
वसिष्ठशापादु रक्षोभूदनपत्यः वस्कर्मणा ||१८||

tataḥ sudāsasa tat-putro
damayanti-patir nṛpaḥ
āhur mitrasahāṁ yaṁ vai
kalmaśāṅghrim uta kvacit
vasiṣṭha-sāpād rakṣo 'bhūd
anapatyah sva-karmaṇā

tataḥ—from Sarvakāma; sudāsaḥ—Sudāsa was born; tat-putraḥ—the son of Sudāsa; damayanti-patih—the husband of Damayanti; nṛpaḥ—
he became king; āhuḥ—it is said; mitrasyaham—Mitrasyaha; yam vai—also; kalmāśaṅghrim—by Kalmāśapāda; utsa—known; kvacit—sometimes; vasiṣṭha-sāpāt—being cursed by Vasiṣṭha; rakṣah—a man-eater; abhūt—became; anapatyaḥ—without any son; sva-karmaṇā—by his own sinful act.

TRANSLATION

Sarvakāma had a son named Sudāsa, whose son, known as Saudāsa, was the husband of Damayantī. Saudāsa is sometimes known as Mitrasaha or Kalmāśapāda. Because of his own misdeed, Mitrasaha was sonless and was cursed by Vasiṣṭha to become a man-eater [Rākṣasa].

TEXT 19

śrī-raja uvaca
kim nimitto guroḥ śāpah
saudāsasya mahātmanah
etat veditum icchāmah
kathyatām na raho yadi

śrī-rajā uvaca—King Parikṣit said; kim nimittaḥ—for what reason; guroḥ—of the spiritual master; śāpah—curse; saudāsasya—of Saudāsa; mahā-ātmāṇaḥ—of the great soul; etat—this; veditum—to know; icchāmah—I wish; kathyatām—please tell me; na—not; rahah—confidential; yadi—if.

TRANSLATION

King Parikṣit said: O Śukadeva Gosvāmī, why did Vasiṣṭha, the spiritual master of Saudāsa, curse that great soul? I wish to know of this. If it is not a confidential matter, please describe it to me.
TEXTS 20–21

śrī-śuka uvāca
saudāso mṛgayāṁ kiṁcit
caran rakṣo jaghāna ha
mumoca bhrātaram so 'tha
gataḥ praticikīrṣayā

sañcintayann agham rājñāḥ
sūda-rūpa-dharaṇa grhe
gurave bhoktu-kāmāya
paktvā ninye narāmiṣam

śrī-śukaha uvāca—Śrī Śukadeva Gosvāmi said; saudāsaḥ—King Saudāsa; mṛgayāṁ—in hunting; kiṁcit—sometimes; caran—wandering; rakṣaḥ—a Rākṣasa, or man-eater; jaghāna—killed; ha—in the past; mumoca—released; bhrātaram—the brother of that Rākṣasa; saḥ—that brother; atha—thereafter; gataḥ—went; praticikīrṣayā—for taking revenge; sañcintayan—he thought; agham—to do some harm; rājñāḥ—of the King; sūda-rūpa-dharaḥ—disguised himself as a cook; grhe—in the house; gurave unto the King’s spiritual master; bhoktu-kāmāya—who came there to take dinner; paktvā—after cooking; ninye—gave him; nara-āmiṣam—the flesh of a human being.

TRANSLATION

Śukadeva Gosvāmi said: Once Saudāsa went to live in the forest, where he killed a man-eater [Rākṣasa] but forgave and released the man-eater’s brother. That brother, however, decided to take revenge. Thinking to harm the King, he became the cook at the
King’s house. One day, the King’s spiritual master, Vasiṣṭha Muni, was invited for dinner, and the Rākṣasa cook served him human flesh.

**TEXT 22**

parivekṣyamāṇam bhagavān
vilokyābhakṣyam aṁjasā
rājānām aśapat kruddho
rakṣo hi evam bhaviṣyasi

parivekṣyamāṇam—while examining the eatables; bhagavān—the most powerful; vilokyā—when he saw; abhakṣyam—unfit for consumption; aṁjasā—very easily by his mystic power; rājānām—unto the King; aśapat—cursed; kruddhāḥ—being very angry; rakṣāḥ—a man-eater; hi—indeed; evam—in this way; bhaviṣyasi—you shall become.

**TRANSLATION**

While examining the food given to him, Vasiṣṭha Muni, by his mystic power, could understand that it was unfit to eat, being the flesh of a human being. He was very angry at this and immediately cursed Saudāsa to become a man-eater.

**TEXTS 23–24**

rakṣāḥ-kṛtam tad viditvā
cakre dvādaśa-vārṣikam
so 'py apo-'ṇjalim ādāya
guruḥ śaptuṁ samudyataḥ
vārito madayantyaapo
ruṣatih pādayor jahau
dīśah kham avanīm sarvam
paśyaṇ jīvamayaṁ nrpaḥ

rakṣah-ktam—having been done by the Rakṣasa only; tat—that serving of human flesh; viditvā—after understanding; cakre—(Vasiṣṭha) performed; dvādaśa-vārśikam—twelve years of penance for atonement; saḥ—that Saudāsa; api—also; apah-aṅjalin—a palmful of water; ādāya—taking; gurum—his spiritual master, Vasiṣṭha; āptum—to curse; samudyayataḥ—was preparing; vāritaḥ—being forbidden; madayantyaḥ—by his wife, who was also known as Madayanti; apah—water; ruṣatih—strong by chanting of a mantra; pādayoh jahau—threw on his legs; dīśaḥ—all directions; kham—in the sky; avanīm—on the surface of the world; sarvam—everywhere; paśyaṇ—seeing; jīvamayaṁ—full of living entities; nrpaḥ—the King.

TRANSLATION

When Vasiṣṭha understood that the human flesh had been served by the Rakṣasa, not by the King, he undertook twelve years of austerity to cleanse himself for having cursed the faultless King. Meanwhile, King Saudāsa took water and chanted the śapa-mantra, preparing to curse Vasiṣṭha, but his wife, Madayanti, forbade him to do so. Then the King saw that the ten directions, the sky and the surface of the globe were full of living entities everywhere.

TEXT 25

राक्षसं मात्रमापनं पादे कलमाषतां गतं ।
व्यवायकाः दद्दे वनौकोदम्यते द्विजो ॥२५॥

rāksasam bhāvam āpannah
pāde kalmāṣatāṁ gataḥ
vyavāya-kāle dadrse
vanauko-dampati dvijau
rākṣasam—man-eating; bhāvam—propensity; āpannah—having gotten; pāde—on the leg; kalmāsatām—a black spot; gatah—obtained; vyavāya-kāle—at the time of sexual intercourse; dadrse—he saw; vanā-okaḥ—living in the forest; dam-pati—a husband and wife; dvijau—who were brāhmaṇas.

TRANSLATION

Saudāsa thus acquired the propensity of a man-eater and received on his leg a black spot, for which he was known as Kalmāṣapāda. Once King Kalmāṣapāda saw a brāhmaṇa couple engaged in sexual intercourse in the forest.

TEXTS 26–27

क्षुधार्थो जग्रहे विप्रम तत्पत्त्याहात्कत्तर्थवात्।
न महानामारससाजस्वाजाणां महारथः॥२६॥
मदयन्त्या: पतिवर्त नाथसं कर्तुमहर्सिः।
देहि मेण्डस्यकामाया अकृतार्थ पति द्विजम्॥२७॥

kṣudhārtō jagrhē vipram
tat-patny āhākṛtārthavat
na bhavān rākṣasaḥ sākṣād
ikṣvākūnām mahā-rathah

madayantyāḥ patir vīra
nādharmāṁ kartum arhasi
dehi me 'patya-kāmāyā
akṛtārtham patim dvijam

kṣudhā-ārtah—being aggrieved by hunger; jagṛhe—caught; vipram—the brāhmaṇa; tat-patni—his wife; āha—said; akṛta-artha-vat—being unsatisfied, poor and hungry; na—not; bhavān—yourself; rākṣasaḥ—a man-eater; sākṣāt—directly or factually; ikṣvākūnām—among the descendants of Mahārāja Ikṣvāku; mahā-rathah—a great fighter; madayantyāḥ—of Madayanti; patih—the husband; vīra—O
Being influenced by the propensity of a Rākṣasa and being very hungry, King Saudāsa seized the brahmāṇa. Then the poor woman, the brahmāṇa’s wife, said to the King: O hero, you are not actually a man-eater; rather, you are among the descendants of Mahārāja Ikṣvāku. Indeed, you are a great fighter, the husband of Madayanti. You should not act irreligiously in this way. I desire to have a son. Please, therefore, return my husband, who has not yet impregnated me.

TEXT 28

deḥo ’yam mānuṣo rājan
puruṣasyākhilārthadāḥ
tasmād asya vadhovīra
saraṇātha-vadhau ucye

deḥo—body; ayam—this; mānuṣah—human; rājan—O King; puruṣasya—of the living being; akhila—universal; artha-dah—beneficial; tasmāt—therefore; asya—of the body of my husband; vadhah—the killing; vīra—O hero; saraṇa-artha-vadhah—killing all beneficial opportunities; ucyate—it is said.

TRANSLATION

O King, O hero, this human body is meant for universal benefits. If you kill this body untimely, you will kill all the benefits of human life.
Srila Narottama dasa Thakura has sung:

hari hari viphale janama gonainu
manusya-janama paiyai, radha-krshna na bhajiyai,
janiyai suniyai visa khainu

The body of a human being is extremely valuable because in this body one can understand the instructions of Krshna and attain the ultimate destination of the living entity. The living entity is within the material world to fulfill the mission of going back home, back to Godhead. In the material world, one hankers for happiness, but because one does not know the ultimate destination, one changes bodies one after another. However, if one gets the opportunity to possess a human form of body, in this body he can fulfill the four principles of dharma, artha, kama and moksa, and if one is properly regulated he makes further progress, after liberation, to engage in the service of Radha and Krshna. This is the success of life: to stop the process of repeated birth and death and go back home, back to Godhead (mam eti), to be engaged in the service of Radha and Krshna. Therefore, taking a human body is meant for completing one’s progress in life. Throughout human society, killing of a human being is taken very seriously. Hundreds and thousands of animals are killed in slaughterhouses, and no one cares about them, but the killing of even one human being is taken very seriously. Why? Because the human form of body is extremely important in executing the mission of life.
The Dynasty of Arisumān

25

**TRANSLATION**

Here is a learned, highly qualified brahmana, engaged in performing austerity and eagerly desiring to worship the Supreme Lord, the Supersoul who lives within the core of the heart in all living entities.

**PURPORT**

The wife of the brahmana did not regard her husband as a superficial brahmana who was called a brahmana merely because he was born of a brahmana family. Rather, this brahmana was actually qualified with the brahminical symptoms. Yasya yal lakṣaṇam proktam (Bhāg. 7.11.35). The symptoms of a brahmana are stated in the śāstra:

\[
\text{śaṅkunāḥ, tapaḥ, śaucam, kṣantir ārjavam eva ca,}
\]
\[
jñānam, vijñānam, āstikyam brahma-karma svabhāvajam
\]

“Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness—these are the qualities by which the brahmaṇas work.” (Bg. 18.42) Not only must a brahmana be qualified, but he must also engage in actual brahminical activities. Simply to be qualified is not enough; one must engage in a brahmaṇa’s duties. The duty of a brahmaṇa is to know the param brahma, Kṛṣṇa
Because this brāhmaṇa was actually qualified and was also engaged in brahminical activities (brahma-karma), killing him would be a greatly sinful act, and the brāhmaṇa’s wife requested that he not be killed.

TEXT 30

so 'yaṁ brahmarṣi-varyas te  
rājarṣi-pravarād vibho  
katham arhati dharma-jña  
vadham pituh ivātmajaḥ

TRANSLATION

My lord, you are completely aware of the religious principles. As a son never deserves to be killed by his father, here is a brāhmaṇa who should be protected by the king, and never killed. How does he deserve to be killed by a rājarṣi like you?

PURPORT

The word rājarṣi refers to a king who behaves like a ṛṣi, or sage. Such a king is also called naradeva because he is considered a representative of the Supreme Lord. Because his duty is to rule the kingdom to maintain brahminical culture, he never desires to kill a brāhmaṇa. Generally, a brāhmaṇa, woman, child, old man or cow is never regarded as punishable. Thus the wife of the brāhmaṇa requested the King to refrain from this sinful act.
TEXT 31

तस्य साधोरपपस्य भृष्णस्य ज्रस्ववादिनः ।
कर्षणं वर्ष यथा ब्राह्मोर्भिन्यते सन्नतो भवान् ॥३१॥

tasya sādhor apāpasya
bhṛuṇasya brahma-vādinaḥ
katham vadhama yathā babhror
manyate san-mato bhavān

tasya—of him; sādhoḥ—of the great saintly person; apāpasya—of one who has no sinful life; bhṛuṇasya—of the embryo; brahma-vādinaḥ—of one who is well versed in Vedic knowledge; katham—how; vadhama—the killing; yathā—as; babhror—of a cow; manyate—you are thinking; sat-mataḥ—well recognized by higher circles; bhavān—your good self.

TRANSLATION

You are well known and worshiped in learned circles. How dare you kill this brāhmaṇa, who is a saintly, sinless person, well versed in Vedic knowledge? Killing him would be like destroying the embryo within the womb or killing a cow.

PURPORT

As stated in the Amara-kośa dictionary, bhṛuṇaḥ ṛbhake bāla-garbhe: the word bhṛuṇa refers either to the cow or to the living entity in embryo. According to Vedic culture, destroying the undeveloped embryo of the soul in the womb is as sinful as killing a cow or a brāhmaṇa. In the embryo, the living entity is present in an undeveloped stage. The modern scientific theory that life is a combination of chemicals is nonsense; scientists cannot manufacture living beings, even like those born from eggs. The idea that scientists can develop a chemical situation resembling that of an egg and bring life from it is nonsensical. Their theory that a chemical combination can have life may be accepted, but these rascals cannot create such a combination. This verse refers to bhṛuṇasya vadhama—the killing of a bhṛuṇa or destruction of the embryo. Here is a challenge from the Vedic literature. The crude, atheistic understanding
that the living entity is a combination of matter belongs to the grossest ignorance.

**TEXT 32**

\[yady ayaṁ kriyate bhakṣyas
tarhi mām khaḍa pūrvataḥ
na jīviṣye vinā yena
kṣaṇam ca mṛtakam yathā\]

\[yadi—if; ayaṁ—this brāhmaṇa; kriyate—is accepted; bhakṣyaḥ—as eatable; tarhi—then; mām—me; khāḍa—eat; pūrvataḥ—before that; na—not; jīviṣye—I shall live; vinā—without; yena—whom (my husband); kṣaṇam ca—even for a moment; mṛtakam—a dead body; yathā—like.\]

**TRANSLATION**

Without my husband, I cannot live for a moment. If you want to eat my husband, it would be better to eat me first, for without my husband I am as good as a dead body.

**PURPORT**

In the Vedic culture there is a system known as sati or saha-marāṇa, in which a woman dies with her husband. According to this system, if the husband dies, the wife will voluntarily die by falling in the blazing funeral pyre of her husband. Here, in this verse, the feelings inherent in this culture are expressed by the wife of the brāhmaṇa. A woman without a husband is like a dead body. Therefore according to Vedic culture a girl must be married. This is the responsibility of her father. A girl may be given in charity, and a husband may have more than one wife, but a girl must be married. This is Vedic culture. A woman is supposed to be always dependent—in her childhood she is dependent on her father, in youth on her husband, and in old age on her elderly sons. According to Manu-saṁhitā, she is never independent. Independence for a woman
means miserable life. In this age, so many girls are unmarried and falsely imagining themselves free, but their life is miserable. Here is an instance in which a woman felt that without her husband she was nothing but a dead body.

TEXT 33

एवं करुणमाशिष्या चिलपन्त्या अनाथवत ।

न्याग्र: पशुमिवालादत्सौदास: शापमोहितः ॥ ३३ ॥

evam karuṇa-bhāsīnyā
vilapantyā anāthavat
vyāghrāḥ paśum ivākhādat
saudāsah śāpa-mohitaḥ

evam—in this way; karuṇa-bhāsīnyāḥ—while the brāhmaṇa’s wife was speaking very pitiably; vilapantyāḥ—lamenting severely; anātha-vat—exactly like a woman who has no protector; vyāghraḥ—a tiger; paśum—prey animal; iva—like; akhadat—ate up; saudāsah—King Saudāsa; śāpa—by the curse; mohitaḥ—because of being condemned.

TRANSLATION

Being condemned by the curse of Vasiṣṭha, King Saudāsa devoured the brāhmaṇa, exactly as a tiger eats its prey. Even though the brāhmaṇa’s wife spoke so pitiably, Saudāsa was unmoved by her lamentation.

PURPORT

This is an example of destiny. King Saudāsa was condemned by the curse of Vasiṣṭha, and therefore even though he was well qualified he could not restrain himself from becoming a tigerlike Rākṣasa, for this was his destiny. *Tal labhyate duḥkhavat anyataḥ sukham* (*Bhāg.* 1.5.18). As one is put into distress by destiny, destiny can also put one in a happy situation. Destiny is extremely strong, but one can change destiny if one comes to the platform of Kṛṣṇa consciousness. *Karmāṇi nirdahati kintu ca bhakti-bhājām* (*Brahma-samhitā* 5.54).
TEXT 34

brāhmaṇī viṅśya didhiśum
puruṣādena bhaksitum
śocanty ātmānam urviśam
aśapat kupitā satī

brāhmaṇī—the wife of the brāhmaṇa; viṅśya—after seeing; didhiśum—her husband, who was about to give the seed of a child; puruṣa-adena—by the man-eater (Rākṣasa); bhaksitum—having been eaten up; śocantī—lamenting very much; ātmānam—for her body or her self; urviśam—unto the King; aśapat—cursed; kupitā—being angry; satī—the chaste woman.

TRANSLATION

When the chaste wife of the brāhmaṇa saw that her husband, who was about to discharge semen, had been eaten by the man-eater, she was overwhelmed with grief and lamentation. Thus she angrily cursed the King.

TEXT 35

yasmān me bhaksitāḥ pāpa
kāmārtāyāḥ patis tvayā
tavāpi mṛtyur ādhānād
akṛta-prajña darśitaḥ

yasmāt—because; me—my; bhaksitāḥ—was eaten up; pāpa—O sinful one; kāma-ārtāyāḥ—of a woman very much bereaved because of sexual desire; patiḥ—husband; tvayā—by you; tava—your; api—also; mṛtyuḥ—death; ādhānāt—when you try to discharge semen in your
wife; *akṛta-prajña*—O foolish rascal; *darśitaḥ*—this curse is placed upon you.

**TRANSLATION**

O foolish, sinful person, because you have eaten my husband when I was sexually inclined and desiring to have the seed of a child, I shall also see you die when you attempt to discharge semen in your wife. In other words, whenever you attempt to sexually unite with your wife, you shall die.

**TEXT 36**

एवं मित्रसह शप्तवा पतिलोकप्रायणा ।
तद्धीनि समिद्धेष्वाव्रास्य भतुर्गतिः गता ॥३६॥

\[
evan mitrasaham šaptvā  
pati-loka-parāyanā  
tad-asthini samiddhe 'gnau  
prāsyā bhartur gatiṁ gatā
\]

*evam*—in this way; *mitrasaham*—King Saudāsa; *šaptvā*—after cursing; *pati-loka-parāyanā*—because of being inclined to go with her husband; *tad-asthini*—her husband’s bones; *samiddhe agnau*—in the burning fire; *prāsyā*—after placing; *bhartuḥ*—of her husband; *gatim*—to the destination; *gatā*—she also went.

**TRANSLATION**

Thus the wife of the brāhmaṇa cursed King Saudāsa, known as Mitrasaha. Then, being inclined to go with her husband, she set fire to her husband’s bones, fell into the fire herself, and went with him to the same destination.

**TEXT 37**

विशापे द्राढ्याष्ठान्ते मैथुनाय समुद्गतः ।
विश्वावप्राप्तार्णीशापं महिष्या स निवारितः ॥३७॥
viśāpo dvādaśābda-dānte
maithunāya samudyataḥ
viṣṇāpya brāhmaṇī-sāpaṁ
mahisyā sa nivāritaḥ

viśāpah—being released from the period of the curse; dvādaśa-abda­ante—after twelve years; maithunāya—for sexual intercourse with his wife; samudyataḥ—when Saudāsa was prepared to do it; viṣṇāpya— reminding him about; brāhmaṇī-sāpaṁ—the curse given by the brāhmaṇī; mahisyā—by the Queen; saḥ—he (the King); nivāritaḥ— checked.

TRANSLATION

After twelve years, when King Saudāsa was released from the curse by Vasiṣṭha, he wanted to have sexual intercourse with his wife. But the Queen reminded him about the curse by the brāhmaṇī, and thus he was checked from sexual intercourse.

TEXT 38

ata ārghyam sa tatyāja
stri-sukham karmanāpraṇāḥ
vasiṣṭhas tad-anujñāto
madayantyāṁ prajām adhāt

ataḥ—in this way; ārghyam—in the near future; saḥ—he, the King; tatyāja—gave up; stri-sukham—the happiness of sexual intercourse; karmanā—by destiny; aprajāḥ—remained sonless; vasiṣṭhaḥ—the great saint Vasiṣṭha; tat-anujñātaḥ—being permitted by the King to beget a son; madayantyāṁ—in the womb of Madayanti, King Saudāsa’s wife; prajām—a child; adhāt—begot.

TRANSLATION

After being thus instructed, the King gave up the future happiness of sexual intercourse and by destiny remained sonless. Later,
with the King’s permission, the great saint Vasiṣṭha begot a child in the womb of Madayanti.

**TEXT 39**

śa vai sapta samā garbham
abibhran na vyajāyata
jaghne 'śmanodaram tasyāḥ
so 'śmakas tena kathyate

śa—she, Queen Madayanti; vai—indeed; sapta—seven; samā—years; garbham—the child within the womb; abibhrat—continued to bear; na—not; vyajāyata—gave delivery; jaghne—struck; aśmanā—by a stone; udaram—abdomen; tasyāḥ—of her; saḥ—a son; aśmakaḥ—by the name Aśmaka; tena—because of this; kathyate—was called.

**TRANSLATION**

Madayanti bore the child within the womb for seven years and did not give birth. Therefore Vasiṣṭha struck her abdomen with a stone, and then the child was born. Consequently, the child was known as Aśmaka [“the child born of a stone”].

**TEXT 40**

aśmakād bāliko jajñe
yah stribhīḥ parirakṣitaḥ
nārī-kavaca ity ukto
niḥkṣatre mūlako ’bhavat

aśmakāt—from that son named Aśmaka; bālikāḥ—a son named Bālika; jajñe—was born; yah—this child Bālika; stribhīḥ—by women;
pariraksitaḥ—was protected; nārī-kavacaḥ—having a shield of women; iti uktah—was known as such; niḥkṣatre—when there were no kṣatriyas (all kṣatriyas having been vanquished by Paraśurāma); mūlakah—Mūlaka, the progenitor of the kṣatriyas; abhavat—he became.

TRANSLATION

From Aśmaka, Bālika took birth. Because Bālika was surrounded by women and was therefore saved from the anger of Paraśurāma, he was known as Nārikavaca [“one who is protected by women”]. When Paraśurāma vanquished all the kṣatriyas, Bālika became the progenitor of more kṣatriyas. Therefore he was known as Mūlaka, the root of the kṣatriya dynasty.

TEXT 41

ततो दसरथस्मप्रत् पुत्र ऐधविनिषिः ।
राजा विश्वसोहो यस्य खत्वालोककर्त्यकारिणी ॥ ४१ ॥

tato daśarathas tasmāt
putra aidavidis tataḥ
rājā viśvasahoh yasya
khātvāṅgaḥ ca kacrayat abhūt

tataḥ—from Bālika; daśarathah—a son named Daśaratha; tasmāt—from him; putrah—a son; aidavidih—named Aidavidī; tataḥ—from him; rājā viśvasahah—the famous King Viśvasaha was born; yasya—of whom; khātvāṅgaḥ—the king named Khatvāṅga; cakravartī—emperor; abhūt—became.

TRANSLATION

From Bālika came a son named Daśaratha, from Daśaratha came a son named Aidavidī, and from Aidavidī came King Viśvasaha. The son of King Viśvasaha was the famous Mahārāja Khatvāṅga.

TEXT 42

यो देवइरितो देवायनग्रीवः युधि हुर्जयः ।
शुरुर्मायुज्जात्तेऽस्पुर्यं संदये मनः ॥ ४२ ॥

The son of King Viśvasaha was the famous Mahārāja Khatvāṅga.
The Dynasty of Aṅśumān

yo devair arthito daityān
avadhīd yudhi durjayaḥ
muhūrtam āyur jñātvaitya
sva-purāṇ sandadhe manah

yah—King Khaṭvāṅga who; devaiḥ—by the demigods; arthitaḥ—being requested; daityān—the demons; avadhit—killed; yudhi—in a fight; durjayaḥ—very fierce; muhūrtam—for a second only; āyuh—duration of life; jñātvā—knowing; etya—approached; sva-purāṇ—his own abode; sandadhe—fixed; manah—the mind.

TRANSLATION

King Khaṭvāṅga was unconquerable in any fight. Requested by the demigods to join them in fighting the demons, he won victory, and the demigods, being very pleased, wanted to give him a benediction. The King inquired from them about the duration of his life and was informed that he had only one moment more. Thus he immediately left his palace and went to his own residence, where he engaged his mind fully on the lotus feet of the Lord.

PURPORT

The example of Mahārāja Khaṭvāṅga in performing devotional service is brilliant. Mahārāja Khaṭvāṅga engaged himself for only a moment in devotional service to the Lord, but he was promoted back to Godhead. Therefore, if one practices devotional service from the beginning of his life, surely he will return home, back to Godhead, without a doubt (āsamsaya).

In Bhagavad-gītā the word āsamsaya is used to describe the devotee. There the Lord Himself gives this instruction:

mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
āsamsayaṁ samagram māṁ
yathā jñāsyasi tac chṛṣṇu

“Now hear, O son of Prthū [Arjuna], how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt.” (Bg. 7.1)
The Lord also instructs:

janma karma ca me divyam
evam yo vetti tattvataḥ
tyaktvā deham punar janma
naiti mām eti so 'rjuna

“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.” (Bg. 4.9)

Therefore, from the very beginning of one’s life one should practice bhakti-yoga, which increases one’s attachment for Kṛṣṇa. If one daily sees the Deity in the temple, makes offerings by worshiping the Deity, chants the holy name of the Personality of Godhead, and preaches about the glorious activities of the Lord as much as possible, he thus becomes attached to Kṛṣṇa. This attachment is called āsakti. When one’s mind is attached to Kṛṣṇa (mayy āsakta-manāḥ), one can fulfill the mission of life in one human birth. If one misses this opportunity, one does not know where he is going, how long he will remain in the cycle of birth and death, and when he will again achieve the human form of life and the chance to return home, back to Godhead. The most intelligent person, therefore, uses every moment of his life to render loving service to the Lord.

TEXT 43

न मे ब्रह्मकुलात्रभ्राणाः कुलदैवानाः कात्मजाः ।
न श्रियो न मही राज्यं न दाराशाशिवह्वाम ॥४३॥

na me brahma-kulāt prānāḥ
kula-daivān na cātmajāḥ
na śriyo na mahi rājyam
na dārāś cātvallabhāḥ

na—not; me—my; brahma-kulāt—than the groups of brāhmaṇas; prānāḥ—life; kula-daivāt—than the personalities worshipable for my family; na—not; ca—also; cātmajāḥ—sons and daughters; na—nor;
śriyāḥ—opulence; na—nor; mahi—the earth; rājyam—kingdom; na—nor; dārāḥ—wife; ca—also; ati-vallabhāḥ—extremely dear.

TRANSLATION

Mahārāja Khaṭvāṅga thought: Not even my life is dearer to me than the brahminical culture and the brāhmanas, who are worshiped by my family. What then is to be said of my kingdom, land, wife, children and opulence? Nothing is dearer to me than the brāhmanas.

PURPORT

Mahārāja Khaṭvāṅga, being in favor of the brahminical culture, wanted to utilize one moment’s time by fully surrendering unto the Supreme Personality of Godhead. The Lord is worshiped with this prayer:

\[
\text{namo brāhmaṇya-devāya} \\
\text{go brāhmaṇa-hitāya ca} \\
\text{jagad-dhitāya krṣṇāya} \\
\text{govindāya namo namaḥ}
\]

“I offer my respectful obeisances to the Supreme Absolute Truth, Kṛṣṇa, who is the well-wisher of the cows and the brāhmanas as well as the living entities in general. I offer my repeated obeisances to Govinda, who is the pleasure reservoir for all the senses.” A devotee of Kṛṣṇa is very much attached to brahminical culture. Indeed, an expert personality who knows who Kṛṣṇa is and what He wants is a real brāhmaṇa. Brahma jānātīti brāhmaṇaḥ. Kṛṣṇa is the Parabrahman, and therefore all Kṛṣṇa conscious persons, or devotees of Kṛṣṇa, are exalted brāhmaṇas. Khaṭvāṅga Mahārāja regarded the devotees of Kṛṣṇa as the real brāhmaṇas and the real light for human society. One who desires to advance in Kṛṣṇa consciousness and spiritual understanding must give the utmost importance to brahminical culture and must understand Kṛṣṇa (krṣnāya govindāya). Then his life will be successful.
Srimad-Bhāgavatam

na bālye 'pi matir mahyam
adharme ramate kvacit
nāpaśyam uttamaślokaḥ
anyat kiṃcana vastu aham

na—not; bālye—in childhood; api—indeed; matiḥ—attraction; mahyam—of me; adharme—in irreligious principles; ramate—enjoys; kvacit—at any time; na—nor; apaśyam—I saw; uttamaślokaḥ—than the Personality of Godhead; anyat—anything else; kiṃcana—anything; vastu—substance; aham—I.

TRANSLATION

I was never attracted, even in my childhood, by insignificant things or irreligious principles. I did not find anything more substantial than the Supreme Personality of Godhead.

PURPORT

Mahārāja Khaṭvāṅga provides a typical example of a Kṛṣṇa conscious person. A Kṛṣṇa conscious person does not see anything to be important but the Supreme Personality of Godhead, nor does he accept anything within this material world as being unconnected to the Supreme Lord. As stated in Caitanya-caritāmṛta (Madhya 8.274):

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti

"The mahā-bhāgavata, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord." Although a devotee is within the material world, he has no connection with it. Nirbandhaḥ kṛṣṇa-sambandhe. He accepts this material world in relationship with the Supreme Personality of Godhead. A devotee may be engaged in earning money, but he uses that money for propagating the Kṛṣṇa consciousness movement by constructing large temples and establishing worship of the Supreme Personality of Godhead. Khaṭvāṅga Mahārāja, therefore, was not a materialist. A materialist
The Dynasty of Arñāsumāṇ

is always attached to wife, children, home, property and many other things for sense gratification, but, as stated above, Khaṭvāṅga Mahārāja was not attached to such things, nor could he think of anything existing without the purpose of the Supreme Lord. Īśavāsyam idam sarvam: everything is related to the Supreme Personality of Godhead. Of course, this consciousness is not for the ordinary person, but if one takes to the path of devotional service, as prescribed in The Nectar of Devotion, he can be trained in this consciousness and attain perfect understanding. For a Kṛṣṇa conscious person, nothing is palatable without a relationship with Kṛṣṇa.

TEXT 45

devaiḥ kāma-varo datto
mahyam tri-bhuvaneśvairaiḥ
na vrṇe tam aham kāmaṁ
bhūtabhāvana-bhāvanaḥ

devaiḥ—by the demigods; kāma-varaḥ—the benediction to have whatever he wanted; dattarḥ—was given; mahyam—unto me; tri-bhuvana-iśvaraiḥ—by the demigods, the protectors of the three worlds (who can do whatever they like within this material world); na vrṇe—did not accept; tam—that; aham—I; kāmaṁ—everything desirable within this material world; bhūtabhāvana-bhāvanaḥ—being fully absorbed in the Supreme Personality of Godhead (and therefore not interested in anything material).

TRANSLATION

The demigods, the directors of the three worlds, wanted to give me whatever benediction I desired. I did not want their benedictions, however, because I am interested in the Supreme Personality of Godhead, who created everything in this material world. I am more interested in the Supreme Personality of Godhead than in all material benedictions.
PURPORT

A devotee is always transcendently situated. Param drṣṭvā nivartate: one who has seen the Supreme Personality of Godhead is no longer interested in material sense enjoyment. Even such an exalted devotee as Dhruva Mahārāja went to the forest for the sake of material benefit, but when he actually saw the Supreme Personality of Godhead, he refused to accept any material benediction. He said, svāmin kṛtārtho 'smi varam na yāce: “My dear Lord, I am fully satisfied with whatever You have given me or not given me. I have nothing to ask from You, for I am fully satisfied to be engaged in Your service.” This is the mentality of a pure devotee, who does not want anything, material or spiritual, from the Personality of Godhead. Our Kṛṣṇa consciousness movement is therefore called kṛṣṇa-bhāvanāmṛta-saṅgha, the association of persons who are simply satisfied in thoughts of Kṛṣṇa. Being absorbed in thoughts of Kṛṣṇa is neither expensive nor troublesome. Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: “Engage your mind always in thinking of Me, offer obeisances and worship Me.” (Bg. 9.34) Anyone can always think of Kṛṣṇa, without difficulties or obstacles. This is called kṛṣṇa-bhāvanāmṛta. One who is absorbed in kṛṣṇa-bhāvanāmṛta has no material benefits to ask from Kṛṣṇa. Instead, such a person prays to the Lord for the benediction of being able to spread His glories all over the world. Mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi. A Kṛṣṇa conscious person does not even want to stop his cycle of birth and death. He simply prays, “I may take birth as You like, but my only prayer is that I may be engaged in Your service.”

TEXT 46

ye viṣṇu-nirūpada-yathā deva-sūkha-dhīrya
na viṣṇu-dhīrya rājñyādāmaṁ kṣiptaḿ

ye— which personalities; viṣṇu-nirūpada-yathā— whose senses, mind and intelligence are always agitated because of material conditions;
devāḥ—like the demigods; te—such persons; sva-hṛdi—in the core of the heart; sthitam—situated; na—not; vindanti—know; priyam—the dearmost Personality of Godhead; śaśvit—constantly, eternally; ātmānam—the Supreme Personality of Godhead; kim uta—what to speak of; apare—others (like human beings).

TRANSLATION

Even though the demigods have the advantages of being situated in the higher planetary system, their minds, senses and intelligence are agitated by material conditions. Therefore, even such elevated persons fail to realize the Supreme Personality of Godhead, who is eternally situated in the core of the heart. What then is to be said of others, such as human beings, who have fewer advantages?

PURPORT

It is a fact that the Supreme Personality of Godhead is always situated in everyone's heart (iśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'ṛjuna tiṣṭhati). But because of our material anxieties, which are inevitable in this material world, we cannot understand the Supreme Lord, although He is situated so near to us. For those always agitated by material conditions, the yogic process is recommended so that one may concentrate his mind upon the Supreme Personality of Godhead within the heart. Dhyānāvasthita-tad-gatena manasā paśyanti yam yogināḥ. Because in material conditions the mind and senses are always agitated, by the yogic procedures like dharana, āsana and dhyana one must quiet the mind and concentrate it upon the Supreme Personality of Godhead. In other words, the yogic process is a material attempt to realize the Lord, whereas bhakti, devotional service, is the spiritual process by which to realize Him. Mahārāja Khaṭvāṅga accepted the spiritual path, and therefore he was no longer interested in anything material. Kṛṣṇa says in Bhagavad-gītā (18.55), bhaktyā māṁ abhijānatī: “Only by devotional service can I be understood.” One can understand Kṛṣṇa, the Parabrahman, the Supreme Personality of Godhead, only through devotional service. The Lord never says that one can understand Him by performing mystic yoga or by philosophically speculating. Bhakti is above all such material attempts. Anyābhilāṣitā-śūnyam jñāna-karmādy-
anāvṛtām. Bhakti is uncontaminated, being unalloyed even by jñāna or pious activities.

TEXT 47

अथेशामायारचितेषु सङ्गं
गुणेषु गन्धर्वपुरोपमेषु।
रूढं प्रकृत्यात्मनि विश्वकर्तुः
भावेन हितवा तमहं प्रपधे।१४७॥

atha—therefore; īśa-māyā—by the external potency of the Supreme Personality of Godhead; raciteṣu—in things manufactured; saṅgaṁ—attachment; guṇeṣu—in the modes of material nature; gandharva-pura-upameṣu—which are compared to the illusion of a gandharva-pura, a town or houses seen in the forest or on a hill; rūḍham—very powerful; prakṛtyā—by material nature; ātmani—unto the Supersoul; viśva-kartuḥ—of the creator of the whole universe; bhāvena—by devotional service; hitvā—giving up; tam—unto Him (the Lord); aham—I; prapadye—surrender.

TRANSLATION

Therefore I should now give up my attachment for things created by the external energy of the Supreme Personality of Godhead. I should engage in thought of the Lord and should thus surrender unto Him. This material creation, having been created by the external energy of the Lord, is like an imaginary town visualized on a hill or in a forest. Every conditioned soul has a natural attraction and attachment for material things, but one must simply give up this attachment and surrender unto the Supreme Personality of Godhead.
PURPORT

When passing through a mountainous region in an airplane, one may sometimes see a city in the sky with towers and palaces, or one may see similar things in a big forest. This is called a gandharva-pura, a phantasmagoria. This entire world resembles such a phantasmagoria, and every materially situated person has attachment for it. But Khaṭvāṅga Mahārāja, because of his advanced Kṛṣṇa consciousness, was not interested in such things. Even though a devotee may engage in apparently materialistic activities, he knows his position very well. Nirbandhaḥ kṛṣṇa-sambandhe yuktam vairāgyam ucyate. If one engages all material things in relation with the loving service of the Lord, one is situated in yukta-vairāgya, proper renunciation. In this material world, nothing should be accepted for one’s sense gratification: everything should be accepted for the service of the Lord. This is the mentality of the spiritual world. Mahārāja Khaṭvāṅga advises that one give up material attachments and surrender unto the Supreme Personality of Godhead. Thus one achieves success in life. This is pure bhakti-yoga, which involves vairāgya-vidyā—renunciation and knowledge.

vairāgya-vidyā-nija-bhakti-yoga-śikṣārtham ekaḥ puruṣaḥ purāṇaḥ śrī-kṛṣṇa-caitanya-śarīra-dhāri kṛpāmbudhir yas tam aham prapadye

"Let me surrender unto the Personality of Godhead who has appeared now as Lord Śrī Caitanya Mahāprabhu. He is the ocean of all mercy and has come down to teach us material detachment, learning and devotional service to Himself." (Caitanya-candrodaya-nātaka 6.74) Śrī Kṛṣṇa Caitanya Mahāprabhu inaugurated this movement of vairāgya-vidyā, by which one detaches himself from material existence and engages in loving devotional service. The Kṛṣṇa consciousness movement of devotional service is the only process by which to counteract our false prestige in this material world.

TEXT 48

॥५॥

हैति यज्ञितो बुद्धया नारायणप्रीतिया।
हितान्यभावम्यां ततः स्वं भावमास्थितः ||५॥
**TRANSLATION**

Thus Mahārāja Khaṭvāṅga, by his advanced intelligence in rendering service to the Lord, gave up false identification with the body full of ignorance. In his original position of eternal servitorship, he engaged himself in rendering service to the Lord.

**PURPORT**

When one actually becomes purely Kṛṣṇa conscious, no one has any right to rule over him. When situated in Kṛṣṇa consciousness, one is no longer in the darkness of ignorance, and when freed from all such darkness, one is situated in his original position. Jīvera ‘svarūpa’ haya—kṛṣnera ‘nitya-dāsa.’ The living entity is eternally the servant of the Lord, and thus when he engages himself in the service of the Lord in all respects, he enjoys the perfection of life.

**TEXT 49**

 yat tad brāhma param sūkṣmaḥ  
 asūnyam śūnya-kalpitam
bhagavān vāsudeveti
yam grñanti hi sātvatāḥ

yat—that which; tat—such; brahma param—Parabrahman, the Supreme Personality of Godhead, Kṛṣṇa; sūkṣmam—spiritual, beyond all material conceptions; asūnyam—not impersonal or void; śūnya-kalpitam—imagined to be void by less intelligent men; bhagavān—the Supreme Personality of Godhead; vāsudeva—Kṛṣṇa; iti—thus; yam—whom; grñanti—sing about; hi—indeed; sātvatāḥ—pure devotees.

TRANSLATION

The Supreme Personality of Godhead, Vāsudeva, Kṛṣṇa, is extremely difficult to understand for unintelligent men who accept Him as impersonal or void, which He is not. The Lord is therefore understood and sung about by pure devotees.

PURPORT

As stated in Śrīmad-Bhāgavatam (1.2.11):

vadanti tat tattva-vidas
tattvam yaj jñānam advayam
brahmaṁ paramātmāṁ
bhagavān iti śabdyaṁ

The Absolute Truth is realized in three phases—as Brahman, Paramātmā and Bhagavān. Bhagavān is the origin of everything. Brahman is a partial representation of Bhagavān, and Vāsudeva, the Supersoul living everywhere and in everyone’s heart, is also an advanced realization of the Supreme Personality of Godhead. But when one comes to understand the Supreme Personality of Godhead (vāsudevaḥ sarvam iti), when one realizes that Vāsudeva is both Paramātmā and the impersonal Brahman, he is then in perfect knowledge. Kṛṣṇa is therefore described by Arjuna as param brahma param dhāma pavitraṁ paramāṁ bhavān. The words param brahma refer to the shelter of the impersonal Brahman and also of the all-pervading Supersoul. When Kṛṣṇa says tyaktvā dehaṁ punar janma naiti māṁ eti, this means that the perfect
devotee, after perfect realization, returns home, back to Godhead. Mahārāja Khaṭvāṅga accepted the shelter of the Supreme Personality of Godhead, and because of his full surrender he achieved perfection.

Thus end the Bhaktivedanta purports of the Ninth Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Dynasty of Arīṣumān.”
CHAPTER TEN

The Pastimes of the Supreme Lord, Rāmacandra

This Tenth Chapter describes how Lord Rāmacandra appeared in the dynasty of Mahārāja Khaṭvāṅga. It also describes the Lord’s activities, telling how He killed Rāvana and returned to Ayodhyā, the capital of His kingdom.

The son of Mahārāja Khaṭvāṅga was Dīrghabāhu, and his son was Raghu. The son of Raghu was Aja, the son of Aja was Daśaratha, and the son of Daśaratha was Lord Rāmacandra, the Supreme Personality of Godhead. When the Lord descended into this world in His full quadruple expansion—as Lord Rāmacandra, Laksmana, Bharata and Śatrughna—great sages like Vālmiki who were actually in knowledge of the Absolute Truth described His transcendental pastimes. Śrīla Śukadeva Gosvāmī describes these pastimes in brief.

Lord Rāmacandra went with Viśvāmitra and killed Rākṣasas like Mārica. After breaking the stout and strong bow known as Haradhanu, the Lord married mother Sītā and cut down the prestige of Paraśurāma. To obey the order of His father, He entered the forest, accompanied by Laksmana and Sītā. There He cut off the nose of Śūrpanakhā and killed the associates of Rāvana, headed by Khara and Dūśāṇa. Rāvana’s kidnapping of Sitadevi was the beginning of this demon’s misfortune. When Mārica assumed the form of a golden deer, Lord Rāmacandra went to bring the deer to please Sitadevi, but in the meantime Rāvana took advantage of the Lord’s absence to kidnap her. When Sitadevi was kidnapped, Lord Rāmacandra, accompanied by Laksmana, searched for her throughout the forest. In the course of this search, They met Jaṭāyu. Then the Lord killed the demon Kabandha and the commander Vāli and established a friendly relationship with Sugrīva. After organizing the military strength of the monkeys and going with them to the shore of the sea, the Lord awaited the arrival of Samudra, the ocean personified, but when Samudra did not come, the Lord, the master of Samudra, became
angry. Then Samudra came to the Lord with great haste and surrendered to Him, wanting to help Him in every way. The Lord then attempted to bridge the ocean, and, with the help of advice from Vibhiṣaṇa, He attacked Rāvaṇa’s capital, Laṅkā. Previously, Hanumān, the eternal servant of the Lord, had set fire to Laṅkā, and now, with the help of Lakṣmaṇa, the forces of Lord Rāmacandra killed all the Rākṣasa soldiers. Then Lord Rāmacandra personally killed Rāvaṇa. Mandodari and other wives lamented for Rāvaṇa, and in accordance with Lord Rāmacandra’s order, Vibhiṣaṇa performed the funeral ceremonies for all the dead in the family. Lord Rāmacandra then gave Vibhiṣaṇa the right to rule Laṅkā and also granted him a long duration of life. The Lord delivered Sitādevī from the Aśoka forest and carried her in a flower airplane to His capital Ayodhyā, where He was received by His brother Bharata. When Lord Rāmacandra entered Ayodhyā, Bharata brought His wooden shoes, Vibhiṣaṇa and Sugriva held a whisk and fan, Hanumān carried an umbrella, Śatrughna carried the Lord’s bow and two quivers, and Sitādevi carried a waterpot containing water from holy places. Aṅgada carried a sword, and Jāmbavān (Rkṣarāja) carried a shield. After Lord Rāmacandra, accompanied by Lord Lakṣmaṇa and mother Sitādevī, met all His relatives, the great sage Vasiṣṭha enthroned Him as King. The chapter ends with a short description of Lord Rāmacandra’s rule in Ayodhyā.

**TEXT 1**

**Śrīsūkā uvāca**

**śrī-śuka uvāca**

khaṭvāṅgād dirghabāhuś ca
raghus tasmāt prthu-śravāḥ
ajas tato mahā-rājas
tasmād daśaratho ’bhavat

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmi said; khaṭvāṅgāt—from Mahārāja Khaṭvāṅga; dirghabāhuḥ—the son named Dirghabāhu; ca—
and; *raghuḥ tasmāt*—from him Raghu was born; *prthu-śravāḥ*—saintly and celebrated; *ajaḥ*—the son named Aja; *tataḥ*—from him; *mahārājaḥ*—the great king called Maharāja Daśaratha; *tasmāt*—from Aja; *daśarathāḥ*—by the name Daśaratha; *abhavat*—was born.

**TRANSLATION**

Śukadeva Gosvāmi said: The son of Maharāja Khaṭvāṅga was Dirghabahu, and his son was the celebrated Maharāja Raghu. From Maharāja Raghu came Aja, and from Aja was born the great personality Maharāja Daśaratha.

**TEXT 2**

![Translation of the Sanskrit text](https://example.com)

**TRANSLATION**

Being prayed for by the demigods, the Supreme Personality of Godhead, the Absolute Truth Himself, directly appeared with His
expansion and expansions of the expansion. Their holy names were Rāma, Lakṣmaṇa, Bharata and Śatrughna. These celebrated incarnations thus appeared in four forms as the sons of Mahārāja Daśaratha.

PURPORT

Lord Rāmacandra and His brothers, Lakṣmaṇa, Bharata and Śatrughna, are all viṣṇu-tattva, not jīva-tattva. The Supreme Personality of Godhead expands into many, many forms. Advaitam acyutam anādim ananta-rūpam. Although they are one and the same, viṣṇu-tattva has many forms and incarnations. As confirmed in the Brahma-samhitā (5.39), rāmādi-mūrtisu kalā-niyamena tiṣṭhan. The Lord is situated in many forms, such as Rāma, Lakṣmaṇa, Bharata and Śatrughna, and these forms may exist in any part of His creation. All these forms exist permanently, eternally, as individual Personalities of Godhead, and they resemble many candles, all equally powerful. Lord Rāmacandra, Lakṣmaṇa, Bharata and Śatrughna, who, being viṣṇu-tattva, are all equally powerful, became the sons of Mahārāja Daśaratha in response to prayers by the demigods.

TEXT 3

tasyānucaritaṁ rājann
ṛṣibhis tattva-darśibhiḥ
śrutasṁ hi varṇitāṁ bhūri
tvayā sitā-pater muhuḥ

tasya—of Him, the Supreme Personality of Godhead Lord Rāmacandra and His brothers; anucaritam—transcendental activities; rājan—O King (Mahārāja Parīkṣit); ṛṣibhiḥ—by great sages or saintly persons; tattva-darśibhiḥ—by persons who know the Absolute Truth; śrutasṁ—have all been heard; hi—indeed; varṇitāṁ—as they have been so nicely described; bhūri—many; tvayā—by you; sitā-pateḥ—of Lord Rāmacandra, the husband of mother Sitā; muhuḥ—more than often.
TRANSLATION

O King Parikṣit, the transcendental activities of Lord Rāmacandra have been described by great saintly persons who have seen the truth. Because you have heard again and again about Lord Rāmacandra, the husband of mother Sītā, I shall describe these activities only in brief. Please listen.

PURPORT

Modern Rākṣasas, posing as educationally advanced merely because they have doctorates, have tried to prove that Lord Rāmacandra is not the Supreme Personality of Godhead but an ordinary person. But those who are learned and spiritually advanced will never accept such notions; they will accept the descriptions of Lord Rāmacandra and His activities only as presented by tattva-dārśīs, those who know the Absolute Truth. In Bhagavad-gītā (4.34) the Supreme Personality of Godhead advises:

\[
tad viddhi pranipātena \\
paripraśnena sevayā \\
upadeśyanti te jñānam \\
\text{jñāninas tattva-dārśinaḥ}
\]

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." Unless one is tattva-dārśi, in complete knowledge of the Absolute Truth, one cannot describe the activities of the Personality of Godhead. Therefore although there are many so-called Rāmāyaṇas, or histories of Lord Rāmacandra's activities, some of them are not actually authoritative. Sometimes Lord Rāmacandra's activities are described in terms of one's own imaginations, speculations or material sentiments. But the characteristics of Lord Rāmacandra should not be handled as something imaginary. While describing the history of Lord Rāmacandra, Śukadeva Gosvāmi told Mahārāja Parikṣit, "You have already heard about the activities of Lord Rāmacandra." Apparently, therefore, five thousand years ago there were many Rāmāyaṇas, or histories of Lord Rāmacandra's activities, and there are many still. But we must select only those books
written by \textit{tattva-darsīs} (\textit{jñāninas tattva-darśinaḥ}), not the books of so-called scholars who claim knowledge only on the basis of a doctorate. This is a warning by Śukadeva Gosvāmi. \textit{Ṛśibhis tattva-darśibhiḥ}. Although the \textit{Rāmāyaṇa} composed by Vālmiki is a huge literature, the same activities are summarized here by Śukadeva Gosvāmi in a few verses.

\textbf{TEXT 4}

\begin{quote}

\textit{guru-arthe tyakta-rājyo vyacarat \textit{anuvanaṁ} padma-\textit{padbhyaṁ priyāyaḥ pāṇi-sparśākṣamābhyaṁ \\
mrjitā-patha-rujo yo harindrānujābhyaṁ vairūpyāc chūrpaṇakhyaḥ priya-viraha-ruṣāropita-bhrū-vijrnmbha-
trastābdhir baddha-setuḥ khala-dava-dahanah kosalendro 'vatān naḥ}

\end{quote}

\textit{guru-arthe}—for the sake of keeping the promise of His father; \textit{tyakta-rājyaḥ}—giving up the position of king; \textit{vyacarat}—wandered; \textit{anuvanaṁ}—from one forest to another; \textit{padma-padbhyaṁ}—by His two lotus feet; \textit{priyāyaḥ}—with His very dear wife, mother Sītā; \textit{pāṇi-sparśa-akṣamābhyaṁ}—which were so delicate that they were unable to bear even the touch of Sītā’s palm; \textit{mrjita-patha-rujo}—whose fatigue due to walking on the street was diminished; \textit{yaho}—the Lord who; \textit{harindrānujābhyaṁ}—accompanied by the king of the monkeys, Hanumān, and His younger brother Lakṣmaṇa; \textit{vairūpyāt}—because of being disfigured; \textit{sūrpaṇakhyaḥ}—of the Rākṣaśi (demoness) named Śūrpaṇakhā; \textit{priya-viraha}—being aggrieved by separation from His very dear wife; \textit{ruṣā
äropita-bhrū-vijrmbha—by flickering of His raised eyebrows in anger; trasta—fearing; abdhiḥ—the ocean; baddha-setuḥ—one who constructed a bridge over the ocean; khala-dava-dahanah—killer of envious persons like Rāvaṇa, like a fire devouring a forest; kosala-indraḥ—the King of Ayodhyā; avatāt—be pleased to protect; nah—us.

TRANSLATION
To keep the promise of His father intact, Lord Rāmacandra immediately gave up the position of king and, accompanied by His wife, mother Sītā, wandered from one forest to another on His lotus feet, which were so delicate that they were unable to bear even the touch of Sītā’s palms. The Lord was also accompanied by Hanumān [or by another monkey, Sugrīva], king of the monkeys, and by His own younger brother Lord Laksmana, both of whom gave Him relief from the fatigue of wandering in the forest. Having cut off the nose and ears of Sūrpanakhā, thus disfiguring her, the Lord was separated from mother Sītā. He therefore became angry, moving His eyebrows and thus frightening the ocean, who then allowed the Lord to construct a bridge to cross the ocean. Subsequently, the Lord entered the kingdom of Rāvaṇa to kill him, like a fire devouring a forest. May that Supreme Lord, Rāmacandra, give us all protection.

TEXT 5

विष्वामित्राध्वरे येन मारिचायानि निशाचरः ।
पस्यतो लक्ष्मणस्यैव हतं नैौर्षेपुञ्जवः ॥ ५ ॥

Viṣvāmitrādhware yena
māricādyā niśā-carāh
paśyato lakṣmaṇasyaiva
hatā nairṛta-puṅgavāh

Viṣvāmitra-adhware—in the sacrificial arena of the great sage Viṣvāmitra; yena—by whom (Lord Rāmacandra); mārica-ādyāh—headed by Mārica; niśā-carāh—the uncivilized persons wandering at
night in the darkness of ignorance; *paśyataḥ lakṣmaṇasya*—being seen by Lakṣmaṇa; *eva*—indeed; *hatāḥ*—were killed; *nairṛta-puṅgavāḥ*—the great chiefs of the Rākṣasas.

**TRANSLATION**

In the arena of the sacrifice performed by Viśvāmitra, Lord Rāmacandra, the King of Ayodhyā, killed many demons, Rākṣasas and uncivilized men who wandered at night in the mode of darkness. May Lord Rāmacandra, who killed these demons in the presence of Lakṣmaṇa, be kind enough to give us protection.

**TEXTS 6–7**

ṣo loka-vīra-samitau ḍhuṇḍerāsyaṁ
sītāsaryasyaṁ ṛṣiṁsopaniṁśaḥ

आदाय चत्रावजील इवेषुयस्यि

सञ्जयीकृतं नृप विक्रुष्य वभिः मध्ये ॥ ६ ॥

जित्वानुसुप्पुणायश्रेष्ठवशोङ्गः

सीताभिः ṛṣiṁsopaniṁśaṁवभिः ॥

मार्गे व्रजनु भुगुपन्तचिन्यमयः प्रसूङ्ग

दर्प महीमकृतं यशस्राजवीजस्याम् ॥ ७ ॥

*yo loka-vīra-samitau dhanur aśam ugram*

*sītā-svayamvar-grhe triṣadopanitam*

*ādāya bāla-gaja-lila ikeśu-yaśtim*

*sajjyī-kṛtam nrpa vikṛṣya babhaṇja madhye*

*jitvānuruṣa-guṇa-śila-vayo 'ṅga-rupāṁ*

*sitābhīdham śriyam urasy abhilabdhamānāṁ*

*mārge vrajana bhṛgupater vyanayat prarūḍham*

*darpāṁ mahīṁ akṛta yas trir arāja-bijām*

*yaḥ—Lord Rāmacandra who; loka-vīra-samitau—in the society or in the midst of many heroes of this world; dhanuḥ—the bow; aśam—of*
Lord Śīva; ugram—very fierce; sītā-svayāmvara-grhe—in the hall where mother Sītā stood to select her husband; triṣata-upanītam—the bow carried by three hundred men; adāya—taking (that bow); bālagaja-lilāḥ—acting like a baby elephant in a forest of sugarcane; iva—like that; ikṣu-yaśtim—a stick of sugarcane; sajjīt-kr̥tam—fastened the string of the bow; nṛpa—O King; vikṛṣya—by bending; babhaṅja—broke it; madhye—in the middle; jītvā—gaining by victory; anurūpā—just befitting His position and beauty; guṇa—qualities; śīla—behavior; vayāḥ—age; añga—body; rūpām—beauty; sītā-abhidhām—the girl named Sītā; śriyam—the goddess of fortune; urasi—on the chest; abhilaładhamānām—had gotten her previously; mārge—on the way; vṛajan—while walking; bhṛgupateḥ—of Bhṛgupati; vyānayat—destroyed; praraṁham—rooted very deep; darpam—pride; mahim—the earth; akṛta—finished; yaha—one who; triḥ—three times (seven); arāja—without a royal dynasty; bijām—seed.

**TRANSLATION**

O King, the pastimes of Lord Rāmacandra were wonderful, like those of a baby elephant. In the assembly where mother Sītā was to choose her husband, in the midst of the heroes of this world, He broke the bow belonging to Lord Śīva. This bow was so heavy that it was carried by three hundred men, but Lord Rāmacandra bent and strung it and broke it in the middle, just as a baby elephant breaks a stick of sugarcane. Thus the Lord achieved the hand of mother Sītā, who was equally as endowed with transcendental qualities of form, beauty, behavior, age and nature. Indeed, she was the goddess of fortune who constantly rests on the chest of the Lord. While returning from Sītā's home after gaining her at the assembly of competitors, Lord Rāmacandra met Parāśurāma. Although Parāśurāma was very proud, having rid the earth of the royal order twenty-one times, he was defeated by the Lord, who appeared to be a kṣatriya of the royal order.
TRANSLATION

Carrying out the order of His father, who was bound by a promise to his wife, Lord Rāmacandra left behind His kingdom, opulence, friends, well-wishers, residence and everything else, just as a liberated soul gives up his life, and went to the forest with Sītā.

PURPORT

Mahārāja Daśaratha had three wives. One of them, Kaikeyi, served him very pleasingly, and he therefore wanted to give her a benediction. Kaikeyi, however, said that she would ask for the benediction when it was necessary. At the time of the coronation of Prince Rāmacandra, Kaikeyi requested her husband to enthrone her son Bharata and send Rāmacandra to the forest. Mahārāja Daśaratha, being bound by his promise, ordered Rāmacandra to go to the forest, according to the dictation of his beloved. And the Lord, as an obedient son, accepted the order immediately. He left everything without hesitation, just as a liberated soul or great yogī gives up his life without material attraction.
TEXT 9

रक्षासुशुर्यरूपम्युद्वन्दनः नल्लाः: क्रांतिषिद्धृष्णमुरुग्यवनवनः ।
जम्भे चतुर्दशसहस्रमपारणीयः
कोदन्दपाणिरक्षम उवास क्रचरम ॥ ९ ॥

rakṣaḥ-svasur vyakṛta rūpam aśuddha-buddhes
tasyāḥ khara-triśira-dūṣaṇa-mukhya-bandhūn
jaghne caturdaśa-sahasram apāraṇīya-
kodanda-pāṇir aṭamāna uvāsa kṛchram

rakṣaḥ-svasuḥ—of Śūrpaṇakha, the sister of the Rākṣasa (Rāvaṇa);
vyakṛta—(Lord Rāma) deformed; rūpam—the form; aśuddha-
buddheḥ—because her intelligence was polluted by lusty de-
sires; tasyāḥ—of her; khara-triśira-dūṣaṇa-mukhya-bandhūn—many
friends, headed by Khara, Triśira and Dūṣaṇa; jaghne—He (Lord Rāma-
candra) killed; caturdaśa-sahasram—fourteen thousand; apāraṇīya—
invincible; kodanda—bows and arrows; pāṇiḥ—in His hand;
aṭamānaḥ—wandering in the forest; uvāsa—lived there; kṛchram—
with great difficulties.

TRANSLATION

While wandering in the forest, where He accepted a life of hard-
ship, carrying His invincible bow and arrows in His hand, Lord
Rāmacandra deformed Rāvaṇa's sister, who was polluted with lusty
desires, by cutting off her nose and ears. He also killed her four-
teen thousand Rākṣasa friends, headed by Khara, Triśira and
Dūṣaṇa.

TEXT 10

सीताकथाप्रवृत्तिलीपितहुँच्छेत्न
सुपर्ण विलोक्य नृपते द्रॅश्चन्धरेऽऽऽऽ
जम्भे ऐतिहासिकमासतोष्पकृष्टयो
मारीचमाणु विशिष्टेन यथा कस्या: ॥ १० ॥
sitā-kathā-śravaṇa-dipita-hṛc-chayena
śrṣṭam vilokya nrpate daśa-kandhareṇa
jaghe 'dbhutaiṇa-vapuşāśramato 'pakṛṣṭo
māricam āśu viśikhena yathā kam ugrah

sitā-kathā—topics about Sitādevi; śravaṇa—by hearing; dipita—agit- 
tated; hṛt-śayena—lusty desires within the mind of Rāvaṇa; śrṣṭam—
created; vilokya—seeing that; nrpate—O King Parikṣit; daśa-
kandhareṇa—by Rāvaṇa, who had ten heads; jaghe—the Lord killed;
adbhuṭa-ena-vapūṣaḥ—by a deer made of gold; āśramataḥ—from His 
residence; apakṛṣṭaḥ—distracted to a distance; māricam—the demon 
Mārica, who assumed the form of a golden deer; āśu—immediately;
viśikhena—by a sharp arrow; yathā—as; kam—Dakṣa; ugrah—Lord 
Śiva.

TRANSLATION
O King Parikṣit, when Rāvaṇa, who had ten heads on his 
shoulders, heard about the beautiful and attractive features of 
Sitā, his mind was agitated by lusty desires, and he went to kidnap 
er. To distract Lord Rāmacandra from His āśrama, Rāvana sent 
Mārica in the form of a golden deer, and when Lord Rāmacandra 
saw that wonderful deer, He left His residence and followed it and 
finally killed it with a sharp arrow, just as Lord Śiva killed Dakṣa.

TEXT 11
rakṣo-đhamena vrkavad vipine 'samakṣaṁ
vaideha-rāja-duhitary apayāpitāyām
bhrātrā vane kṛpaṇavat priyayā viyuḥtah
stri-saṅgināṁ gatim iti prathayaṁś cacāra
When Rāmacandra entered the forest and Lakṣmaṇa was also absent, the worst of the Rākṣasas, Rāvaṇa, kidnapped Sitadevi, the daughter of the King of Videha, just as a tiger seizes unprotected sheep when the shepherd is absent. Then Lord Rāmacandra wandered in the forest with His brother Lakṣmaṇa as if very much distressed due to separation from His wife. Thus He showed by His personal example the condition of a person attached to women.

PURPORT

In this verse the words stri-saṅginām gatim iti indicate that the condition of a person attached to women was shown by the Lord Himself. According to moral instructions, grhe nārim vivarjayet: when one goes on a tour, one should not bring his wife. Formerly men used to travel without conveyances, but still, as far as possible, when one leaves home one should not take his wife with him, especially if one is in such a condition as Lord Rāmacandra when banished by the order of His father. Whether in the forest or at home, if one is attached to women this attachment is always troublesome, as shown by the Supreme Personality of Godhead by His personal example.

Of course, this is the material side of stri-saṅgī, but the situation of Lord Rāmacandra is spiritual, for He does not belong to the material world. Nārāyaṇaḥ paro 'vyaktāt: Nārāyaṇa is beyond the material creation. Because He is the creator of the material world, He is not subject to the conditions of the material world. The separation of Lord Rāmacandra from Śitā is spiritually understood as vipralambha, which is an activity of the hlādini potency of the Supreme Personality of Godhead belonging
to the śṛṅgāra-rasa, the mellow of conjugal love in the spiritual world. In
the spiritual world the Supreme Personality of Godhead has all the deal­
ings of love, displaying the symptoms called sāttvika, saṅcāri, vilāpa,
mūrcchā and unmāda. Thus when Lord Rāmacandra was separated from
Sītā, all these spiritual symptoms were manifested. The Lord is neither
impersonal nor impotent. Rather, He is sac-cid-ānanda-vigraha, the
eternal form of knowledge and bliss. Thus He has all the symptoms of
spiritual bliss. Feeling separation from one’s beloved is also an item of
spiritual bliss. As explained by Śrīla Svarūpa Dāmodara Gosvāmi,
rādhā-
krṣṇa-praṇaya-vikṛtir hladini-śaktiḥ: the dealings of love between
Rādhā and Krṣṇa are displayed as the pleasure potency of the Lord. The
Lord is the original source of all pleasure, the reservoir of all pleasure.
Lord Rāmacandra, therefore, manifested the truth both spiritually and
materially. Materially those who are attached to women suffer, but spiri­
tually when there are feelings of separation between the Lord and His
pleasure potency the spiritual bliss of the Lord increases. This is further
explained in Bhagavad-gitā (9.11):

avajānanti māṁ mūḍhā
mānuṣiṁ tanum āśritam
param bhāvam ajānanto
mama bhūta-maheśvaram

One who does not know the spiritual potency of the Supreme Personality
of Godhead thinks of the Lord as an ordinary human being. But the
Lord’s mind, intelligence and senses can never be affected by material
conditions. This fact is further explained in the Skanda Purāṇa, as
quoted by Madhvācārya:

nitya-pūrṇa-sukha-jñāna-
svarūpo ’sau yato vibhuḥ
ato ’śyā rāma ity ākhyā
tasya duḥkhāṁ kuto ’nv api
tathāpi loka-śiksārtham
aduḥkho duḥkha-vartivat
antarhitāṁ loka-drṣṭyā
sitām āsīt smarann iva
It was actually impossible for Rāvana to take away Sītā. The form of Sītā taken by Rāvana was an illusory representation of mother Sītā—māyā-sītā. When Sītā was tested in the fire, this māyā-sītā was burnt, and the real Sītā came out of the fire.

A further understanding to be derived from this example is that a woman, however powerful she may be in the material world, must be given protection, for as soon as she is unprotected she will be exploited by Rākṣasas like Rāvana. Here the words vaideha-rāja-duhitari indicate that before mother Sītā was married to Lord Rāmacandra she was protected by her father, Vaideha-rāja. And when she was married she was protected by her husband. Therefore the conclusion is that a woman should always be protected. According to the Vedic rule, there is no scope for a woman’s being independent (asamakṣam), for a woman cannot protect herself independently.

TEXT 12

दुर्भात्मकं तथा धर्ममहत्त्वमहनं कथनं
सर्वं विशाख ऋषिबिर्धिषितागतिः।
dagdhvā—by burning; ātma-krtya-hata-krtyam—after performing religious rituals required after the death of Jatayu, who died for the Lord’s cause; ahan—killed; kabandham—the demon Kabandha; sakhyam—friendship; vidhāya—after creating; kapibhir—with the monkey chiefs; dayitā-gatim—the arrangement for delivering Sitā; tāih—by them; buddhvā—knowing; atha—thereafter; vālini hate—when Vāli had been killed; plavaga-indra-sainyair—with the help of the soldiers of the monkeys; velām—to the beach of the ocean; agāt—went; saḥ—He, Lord Rāmacandra; manu-jaḥ—appearing as a human being; aja—by Lord Brahmā; bhava—and by Lord Śiva; arcitā-āṅghriḥ—whose lotus feet are worshiped.

TRANSLATION

Lord Rāmacandra, whose lotus feet are worshiped by Lord Brahmā and Lord Śiva, had assumed the form of a human being. Thus He performed the funeral ceremony of Jatāyu, who was killed by Rāvaṇa. The Lord then killed the demon named Kabandha, and after making friends with the monkey chiefs, killing Vāli and arranging for the deliverance of mother Sitā, He went to the beach of the ocean.

PURPORT

When Rāvaṇa kidnapped Sitā, he was obstructed on the way by Jatāyu, a large bird. But the powerful Rāvaṇa defeated Jatāyu in the fight and cut his wing. When Rāmacandra was searching for Sitā, He found Jatāyu almost dead and was informed that Sitā has been carried off by Rāvaṇa. When Jatāyu died, Lord Rāmacandra did the duty of a son by performing the funeral ceremony, and then He made friends with the monkeys to deliver Sitādevī.
TEXT 13

The Pastimes of Lord Rāmacandra

yat-ṛoṣa-vibhrama-vivrṭta-kaṭākṣa-pāta-
sambhrānta-nakra-makara bhaya-girṇa-ghoṣaḥ
sindhuḥ śirasy arhaṇarīr parigrhya rūpi
pāḍāravindam upagamya babhāṣa etat

yat-ṛoṣa—whose anger; vibhrama—induced by; vivṛṭta—turned; kaṭākṣa-pāta—by the glance; sambhrānta—agitated; nakra—crocodiles; makaraḥ—and sharks; bhaya-girṇa-ghoṣaḥ—whose loud sound was silenced through fear; sindhuḥ—the ocean; śirasi—on his head; arhaṇam—all paraphernalia for worshiping the Lord; parigrhya—carrying; rūpi—taking form; pāḍa-aravindam—the lotus feet of the Lord; upagamya—reaching; babhāṣa—said; etat—the following.

TRANSLATION

After reaching the beach, Lord Rāmacandra fasted for three days, awaiting the arrival of the ocean personified. When the ocean did not come, the Lord exhibited His pastimes of anger, and simply by His glancing over the ocean, all the living entities within it, including the crocodiles and sharks, were agitated by fear. Then the personified ocean fearfully approached Lord Rāmacandra, taking all paraphernalia to worship Him. Falling at the Lord’s lotus feet, the personified ocean spoke as follows.

TEXT 14

The Pastimes of Lord Rāmacandra

nṛtvām vṛ yan jādadhiyo tu vidrām bhūṣaṇ
cūṭāṣṭavādīpyuṣaṁ jagatāmūḍaṁ
yat Saṅgāna rajas: prajeyo
manyoḥ bhūtaptay: sa bhavaḥ guneṇaḥ

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Na tvāṁ vayam jaḍa-dhiyāṁ nu vidāma bhūman
kūṭa-stham ādi-puruṣam jagatām adhīśam
yat-sattvataḥ sura-gaṇāḥ rajasaḥ prajesaḥ
manyoś ca bhūta-patayaḥ sa bhavān guṇeṣaḥ

na—not; tvām—Your Lordship; vayam—we; jaḍa-dhiyāḥ—dull-minded, possessing blunt intelligence; nu—indeed; vidāmaḥ—can know; bhūman—O Supreme; kūṭa-stham—within the core of the heart; ādi-puruṣam—the original Personality of Godhead; jagatām—of the universes, which progressively go on; adhīśam—the supreme master; yat—fixed under Your direction; sattvataḥ—infatuated with sattva-guṇa; sura-gaṇāḥ—such demigods; rajasaḥ—infatuated with rajo-guṇa; prajā-īśāḥ—the Prajāpatis; manyoh—influenced by tamo-guṇa; ca—and; bhūta-patayaḥ—rulers of ghosts; saḥ—such a personality; bhavān—Your Lordship; guṇa-īśaḥ—the master of all three modes of material nature.

TRANSLATION
O all-pervading Supreme Person, we are dull-minded and did not understand who You are, but now we understand that You are the Supreme Person, the master of the entire universe, the unchanging and original Personality of Godhead. The demigods are infatuated with the mode of goodness, the Prajāpatis with the mode of passion, and the lord of ghosts with the mode of ignorance, but You are the master of all these qualities.

PURPORT
The word jaḍa-dhiyāḥ refers to intelligence like that of an animal. A person with such intelligence cannot understand the Supreme Personality of Godhead. Without being beaten, an animal cannot understand the purpose of a man. Similarly, those who are dull-minded cannot understand the Supreme Personality of Godhead, but when punished severely by the modes of material nature, they begin to understand Him. A Hindi poet has said:

duḥkha se saba hari bhaje
sukha se bhaje koī
When one is distressed he goes to the church or temple to worship the Lord, but when opulent he forgets the Lord. Therefore, punishment by the Lord through material nature is necessary in human society, for without it men forget the supremacy of the Lord due to their dull, blunt intelligence.

**TEXT 15**

काम प्रयाहि जाहि विश्रवसोववेंह
त्रैलोक्यरावणवाप्नुषि विन पलीम् ।
भ्रूहि सेतुमिह ते यशसो वित्त्वैः
गायतिदिविजयिनो यमुपेत्य भूणः॥१५॥

kāmaṁ prayāhi jahi viśravasō vameham
trailokya-rāvaṇam avāpnuhi vīra patnīm
badhnīhi setum iha te yaśasāo vitatīyai
gāyanti dig-vijayino yam upetya bhūpāh

kāmaṁ—as You like; prayāhi—You may go over my water; jahi—just conquer; viśravasaḥ—of Viśrava Muni; vameham—pollution, like urine; trailokya—for the three worlds; rāvaṇam—the person known as Rāvana, the cause of weeping; avāpnuḥ—regain; vīra—O great hero; patnīm—Your wife; badhnīhi—just construct; setum—a bridge; iha—here (on this water); te—of Your good self; yaśasāḥ—fame; vitatīyai—to expand; gāyanti—will glorify; dik-vijayinaḥ—great heroes who have conquered all directions; yam—which (bridge); upetya—coming near; bhūpāḥ—great kings.

**TRANSLATION**

My Lord, You may use my water as You like. Indeed, You may cross it and go to the abode of Rāvana, who is the great source of disturbance and crying for the three worlds. He is the son of Viśrava, but is condemned like urine. Please go kill him and thus
regain Your wife, Sitādevi. O great hero, although my water presents no impediment to Your going to Laṅkā, please construct a bridge over it to spread Your transcendental fame. Upon seeing this wonderfully uncommon deed of Your Lordship, all the great heroes and kings in the future will glorify You.

PURPORT

It is said that a son and urine emanate from the same source—the genitals. When a son is a devotee or a great learned person, the seminal discharge for begetting a son is successful, but if the son is unqualified and brings no glory to his family, he is no better than urine. Here Rāvaṇa is compared to urine because he was a cause of disturbances to the three worlds. Thus the ocean personified wanted him killed by Lord Rāmacandra.

One feature of the Supreme Personality of Godhead Lord Rāmacandra is omnipotence. The Lord can act without regard to material impediments or inconveniences, but to prove that He is the Supreme Personality of Godhead and was not merely advertised as Godhead or elected by popular vote, He constructed a wonderful bridge over the ocean. Nowadays it has become fashionable to create some artificial God who performs no uncommon activities; a little magic will bewilder a foolish person into selecting an artificial God because he does not understand how powerful God is. Lord Rāmacandra, however, constructed a bridge over the water with stone by making the stone float. This is proof of God’s uncommonly wonderful power. Why should someone be accepted as God without displaying extraordinary potency by doing something never to be done by any common man? We accept Lord Rāmacandra as the Supreme Personality of Godhead because He constructed this bridge, and we accept Lord Kṛṣṇa as the Supreme Personality of Godhead because He lifted Govardhana Hill when He was only seven years old. We should not accept any rascal as God or an incarnation of God, for God displays special features in His various activities. Therefore, the Lord Himself says in Bhagavad-gītā (4.9):

\[
\text{janma karma ca me divyam evaṁ yo vetti tattvataḥ}
\]
"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." The activities of the Lord are not common; they are all transcendentally wonderful and not able to be performed by any other living being. The symptoms of the Lord’s activities are all mentioned in the śāstras, and after one understands them one can accept the Lord as He is.

**TEXT 16**

**Sukadeva Gosvami said:** After constructing a bridge over the ocean by throwing into the water the peaks of mountains whose
trees and other vegetation had been shaken by the hands of great monkeys, Lord Rāmacandra went to Laṅkā to release Sitādevī from the clutches of Rāvana. With the direction and help of Vibhīṣaṇa, Rāvana’s brother, the Lord, along with the monkey soldiers, headed by Sugrīva, Nila and Hanumān, entered Rāvana’s kingdom, Laṅkā, which had previously been burnt by Hanumān.

PURPORT

Great mountain peaks covered with trees and plants were thrown into the sea by the monkey soldiers and began to float by the supreme will of the Lord. By the supreme will of the Lord, many great planets float weightlessly in space like swabs of cotton. If this is possible, why should great mountain peaks not be able to float on water? This is the omnipotence of the Supreme Personality of Godhead. He can do anything and everything He likes, because He is not under the control of the material nature; indeed, material nature is controlled by Him. Mayādhyaśena prakṛtiḥ sūyate sacarācaram: only under His direction does prakṛti, or material nature, work. Similar information is given in the Brahma-samhitā (5.52):

*yasyājñayā bhramati sambhṛta-kāla-cakro*  
*govindam ādi-puruṣam tamaḥ bhajāmi*

Describing how material nature works, the Brahma-samhitā says that the sun moves as desired by the Supreme Personality of Godhead. Consequently, for Lord Rāmacandra to construct a bridge over the Indian Ocean with the help of monkey soldiers who threw great mountain peaks into the water is not at all wonderful; it is wonderful only in the sense that it has kept the name and fame of Lord Rāmacandra eternally celebrated.
sā vānarendra-bala-ruddha-vihāra-kośṭha-
śri-dvāra-gopura-sado-valabhi-viṭāṅkā
nirbhajyamāna-dhiṣaṇa-dhvaja-hema-kumbha-
śrīgāṭakā gaja-kulair hradinīva ghūrṇā

sā—the place known as Laṅkā; vānara-indra—of the great chiefs of
the monkeys; bala—by the strength; ruddha—stopped, encircled;
vihāra—pleasure houses; kośṭha—the places where food grains were
stocked; śri—the treasury houses; dvāra—the doors of palaces;
gopura—the gates of the city; sadaḥ—the assembly houses; valabhi—
the frontage of great palaces; viṭāṅkā—the rest houses for the pigeons;
nirbhajyamāna—in the process of being dismantled; dhiṣaṇa—platforms;
dhvaja—the flags; hema-kumbha—golden waterpots on the
domes; śrīgāṭakā—and the crossroads; gaja-kulaiḥ—by herds of
elephants; hradinī—a river; iva—like; ghūrṇā—agitated.

TRANSLATION

After entering Laṅkā, the monkey soldiers, led by chiefs like
Sugrīva, Nila and Hanumān, occupied all the sporting houses, gra-
naries, treasuries, palace doorways, city gates, assembly houses,
palace frontages and even the resting houses of the pigeons. When
the city's crossroads, platforms, flags and golden waterpots on its
domes were all destroyed, the entire city of Laṅkā appeared like a
river disturbed by a herd of elephants.

TEXT 18

रक्षणंपतितसदवलोक्य निकुम्भकुम्भ
पुष्पाश्चूराण्तकनरान्तकादीनः ।
पुत्रं प्रहलमसितकामिकम्पनादीनः
सर्वानुगान समहिनोदकं कुम्भकर्णम्॥१८॥

rakṣaḥ-patis tad avalokya nikumbha-kumbha-
dhūmrākṣa-durmukha-surāntaka-narāntakādīn
putram prahastam atikṣaya-vikampanādīn
sarvānvagān samahinod atha kumbhakarṇam
When Rāvana, the master of the Rākṣasas, saw the disturbances created by the monkey soldiers, he called for Nikumbha, Kumbha, Dhūmrākṣa, Durmukha, Surāntaka, Narāntaka and other Rākṣasas and also his son Indrajit. Thereafter he called for Prahasta, Atikāya, Vikampana and finally Kumbhakarṇa. Then he induced all his followers to fight against the enemies.

TEXT 19

tam yatudhana-prtanam asi-sula-capā-
prāsarṣti-saktiśara-tomara-khadga-durgām
sugrīva-lakṣmaṇa-marutsuta-gandhamāda-
nilāṅgadarkṣa-panasādibhir anvito 'gāt

tam—all of them; yatudhana-prtanam—the soldiers of the Rākṣasas; asi—by swords; sūla—by lances; cāpa—by bows; prāsa-rṣṭi—prāsa weapons and rṣṭi weapons; sakti-śara—sakti arrows; tomara—tomara weapons; khadga—by a type of sword; durgām—all invincible; sugrīva—by the monkey named Sugrīva; lakṣmaṇa—by Lord Rāmacandra’s younger brother; marut-suta—by Hanumān; gandhamāda—
by Gandhamāda, another monkey; nila—by the monkey named Nila; aṅgada—Aṅgada; rksa—Rksa; panasa—Panasa; ādibhiḥ—and by other soldiers; anvitaḥ—being surrounded, Lord Rāmacandra; agat—came in front of (for the sake of fighting).

TRANSLATION

Lord Rāmacandra, surrounded by Lakṣmaṇa and monkey soldiers like Sugrīva, Hanumān, Gandhamāda, Nila, Aṅgada, Jāmbavān and Panasa, attacked the soldiers of the Rākṣasas, who were fully equipped with various invincible weapons like swords, lances, bows, prāsas, rṣtis, sakti arrows, khaḍgas and tomaras.

TEXT 20


tēṇānīkā raṇaṣṭabhiḥpallvā svēṁ

dūṇ̄means rucyamamahyāgtaḥyaṁśōṁ: 1

javatuvaṁmaṁgirīdēpyaṁbhirjaṁdāyāṁ:

sītābhimārśa-hata-maṅgala-rāvaneśān


te 'nikapā raṇaḥpate abhipatya sarve
dvandvaṁ varūtham ibha-patti-rathāśva-yodhaiḥ
jaghnur drumair giri-gadeśubhir aṅgadādyāḥ
sitābhimārśa-hata-maṅgala-rāvaneśān

te—all of them; anika-pāḥ—the commanders of the soldiers; raṇaḥpateḥ—of Lord Śrī Rāmacandra; abhipatya—chasing the enemy; sarve—all of them; dvandvaṁ—fighting; varūtham—the soldiers of Rāvana; ibha—by elephants; patti—by infantry; ratha—by chariots; aśva—by horses; yodhaiḥ—by such warriors; jaghnuh—killed them; drumaiḥ—by throwing big trees; giri—by peaks of mountains; gadā—by clubs; iṣubhiḥ—by arrows; aṅgada-ādyāḥ—all the soldiers of Lord Rāmacandra, headed by Āṅgada and others; sitā—of mother Sitā; abhimarśa—by the anger; hata—had been condemned; maṅgala—whose auspiciousness; rāvana-īśān—the followers or dependents of Rāvana.
TRANSLATION

Aṅgada and the other commanders of the soldiers of Rāmacandra faced the elephants, infantry, horses and chariots of the enemy and hurled against them big trees, mountain peaks, clubs and arrows. Thus the soldiers of Lord Rāmacandra killed Rāvana’s soldiers, who had lost all good fortune because Rāvana had been condemned by the anger of mother Sītā.

PURPORT

The soldiers Lord Rāmacandra recruited in the jungle were all monkeys and did not have proper equipment with which to fight the soldiers of Rāvana, for Rāvana’s soldiers were equipped with weapons of modern warfare whereas the monkeys could only throw stones, mountain peaks and trees. It was only Lord Rāmacandra and Lakṣmaṇa who shot some arrows. But because the soldiers of Rāvana were condemned by the curse of mother Sītā, the monkeys were able to kill them simply by throwing stones and trees. There are two kinds of strength—daiva and puruṣākāra. Daiva refers to the strength achieved from the Transcendence, and puruṣākāra refers to the strength organized by one’s own intelligence and power. Transcendental power is always superior to the power of the materialist. Depending on the mercy of the Supreme Lord, one must fight one’s enemies even though one may not be equipped with modern weapons. Therefore Kṛṣṇa instructed Arjuna, mām anusmara yudhya ca: “Think of Me and fight.” We should fight our enemy to the best of our ability, but for victory we must depend on the mercy of the Supreme Personality of Godhead.

TEXT 21

रक्षास्थः रक्षात्मथिमवेक्ष्य रुष्ट
आरुह्य यानक्रम्याधिकसार रामसू ।
सः स्वन्दने द्रुमात्मा तात्तिनोपनीते
विश्रामम्यानसम्भव्यतिरितिते भुर्यः ॥ २१ ॥

rakṣāḥ-patih sva-bala-naśtim avēksya ruṣṭa
āruhya yānakam athābhīsasāra rāmam
TRANSLATION

Thereafter, when Rāvana, the King of the Rākṣasas, observed that his soldiers had been lost, he was extremely angry. Thus he mounted his airplane, which was decorated with flowers, and proceeded toward Lord Rāmacandra, who sat on the effulgent chariot brought by Mātali, the chariot driver of Indra. Then Rāvana struck Lord Rāmacandra with sharp arrows.
yat—because; naḥ—My; kāntā—wife; asamakṣam—helpless because of My absence; asatā—by you, the most sinful; apahṛtā—was kidnapped; śva-vat—like a dog who takes food from the kitchen in the absence of the proprietor; te—of you; tyakta-trapasya—because you are shameless; phalam adya—I shall give you the result today; jugup-sitisya—of you, the most abominable; yacchāmi—I shall punish you; kālaḥ iva—like death; kartuḥ—of you, who are the performer of all sinful activities; alaṅghya-vīryah—but I, being omnipotent, never fail in My attempt.

TRANSLATION

Lord Rāmacandra said to Rāvana: You are the most abominable of the man-eaters. Indeed, you are like their stool. You resemble a dog, for as a dog steals eatables from the kitchen in the absence of the householder, in My absence you kidnapped My wife, Sitādevi. Therefore as Yamarāja punishes sinful men, I shall also punish you. You are most abominable, sinful and shameless. Today, therefore, I, whose attempt never fails, shall punish you.

PURPORT

Na ca daivāt param balam: no one can surpass the strength of the Transcendence. Rāvana was so sinful and shameless that he did not know what the result would be of kidnapping mother Sitā, the pleasure potency of Rāmacandra. This is the disqualification of the Rākṣasas. Asatyam apratiṣṭhāṃ te jagad āhur antaśvaram. The Rākṣasas are unaware that the Supreme Lord is the ruler of the creation. They think that everything has come about by chance or accident and that there is no ruler, king or controller. Therefore the Rākṣasas act independently, as they like, going even so far as to kidnap the goddess of fortune. This policy of Rāvana’s is extremely dangerous for the materialist; indeed, it brings ruin to the materialistic civilization. Nonetheless, because atheists are Rākṣasas, they dare to do things that are most abominable, and thus they are punished without fail. Religion consists of the orders of the Supreme Lord, and one who carries out these orders is religious. One who fails to carry out the Lord’s orders is irreligious, and he is to be punished.
TEXT 23

The Pastimes of Lord Rāmacandra

 evam—in this way; kṣipan—chastising (Rāvaṇa); dhanuṣi—on the bow; sandhitam—fixed an arrow; utsasarja—released (toward him); bāṇam—the arrow; saḥ—that arrow; vajram iva—like a thunderbolt; tat-hṛdayam—the heart of Rāvaṇa; bibheda—pierced; saḥ—he, Rāvaṇa; arṣk—blood; vaman—vomiting; daśa-mukhāḥ—through the ten mouths; nyapataḥ—fell down; vimānāḥ—from his airplane; hāhā—alas, what happened; iti—thus; jalpati—roaring; jane—when all the people present there; suktī iva—like a pious man; rīktaḥ—when the results of his pious activities are finished.

TRANSLATION

After thus rebuking Rāvaṇa, Lord Rāmacandra fixed an arrow to His bow, aimed at Rāvaṇa, and released the arrow, which pierced Rāvaṇa’s heart like a thunderbolt. Upon seeing this, Rāvaṇa’s followers raised a tumultuous sound, crying, “Alas! Alas! What has happened? What has happened?” as Rāvaṇa, vomiting blood from his ten mouths, fell from his airplane, just as a pious man falls to earth from the heavenly planets when the results of his pious activities are exhausted.

PURPORT

In Bhagavad-gītā (9.21) it is said, kṣine punye martya-lokaṁ viṣanti: “When the results of their pious activities are exhausted, those who have
enjoyed in the heavenly planets fall again to earth.’’ The frutitive ac-
tivities of this material world are such that whether one acts piously or
impiously one must remain within the material world according to dif-
terent conditions, for neither pious nor impious actions can relieve one
from māyā’s clutches of repeated birth and death. Somehow or other,
Rāvana was raised to an exalted position as the king of a great kingdom
with all material opulences, but because of his sinful act of kidnapping
mother Sītā, all the results of his pious activities were destroyed. If one
offends an exalted personality, especially the Supreme Personality of
Godhead, one certainly becomes most abominable; bereft of the results
of pious activities, one must fall down like Rāvana and other demons. It
is therefore advised that one transcend both pious and impious activities
and remain in the pure state of freedom from all designations
(sarvopādhi-vinirmuktām tat-paratvena nirmalam). When one is fixed
in devotional service, he is above the material platform. On the material
platform there are higher and lower positions, but when one is above the
material platform he is always fixed in a spiritual position (sa guṇān
samatītyaitān brahma-bhūyāya kalpate). Rāvana or those like him may
be very powerful and opulent in this material world, but theirs is not a
secure position, because, after all, they are bound by the results of their
karma (karmanā daiva-netreṇa). We should not forget that we are com-
pletely dependent on the laws of nature.

prakṛteḥ kriyamāṇāni
gunaḥ karmāṇi sarvasaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

“The bewildered spirit soul, under the influence of the three modes of
material nature, thinks himself the doer of activities that are in actuality
carried out by nature.” (Bg. 3.27) One should not be proud of one’s ex-
alted position and act like Rāvana, thinking oneself independent of
material nature’s laws.

TEXT 24
tato niśkramya laṅkāyā
yatudhānyah sahasraśah
mandodaryā samāṁ tatra
prarudantya upādravan

tataḥ—thereafter; niśkramya—coming out; laṅkāyāḥ—from Laṅkā;
yatudhānyah—the wives of the Rākṣasas; sahasraśah—by thousands and thousands; mandodaryā—headed by Mandodarī, the wife of Rāvaṇa; samāṁ—with; tatra—there; prarudantyaḥ—crying in lamentation; upādravan—came near (their dead husbands).

TRANSLATION

Thereafter, all the women whose husbands had fallen in the battle, headed by Mandodari, the wife of Rāvaṇa, came out of Laṅkā. Continuously crying, they approached the dead bodies of Rāvaṇa and the other Rākṣasas.

TEXT 25

svān svān bandhūn pariṣvajya
lakṣmaṇeṣubhir arditaṁ
ruruduh susvaram dinā
ghnantya ātmānam ātmanā

svān svān—their own respective husbands; bandhūn—friends; pariṣvajya—embracing; lakṣmaṇa-īṣubhiḥ—by the arrows of Lakṣmaṇa; arditaṁ—who were killed; ruruduh—all the wives cried piteously; su-svaram—it was very sweet to hear; dināḥ—very poor; ghnantyaḥ—striking; ātmānam—their breasts; ātmanā—by themselves.

TRANSLATION

Striking their breasts in affliction because their husbands had been killed by the arrows of Lakṣmaṇa, the women embraced their
respective husbands and cried piteously in voices appealing to everyone.

**TEXT 26**

ḥaḥ haṭāḥ ṣma vayaṁ nātha
loka-rāvaṇa rāvaṇa
kam yāyāc charaṇam laṅkā
tvad-vihīnā parārditā

ḥa—alas; hatāḥ—killed; ṣma—in the past; vayam—all of us; nātha—O protector; loka-rāvaṇa—O husband, who created the crying of so many other people; rāvaṇa—O Rāvana, one who can cause crying of others; kam—unto whom; yāyāt—will go; śaraṇam—shelter; laṅkā—the state of Laṅkā; tvat-vihīnā—being bereft of your good self; para-arditā—being defeated by the enemies.

**TRANSLATION**

O my lord, O master! You epitomized trouble for others, and therefore you were called Rāvana. But now that you have been defeated, we also are defeated, for without you the state of Laṅkā has been conquered by the enemy. To whom will it go for shelter?

**PURPORT**

Rāvana’s wife Mandodarī and the other wives knew very well how cruel a person Rāvana was. The very word “Rāvana” means “one who causes crying for others.” Rāvana continuously caused trouble for others, but when his sinful activities culminated in giving trouble to Śītādevī, he was killed by Lord Rāmacandra.

**TEXT 27**

न वै वेद महाभाग भगानु कामवश गतः ।
तेजोज्जुभार्य सीतायायेन नीतो दशामिमायय।॥२७॥
na vai veda mahā-bhāga
bhavān kāma-vaśam gatah
tejo 'nubhāvan sitāyā
yena nīto daśām imām

na—not; vai—indeed; veda—did know; mahā-bhāga—O greatly fortunate one; bhavān—yourself; kāma-vaśam—influenced by lusty desires; gatah—having become; tejāḥ—by influence; anubhāvan—as a result of such influence; sitāyāḥ—of mother Sitā; yena—by which; nītāḥ—brought into; daśām—condition; imām—like this (destruction).

TRANSLATION

O greatly fortunate one, you came under the influence of lusty desires, and therefore you could not understand the influence of mother Sitā. Now, because of her curse, you have been reduced to this state, having been killed by Lord Rāmacandra.

PURPORT

Not only was mother Sitā powerful, but any woman who follows in the footsteps of mother Sitā can also become similarly powerful. There are many instances of this in the history of Vedic literature. Whenever we find a description of ideal chaste women, mother Sitā is among them. Mandodarī, the wife of Rāvana, was also very chaste. Similarly, Draupadī was one of five exalted chaste women. As a man must follow great personalities like Brahmā and Nārada, a woman must follow the path of such ideal women as Sitā, Mandodarī and Draupadī. By staying chaste and faithful to her husband, a woman enriches herself with supernatural power. It is a moral principle that one should not be influenced by lusty desires for another’s wife. Mātrvat para-dāreṣu: an intelligent person must look upon another’s wife as being like his mother. This is a moral injunction from Cānakya-śloka (10).

mātrvat para-dāreṣu
para-dravyeṣu loṣṭravat
ātmanavit sarva-bhūteṣu
yāḥ paśyati sa pāṇḍitaḥ
“One who considers another’s wife as his mother, another’s possessions as a lump of dirt and treats all other living beings as he would himself, is considered to be learned.” Thus Rāvana was condemned not only by Lord Rāmacandra but even by his own wife, Mandodari. Because she was a chaste woman, she knew the power of another chaste woman, especially such a wife as mother Sitādevī.

**TEXT 28**

\[ \text{kṛtaiśā vidhavā laṅkā} \\
\text{vayam ca kula-nandana} \\
\text{dehaḥ kṛto 'nnam grṛhrāṇām} \\
\text{ātmā naraka-hetave} \]

\( kṛtā — \text{made by you; eśā — all of this; vidhavā — without a protector; laṅkā — the state of Laṅkā; vayam ca — and us; kula-nandana — O pleasure of the Rākṣasas; dehaḥ — the body; kṛtaḥ — made by you; annam — eatable; grṛhrāṇām — of the vultures; ātmā — and your soul; naraka-hetave — for going to hell.} \)

**TRANSLATION**

O pleasure of the Rākṣasa dynasty, because of you the state of Laṅkā and also we ourselves now have no protector. By your deeds you have made your body fit to be eaten by vultures and your soul fit to go to hell.

**PURPORT**

One who follows the path of Rāvana is condemned in two ways: his body is fit to be eaten by dogs and vultures, and the soul goes to hell. As stated by the Lord Himself in Bhagavad-gītā (16.19):

\[ \text{tān aharṁ dviṣataḥ krūrān} \\
\text{saṁsāreṣu narādhamān} \\
\text{kṣipāmy ajasram aśubhān} \\
\text{āsuriṣv eva yoniṣu} \]
"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life." Thus the destination of godless atheists such as Rāvana, Hiraṇyakaśipu, Kamsa and Dantavakra is a hellish condition of life. Mandodari, the wife of Rāvana, could understand all this because she was a chaste woman. Although lamenting for the death of her husband, she knew what would happen to his body and soul, for although one cannot see directly with one's material eyes, one can see with eyes of knowledge (paśyanti jñāna-cakṣusāh). In Vedic history there are many instances of how one becomes godless and is condemned by the laws of nature.

TEXT 29

श्रीशुकु उवाच
खाना विभिषणशके कोसलेन्द्रानुमोदित।
पित्रेयविधयानेन येदुन साप्तराष्ट्रयिम्।।२९।।

śrī-śuka uvāca
svānām vibhīṣaṇaś cakre
kosalendrānumoditaḥ
pitṛ-medha-vidhānena
yad uktam sāmparāyikam

śrī-śukar uvāca—Śrī Śukadeva Gosvāmi said; svānām—of his own family members; vibhīṣaṇaḥ—Vibhīṣaṇa, the brother of Rāvana and devotee of Lord Rāmacandra; cakre—executed; kosala-indrānunmoditaḥ—approved by the King of Kosala, Lord Rāmacandra; pitṛ-medha-vidhānena—by the funeral ceremony performed by the son after the death of his father or some family member; yat uktam—which have been prescribed; sāmparāyikam—duties to be performed after a person's death to save him from the path to hell.

TRANSLATION

Śrī Śukadeva Gosvāmi said: Vibhīṣaṇa, the pious brother of Rāvana and devotee of Lord Rāmacandra, received approval from Lord Rāmacandra, the King of Kosala. Then he performed the
prescribed funeral ceremonies for his family members to save them from the path to hell.

**PURPORT**

After giving up the body, one is transferred to another body, but sometimes, if one is too sinful, he is checked from transmigrating to another body, and thus he becomes a ghost. To save a diseased person from ghostly life, the funeral ceremony, or śrāddha ceremony, as prescribed in authorized śāstra, must be performed. Rāvana was killed by Lord Rāmacandra and was destined for hellish life, but by Lord Rāmacandra’s advice, Vibhiṣaṇa, Rāvana’s brother, performed all the duties prescribed in relation to the dead. Thus Lord Rāmacandra was kind to Rāvana even after Rāvana’s death.

**TEXT 30**

\[
\text{ततो ददर्शे भगवानशोकवनिकाथमेः} \\
\text{क्षामं स्वविरहव्यधिम शिम्षापपूर्लमाधितीताम्} \| २०२ ||
\]

\[
\text{tato dadarśa bhagavān} \\
\text{aśoka-vanikāśrame} \\
\text{kṣāmāṁ sva-viraha-vyādhim} \\
\text{śimśapā-mūlam-āśritām}
\]

**TRANSLATION**

Thereafter, Lord Rāmacandra found Sītādēvi sitting in a small cottage beneath the tree named Śimsapā in a forest of Aśoka trees. She was lean and thin, being aggrieved because of separation from Him.
TEXT 31

रामः प्रियतमाः भायं दीनां वीक्ष्यान्यकयित ।
अत्मसंदर्शनायां विकसन्युखपंजाम ॥ ३१ ॥

rāmāḥ priyatamāṁ bhāryāṁ
dināṁ vikṣyānvakampata
ātma-sandarśanāḥlāda- vikasan-mukha-paṅkajāṁ

rāmāḥ—Lord Rāmacandra; priya-tamāṁ—upon His dearmost; bhāryāṁ—wife; dināṁ—so poorly situated; vikṣya—looking; anvakampata—became very compassionate; ātma-sandarśana—when one sees his beloved; āhlāda—an ecstasy of joyful life; vikasat—manifesting; mukha—mouth; paṅkajāṁ—like a lotus.

TRANSLATION

Seeing His wife in that condition, Lord Rāmacandra was very compassionate. When Rāmacandra came before her, she was exceedingly happy to see her beloved, and her lotuslike mouth showed her joy.

TEXT 32

आपोप्यारुरुहे गानं भ्रात्र्यं हनुमयुतः ।
विभीषणाय भगवानु दत्ता रक्षोगणेशतामु ।
रक्षामयुधः कल्यान्तं ययी चीर्णत्रत: पुरीः ॥ ३२ ॥

āropya-aruruhe yānāṁ
bhrātro-bhyāṁ hanumad-yutāḥ
vibhiṣānāya bhagavān
dattvā rakṣo-gaṇeśatām
laṅkāṁ āyuś ca kalpāntām
yaya u cilna-brataḥ purīm

āropya—keeping or placing; āruruhe—got up; yānāṁ—on the airplane; bhrātro-bhyāṁ—with His brother Lakṣmana and the commander Sugrīva; hanumad-yutāḥ—accompanied by Hanumān;
vibhiṣaṇāya—unto Vibhiṣaṇa, the brother of Rāvaṇa; bhagavān—the Lord; dattvā—gave charge; rāksah-gaṇa-िताम—the power to rule over the Rākṣasa population of Laṅkā; laṅkām—the state of Laṅkā; āyuḥ ca—and the duration of life; kalpa-antam—for many, many years, until the end of one kalpa; yayau—returned home; cīrṇa-vrataḥ—finishing the duration of time living in the forest; purīm—to Ayodhyā-puri.

TRANSLATION

After giving Vibhiṣaṇa the power to rule the Rākṣasa population of Laṅkā for the duration of one kalpa, Lord Rāmacandra, the Supreme Personality of Godhead [Bhagavān], placed Śiṭādevi on an airplane decorated with flowers and then got on the plane Himself. The period for His living in the forest having ended, the Lord returned to Ayodhyā, accompanied by Hanumān, Sugriva and His brother Lakṣmaṇa.

TEXT 33

अवकिर्यमाणह: सुकुसुमालोकपालपरिति: पथि ।
उपगीत्यमालचरिति: सतात्त्यादिभिर्मुदाः ॥३३॥

avakiryaṁānaḥ sukusumair
lokapālarpitaiḥ pathi
upagiyaṁāna-caritaiḥ
satadhṛty-ādibhir mudā

avakiryaṁānaḥ—being overflooded; su-kusumaiḥ—by fragrant and beautiful flowers; loka-pāla-arpitaiḥ—offered by the princely order; pathī—on the road; upagīyaṁāna-caritaiḥ—being glorified for His uncommon activities; satadhṛty-ādibhiḥ—by personalities like Lord Brahmā and other demigods; mudā—with great jubilation.

TRANSLATION

When Lord Rāmacandra returned to His capital, Ayodhyā, He was greeted on the road by the princely order, who showered His body with beautiful, fragrant flowers, while great personalities
like Lord Brahmā and other demigods glorified the activities of the Lord in great jubilation.

TEXT 34

गोमुत्रयावकर्ष शुत्वा अतरं वल्कलाम्बरम् ।
महाकारुणिकोत्पन्नान्तिलं खण्डलेशयम् ॥२५॥

go-mūtra-yāvakam śrutvā ।
bhrātaram valkalāmbaram ।
mahā-kāruṇiko 'tapyaj ।
jaṭilam sthāndile-sayam ।

go-mūtra-yāvakam—eating barley boiled in the urine of a cow; śrutvā—hearing; bhrātaram—His brother Bharata; valkalāmbaram—covered with the bark of trees; mahā-kāruṇikāḥ—the supremely merciful Lord Ramacandra; atapyat—lamented very much; jaṭilam—wearing matted locks of hair; sthāndile-sayam—lying down on a grass mattress, or kuśāsana.

TRANSLATION

Upon reaching Ayodhyā, Lord Rāmacandra heard that in His absence His brother Bharata was eating barley cooked in the urine of a cow, covering His body with the bark of trees, wearing matted locks of hair, and lying on a mattress of kuśa. The most merciful Lord very much lamented this.
bhārataḥ praśptam ākarna
paurāmātya-purohitaiḥ
pāduke sīrasi nyasya
rāmam pratyudyato 'grajam

nandigrāmāt sva-sībirād
gītā-vāditra-nihsvanaiḥ
brahma-ghoṣena ca muhuḥ
paṭhadbhīr brahmavādibhiḥ

svāṇa-kalṣa-patākābhīr
haimais citra-dhvajai rathaiḥ
sad-aśvai rukma-sannāhair
bhataiḥ puraṭa-varmaṇaḥ

śreṇībhīr vāra-mukhyābhīr
bhṛtyaiś caiva padānugaiḥ
pārameṣṭhyāny upādāya
panyāny uccāvacāṇi ca
pādayor nyapatat premṇā
praklinna-hṛdayekṣaṇaḥ

bhrataḥ—Lord Bharata; praśptam—coming back home; ākarna—hearing; paura—all kinds of citizens; amātya—all the ministers; purohitaiḥ—accompanied by all the priests; pāduke—the two wooden shoes; sīrasi—on the head; nyasya—keeping; rāmam—unto Lord Rāmacandra; pratyudyataḥ—going forward to receive; agrajam—His eldest brother; nandigrāmāt—from His residence, known as Nandigrāma; sva-sībirāt—from His own camp; gītā-vāditra—songs and vibrations of drums and other musical instruments; nihsvanaiḥ—accompanied by such sounds; brahma-ghoṣena—by the sound of chanting of Vedic mantras; ca—and; muhuḥ—always; paṭhadbhīḥ—reciting from
the Vedas; brahma-vādibhiḥ—by first-class brāhmaṇas; svarna-kakṣa-patākābhiḥ—decorated with flags with golden embroidery; haimaiḥ—
golden; citra-dhvajaiḥ—with decorated flags; rathaiḥ—with chariots;
sat-aśvaiḥ—having very beautiful horses; rukma—golden; sannāhaiḥ
—with harnesses; bhataiḥ—by soldiers; puraṭa-varmaḥbhīḥ—covered
with armor made of gold; śreṇībhīḥ—by such a line or procession;
vāra-mukhyābhīḥ—accompanied by beautiful, well-dressed prostitutes;
bhrtyaiḥ—by servants; ca—also; eva—indeed; pada-anugāiḥ—by in-
fantry; pārameśṭhyāṇi—other paraphernalia befitting a royal reception;
upādāya—taking all together; paṇyāṇi—valuable jewels, etc.; ucca-
avacāṇi—of different values; ca—also; pādayoḥ—at the lotus feet of
the Lord; nyapatat—fell down; premāḥ—in ecstatic love; praklinna—
softened, moistened; hrdaya—the core of the heart; ikṣaṇāḥ—whose
eyes.

TRANSLATION

When Lord Bharata understood that Lord Rāmacandra was
returning to the capital, Ayodhyā, He immediately took upon His
own head Lord Rāmacandra’s wooden shoes and came out from
His camp at Nandigrāma. Lord Bharata was accompanied by
ministers, priests and other respectable citizens, by professional
musicians vibrating pleasing musical sounds, and by learned
brāhmaṇas loudly chanting Vedic hymns. Following in the proc-
ession were chariots drawn by beautiful horses with harnesses of
golden rope. These chariots were decorated by flags with golden
embroidery and by other flags of various sizes and patterns. There
were soldiers bedecked with golden armor, servants bearing betel
nut, and many well-known and beautiful prostitutes. Many ser-
vants followed on foot, bearing an umbrella, whisks, different
grades of precious jewels, and other paraphernalia befitting a royal
reception. Accompanied in this way, Lord Bharata, His heart
softened in ecstasy and His eyes full of tears, approached Lord
Rāmacandra and fell at His lotus feet with great ecstatic love.

TEXTS 39–40
After offering the wooden shoes before Lord Rāmacandra, Lord Bharata stood with folded hands, His eyes full of tears, and Lord Rāmacandra bathed Bharata with tears while embracing Him with both arms for a long time. Accompanied by mother Sitā and Laksṭaṇa, Lord Rāmacandra then offered His respectful obeisances unto the learned brāhmaṇas and the elderly persons in the family, and all the citizens of Ayodhya offered their respectful obeisances unto the Lord.
TEXT 41

धुनवान्त उत्तरासङ्गान पति विक्ष्य चिरागतम्।
उत्तराः कोसला माल्यः फिरन्तो नन्तुर्सुदा॥४१॥

dhunvanta uttarasaṅgān
patim viksya ciraṅgatam
uttarāḥ kosalā mālyaiḥ
kiranto nanṛtur mudā
dhunvantah—waving; uttara-asaṅgaṇ—the upper cloths covering
the body; patim—the Lord; viksya—seeing; cira-āgatam—returned
after many years of banishment; uttarāḥ kosalāḥ—the citizens of
Ayodhyā; mālyaiḥ kirantaḥ—offering Him garlands; nanṛtuḥ—began
to dance; mudā—in great jubilation.

TRANSLATION

The citizens of Ayodhyā, upon seeing their King return after a
long absence, offered Him flower garlands, waved their upper
cloths, and danced in great jubilation.

TEXTS 42–43

पादुके भरतोग्रहणांचामर्ल्यज्ञोत्तमे।
विभीषण: समुप्रीव: षेतच्छंत्र मरुसुत: ॥४२॥
धनुरिन्द्राणांच्छुद्रूपः सीता तीर्थकमङ्कलम् ॥
अविन्दद्वादः स्वर्ग हेमं चर्मार्गरणू नृप ॥४३॥

pāduke bharato 'grhaṇaḥ
cāmara-vyajanottame
vibhiṣaṇaḥ sasugrivaḥ
śveta-cchatram marut-sutah
dhanur-nisaṅgaṇ chatruṅghnaha
sitā tirtha-kamandalum
abibhrad aṅgadaḥ khadgam
haimam carmarka-rāṇa nrpa

pāduke—the two wooden shoes; bharataḥ—Lord Bharata; agrhṇāt—
carried; camara—whisk; vyajana—fan; uttame—very opulent;
vibhiṣaṇaḥ—the brother of Rāvaṇa; sa-sugrīvaḥ—with Sugrīva; śveta-
chatram—a white umbrella; marut-sutaḥ—Hanumān, the son of the
wind-god; dhanuḥ—the bow; niśāṅgān—with two quivers;
śatrughnaḥ—one of the brothers of Lord Rāmacandra; sitā—mother
Sitā; tīrtha-kamanḍalum—the waterpot filled with water from holy
places; abibhrat—carried; aṅgadaḥ—the monkey commander named
Aṅgada; khadgam—the sword; haimam—made of gold; carmashield; rūṣa-rāṭ—the King of the Rāṣṭras, Jāmbavān; nrpa—O King.

TRANSLATION

O King, Lord Bharata carried Lord Rāmacandra’s wooden shoes,
Sugrīva and Vibhiṣaṇa carried a whisk and an excellent fan,
Hanumān carried a white umbrella, Śatrughna carried a bow and
two quivers, and Sitādevi carried a waterpot filled with water from
holy places. Aṅgada carried a sword, and Jāmbavān, King of the
Rāṣṭras, carried a golden shield.

TEXT 44

पुष्पकशोभाः || स्रीभि: स्तूयमानस: वन्दिमिः: ||
विरेजे भगवान: राजा: ग्रहास: सुंदर: इवोदित: ||४४॥

puspaka-stho nutah stribhiḥ
stūyamānaḥ ca vandibhiḥ
vireje bhagavān rājan
grahaś candra ivoditaḥ

puspaka-sthaḥ—seated on the airplane made of flowers; nutah—
worshiped; stribhiḥ—by the women; stūyamānaḥ—being offered
prayers; ca—and; vandibhiḥ—by the reciters; vireje—beautified;
bhagavān—the Supreme Personality of Godhead, Lord Rāmacandra;
rajan—O King Parikṣit; grahāḥ—among the planets; candrāḥ—the moon; iva—like; uditaḥ—risen.

TRANSLATION

O King Parikṣit, as the Lord sat on His airplane of flowers, with women offering Him prayers and reciters chanting about His characteristics, He appeared like the moon with the stars and planets.

TEXTS 45–46

bhrātrābhinanditaḥ so 'tha
sotsavāṁ prāviṣat purīṁ
praviṣya rāja-bhavanam

guru-patniḥ sva-mātaram

gurūn vayasyāvarajān
pujjitaḥ pratyapūjyayat
vaidehi laṅkāmaṁsa caiva
yathāvat samupeyatuḥ

bhrātrā—by His brother (Bharata); abhinanditaḥ—being welcomed properly; saḥ—He, Lord Rāmacandra; atha—thereafter; sa-utsavāṁ—in the midst of a festival; prāviṣat—entered; purīṁ—the city of Ayodhyā; praviṣya—after entering; rāja-bhavanam—the royal palace; guru-patniḥ—Kaikeyī and other stepmothers; sva-mātaram—His own mother (Kaūsalyā); gurūn—the spiritual masters (Śrī Vasiṣṭha and others); vayasya—unto friends of the same age; avara-jān—and those who were younger than He; pūjitaḥ—being worshiped by them; pratyapūjyayat—He returned the obeisances; vaidehi—mother Sītā;
lakṣmaṇaḥ—Lakṣmaṇa; ca eva—and; yathā-vat—in a befitting way; samupeyatuḥ—being welcomed, entered the palace.

TRANSLATION

Thereafter, having been welcomed by His brother Bharata, Lord Rāmacandra entered the city of Ayodhyā in the midst of a festival. When He entered the palace, He offered obeisances to all the mothers, including Kaikeyī and the other wives of Maharāja Daśaratha, and especially His own mother, Kauśalyā. He also offered obeisances to the spiritual preceptors, such as Vasiṣṭha. Friends of His own age and younger friends worshiped Him, and He returned their respectful obeisances, as did Lakṣmaṇa and mother Sītā. In this way they all entered the palace.

TEXT 47

putrān sva-mātaras tās tu
prāṇāṁs tanva ivotthitāḥ
āropyaṁke 'bhiṣiṁcanto yo
bāspaughair vijahuh śucaḥ

putrān—the sons; sva-mātarah—Their mothers; tāḥ—they, headed by Kauśalyā and Kaikeyī; tu—but; prāṇāṁ—life; tanvāḥ—bodies; iva—like; utthitāḥ—arisen; āropya—keeping; anke—on the lap; abhiṣiṁcantoḥ—moistening (the bodies of their sons); bāspa—by tears; oghaiḥ—continuously pouring; vijahuh—gave up; śucaḥ—lamentation due to separation from their sons.

TRANSLATION

Upon seeing their sons, the mothers of Rāma, Lakṣmaṇa, Bharata and Śatrughna immediately arose, like unconscious bodies returning to consciousness. The mothers placed their sons on their laps and bathed Them with tears, thus relieving themselves of the grief of long separation.
The family priest or spiritual master, Vasiṣṭha, had Lord Rāmacandra cleanly shaved, freeing Him from His matted locks of hair. Then, with the cooperation of the elderly members of the family, he performed the bathing ceremony [abhiṣeka] for Lord Rāmacandra with the water of the four seas and with other substances, just as it was performed for King Indra.

evam kṛta-śirah-snānah
suvasāh sragvy-alaṅkṛtaḥ
svalaṅkṛtaḥ suvāsobhir
bhṛatrībhīr bhāryayā babhau

evan—thus; kṛta-śirah-snānah—having completely bathed, washing the head; su-vāsāh—being nicely dressed; sragvi-alaṅkṛtaḥ—being
decorated with a garland; su-alanākṛtaḥ—decorated nicely; su-vāsobhiḥ—dressed nicely; bhrāṛdbhīḥ—with His brothers; bhāryayā—and with His wife, Sītā; babhau—the Lord became very brilliant.

TRANSLATION

Lord Rāmacandra, fully bathed and His head clean-shaven, dressed Himself very nicely and was decorated with a garland and ornaments. Thus He shone brightly, surrounded by His brothers and wife, who were similarly dressed and ornamented.

TEXT 50

Being pleased by the full surrender and submission of Lord Bharata, Lord Rāmacandra then accepted the throne of the state.
He cared for the citizens exactly like a father, and the citizens, being fully engaged in their occupational duties of varṇa and āśrama, accepted Him as their father.

**PURPORT**

People are very fond of the pattern of Rāma-rājya, and even today politicians sometimes form a party called Rāma-rājya, but unfortunately they have no obedience to Lord Rāma. It is sometimes said that people want the kingdom of God without God. Such an aspiration, however, is never to be fulfilled. Good government can exist when the relationship between the citizens and the government is like that exemplified by Lord Rāmacandra and His citizens. Lord Rāmacandra ruled His kingdom exactly as a father takes care of his children, and the citizens, being obliged to the good government of Lord Rāmacandra, accepted the Lord as their father. Thus the relationship between the citizens and the government should be exactly like that between father and son. When the sons in a family are well trained, they are obedient to the father and mother, and when the father is well qualified, he takes good care of the children. As indicated here by the words *sva-dharma-niratā varnāśrama-guṇān-vitāḥ*, the people were good citizens because they accepted the institution of varṇa and āśrama, which arranges society in the varṇa divisions of brāhmaṇa, kṣatriya, vaiśya and śūdra and the āśrama divisions of brahmacarya, grhastha, vānaprastha and sannyāsa. This is actual human civilization. People must be trained according to the different varṇāśrama occupational duties. As confirmed in *Bhagavad-gītā* (4.13), *cātur-varṇaṁ mayā srṣṭaṁ guṇa-karma-vibhāgaśaḥ*: the four varṇas must be established according to varying qualities and work. The first principle for good government is that it must institute this varṇāśrama system. The purpose of varṇāśrama is to enable people to become God conscious. *Varnāśramācārayatā puruṣenā parah pumān viṣṇur ārādhyaṁ*. The entire varṇāśrama scheme is intended to enable people to become Vaiṣṇavas. *Viṣṇur asya devatā*. When people worship Lord Viṣṇu as the Supreme Lord, they become Vaiṣṇavas. Thus people should be trained to become Vaiṣṇavas through the system of varṇa and āśrama, as they were during the reign of Lord Rāmacandra, when everyone was fully trained to follow the varṇāśrama principles.
Simply enforcing laws and ordinances cannot make the citizens obedient and lawful. That is impossible. Throughout the entire world there are so many states, legislative assemblies and parliaments, but still the citizens are rogues and thieves. Good citizenship, therefore, cannot be enforced; the citizens must be trained. As there are schools and colleges to train students to become chemical engineers, lawyers or specialists in many other departments of knowledge, there must be schools and colleges to train students to become brāhmaṇas, kṣatriyas, vaiśyas, śūdras, brahmacārīs, grāhasthas, vānaprasthas and sannyāsīs. This will provide the preliminary condition for good citizenship (varnāśrama-guṇān-vitāḥ). Generally speaking, if the king or president is a rājarṣi, the relationship between the citizens and the chief executive will be clear, and there will be no possibility of disruption in the state, because the number of thieves and rogues will decrease. In Kali-yuga, however, because the varnāśrama system is neglected, people are generally thieves and rogues. In the system of democracy, such thieves and rogues naturally collect money from other thieves and rogues, and thus there is chaos in every government, and no one is happy. But here the example of good government is to be found in the reign of Lord Rāmacandra. If people follow this example, there will be good government all over the world.

TEXT 51

tretāyāṁ vartamānāyaṁ
kālah kṛta-samo 'bhavat
rāme rājani dharma-jīne
sarva-bhūta-sukhāvahe

in the Treta-yuga; vartamānāyaṁ—although situated in that period; kālah—the period; kṛta—with Satya-yuga; samaḥ—equal; abhavat—it so became; rāme—because of Lord Rāmacandra’s being present; rājani—as the ruling king; dharma-jīne—because He was fully religious; sarva-bhūta—of all living entities; sukha-āvahe—giving full happiness.
TRANSLATION

Lord Rāmacandra became King during Tretā-yuga, but because of His good government, the age was like Satya-yuga. Everyone was religious and completely happy.

PURPORT

Among the four yugas—Satya, Tretā, Dvāpara and Kali—the Kali-yuga is the worst, but if the process of varnāśrama-dharma is introduced, even in this age of Kali, the situation of Satya-yuga can be invoked. The Hare Kṛṣṇa movement, or Kṛṣṇa consciousness movement, is meant for this purpose.

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

"My dear King, although Kali-yuga is full of faults, there is still one good quality about this age: simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom." (Bhāg. 12.3.51) If people take to this saṅkirtana movement of chanting Hare Kṛṣṇa, Hare Rāma, they will certainly be freed from the contamination of Kali-yuga, and the people of this age will be happy, as people were in Satya-yuga, the golden age. Anyone, anywhere, can easily take to this Hare Kṛṣṇa movement; one need only chant the Hare Kṛṣṇa mahā-mantra, observe the rules and regulations, and stay free from the contamination of sinful life. Even if one is sinful and cannot give up sinful life immediately, if he chants the Hare Kṛṣṇa mahā-mantra with devotion and faith he will certainly be freed from all sinful activities, and his life will be successful. Param vijayate śrī-kṛṣṇa-saṅkirtanam. This is the blessing of Lord Rāmacandra, who has appeared in this age of Kali as Lord Gaurasundara.

TEXT 52

वनानि नद्यो गिरयो वर्षोणि द्वीपसिन्धवः ।
सर्वे कामदुधा आसन् प्रजानां भरतर्पम् ॥१५२॥
vanāni nadyo girayo
varsāni dvīpa-sindhavaḥ
sarve kāma-dughā āsan
prajānāṁ bharatarṣabha

vanāni—the forests; nadyaḥ—the rivers; girayaḥ—the hills and mountains; varsāni—various parts of the states or divisions on the surface of the earth; dvīpa—islands; sindhavaḥ—the oceans and seas; sarve—all of them; kāma-dughāḥ—full of their respective opulences; āsan—existed like that; prajānāṁ—of all the living beings; bharatarṣabha—O Mahārāja Parikṣit, best of the Bharata dynasty.

TRANSLATION
O Mahārāja Parikṣit, best of the Bharata dynasty, during the reign of Lord Rāmacandra the forests, the rivers, the hills and mountains, the states, the seven islands and the seven seas were all favorable in supplying the necessities of life for all living beings.

TEXT 53

nādhi-vyādhi-jarā-glāni-
duḥkha-soka-bhaya-klamāḥ
mṛtyuṣ cānicchatāṁ nāsid
rāme rājany adhokṣaje

na—not; ādhi—adhyātmika, adhibhautika and adhidaivika sufferings (that is, sufferings from the body and mind, from other living entities and from nature); vyādhi—diseases; jarā—old age; glāni—bereavement; duḥkha—grief; soka—lamentation; bhaya—fear; klamāḥ—and fatigue; mṛtyuḥ—death; ca—also; anicchatāṁ—of those who did not like it; na āsīt—there was not; rāme—during the rule of Lord Rāmacandra; rājani—because of His being the king; adhokṣaje—the Supreme Personality of Godhead, who is beyond this material world.
TRANSLATION

When Lord Rāmacandra, the Supreme Personality of Godhead, was the King of this world, all bodily and mental suffering, disease, old age, bereavement, lamentation, distress, fear and fatigue were completely absent. There was even no death for those who did not want it.

PURPORT

All these facilities existed because of Lord Rāmacandra’s presence as the King of the entire world. A similar situation could be introduced immediately, even in this age called Kali, the worst of all ages. It is said, *kali-kāle nāma-rūpe kṛṣṇa-avatāra*: Kṛṣṇa descends in this Kali-yuga in the form of His holy name—Hare Kṛṣṇa, Hare Rāma. If we chant offenselessly, Rāma and Kṛṣṇa are still present in this age. The kingdom of Rāma was immensely popular and beneficial, and the spreading of this Hare Kṛṣṇa movement can immediately introduce a similar situation, even in this Kali-yuga.

TEXT 54

एकपत्नीव्रतधरो राजरिष्यारितं शुचिः
स्खर्म ग्रहमेधीयं शिक्षणं स्वप्रमाणतः।५४॥

eka-patni-vrata-dharo
rājarṣi-caritaḥ suciḥ
sva-dharmam grha-medhiyam
śikṣayan svayam ācarat

eka-patni-vrata-dharah—taking a vow not to accept a second wife or to have any connection with any other woman; rāja-rṣi—like a saintly king; caritaḥ—whose character; suciḥ—pure; sva-dharmam—one’s own occupational duty; grha-medhiyam—especially of persons situated in household life; śikṣayan—teaching (by personal behavior); svayam—personally; ācarat—executed His duty.

TRANSLATION

Lord Rāmacandra took a vow to accept only one wife and have no connection with any other women. He was a saintly king, and
everything in His character was good, untinged by qualities like anger. He taught good behavior for everyone, especially for householders, in terms of varṇāśrama-dharma. Thus He taught the general public by His personal activities.

PURPORT

Eka-patni-vrata, accepting only one wife, was the glorious example set by Lord Rāmacandra. One should not accept more than one wife. In those days, of course, people did marry more than one wife. Even Lord Rāmacandra’s father accepted more wives than one. But Lord Rāmacandra, as an ideal king, accepted only one wife, mother Sita. When mother Sita was kidnapped by Rāvana and the Rākṣasas, Lord Rāmacandra, as the Supreme Personality of Godhead, could have married hundreds and thousands of Sitas, but to teach us how faithful He was to His wife, He fought with Rāvana and finally killed him. The Lord punished Rāvana and rescued His wife to instruct men to have only one wife. Lord Rāmacandra accepted only one wife and manifested sublime character, thus setting an example for householders. A householder should live according to the ideal of Lord Rāmacandra, who showed how to be a perfect person. Being a householder or living with a wife and children is never condemned, provided one lives according to the regulative principles of varṇāśrama-dharma. Those who live in accordance with these principles, whether as householders, brahmacārīs or vānaprasthas, are all equally important.

TEXT 55

प्रेमानुवृत्त्याः शीलेन प्रभयावनता सति ।
भिषा ह्रिया च भावज्जा भर्तुः सीताहरन्मनः ॥५५॥

premṇānuvṛttyā śilena
praśrayāvanatā sati
bhiyā hriyā ca bhāva-jnā
bhartuḥ sitāharan manaḥ

premṇā anuvṛttyā—because of service rendered to the husband with love and faith; śilena—by such good character; praśraya-avanatā—al-
ways very submissive and ready to satisfy the husband; sati—chaste; bhiyā—by being afraid; hriyā—by shyness; ca—also; bhāva-jñā—understanding the attitude (of the husband); bhartuḥ—of her husband, Lord Rāmacandra; sītā—mother Sītā; aharat—simply captivated; manah—the mind.

TRANSLATION

Mother Sītā was very submissive, faithful, shy and chaste, always understanding the attitude of her husband. Thus by her character and her love and service she completely attracted the mind of the Lord.

PURPORT

As Lord Rāmacandra is the ideal husband (eka-patni-vrata), mother Sītā is the ideal wife. Such a combination makes family life very happy. Yad yad ācarati śreṣṭhas tat tad evetaro janaḥ: whatever example a great man sets, common people follow. If the kings, the leaders, and the brāhmaṇas, the teachers, would set forth the examples we receive from Vedic literature, the entire world would be heaven; indeed, there would no longer be hellish conditions within this material world.

Thus end the Bhaktivedanta purports of the Ninth Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Pastimes of the Supreme Lord, Rāmacandra.”
CHAPTER ELEVEN

Lord Rāmacandra Rules the World

This chapter describes how Lord Rāmacandra resided in Ayodhya with His younger brothers and performed various sacrifices.

Lord Rāmacandra, the Supreme Personality of Godhead, performed various sacrifices by which to worship Himself, and at the end of these sacrifices He gave land to the hotā, adhvaryu, udgātā and brahmā priests. He gave them the eastern, western, northern and southern directions respectively, and the balance He gave to the ācārya. Lord Rāmacandra’s faith in the brahmānās and affection for His servants was observed by all the brahmānās, who then offered their prayers to the Lord and returned whatever they had taken from Him. They regarded the enlightenment given to them by the Lord within the core of their hearts as a sufficient contribution. Lord Rāmacandra subsequently dressed Himself like an ordinary person and began wandering within the capital to understand what impression the citizens had of Him. By chance, one night He heard a man talking to his wife, who had gone to another man’s house. In the course of rebuking his wife, the man spoke suspiciously of the character of Sitādevī. The Lord immediately returned home, and, fearing such rumors, He superficially decided to give up Sitādevī’s company. Thus He banished Sitādevī, who was pregnant, to the shelter of Vālmiki Muni, where she gave birth to twin sons, named Lava and Kuśa. In Ayodhya, Lakṣmana begot two sons named Aṅgada and Citraketu, Bharata begot two sons named Takṣa and Puṣkala, and Śatrughna begot two sons named Subāhu and Śrutasena. When Bharata went out to conquer various lands on behalf of the emperor, Lord Rāmacandra, He fought many millions of Gandharvas. By killing them in the fight, He acquired immense wealth, which He then brought home. Śatrughna killed a demon named Lavaṇa at Madhuvana and thus established the capital of Mathurā. Meanwhile, Sitādevī placed her two sons in the care of Vālmiki Muni and then entered into the earth. Upon hearing of this, Lord Rāmacandra was very much aggrieved, and thus He performed sacrifices for thirteen thousand years. After describing the
pastimes of Lord Rāmacandra’s disappearance and establishing that the Lord appears for His pastimes only, Śukadeva Gosvāmī ends this chapter by describing the results of hearing about the activities of Lord Rāmacandra and by describing how the Lord protected His citizens and displayed affection for His brothers.

TEXT 1

śrī-śuka uvāca
bhagavān ātmanātmānaṁ
rāma uttama-kalpakaiḥ
sarva-devamayaṁ devam
īye 'thācāryavān makhaiḥ

śrī-śuka uvāca—Śrī Śukadeva Gosvāmī said; bhagavān—the Supreme Personality of Godhead; ātmanā—by Himself; ātmanam—Himself; rāma—Lord Rāmacandra; uttama-kalpakaiḥ—with very opulent paraphernalia; sarva-devamayam—the heart and soul of all the demigods; devam—the Supreme Lord Himself; īye—worshiped; atha—thus; ācāryavān—under the guidance of an ācārya; makhaiḥ—by performing sacrifices.

TRANSLATION

Śukadeva Gosvāmī said: Thereafter, the Supreme Personality of Godhead, Lord Rāmacandra, accepted an ācārya and performed sacrifices [yajñas] with opulent paraphernalia. Thus He Himself worshiped Himself, for He is the Supreme Lord of all demigods.

PURPORT

Sarvārhaṇam acyutejyā. If Acyuta, the Supreme Personality of Godhead, is worshiped, then everyone is worshiped. As stated in Śrīmad-Bhāgavatam (4.31.14):
yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopasākhāḥ
prāṇopahārāc ca yathendriyānām
tathaiva sarvārhaṇanam acyutejyā

“As pouring water on the root of a tree nourishes the trunk, branches, twigs and leaves, and as supplying food to the stomach enlivens the senses and limbs of the body, worshiping the Supreme Personality of Godhead satisfies the demigods, who are part of that Supreme Personality.” Performing yajña involves worshiping the Supreme Lord. Here the Supreme Lord worshiped the Supreme Lord. Therefore it is said, bhagavān ātmanātmanānam ījē: the Lord worshiped Himself by Himself. This does not, of course, justify the Māyāvāda philosophy, by which one thinks himself the Supreme Personality of Godhead. The jīva, the living entity, is always different from the Supreme Lord. The living entities (vībhinnāmśa) never become one with the Lord, although Māyāvādis sometimes imitate the Lord’s worship of Himself. Lord Kṛṣṇa meditated upon Himself every morning as a grhastha, and similarly Lord Rāmacandra performed yajñas to satisfy Himself, but this does not mean that an ordinary living being should imitate the Lord by accepting the process of ahaṅgraha-upāsanā. Such unauthorized worship is not recommended herein.

TEXT 2

hoṭreṣu adventuṁ diśam prācīṁ
brahmaṇe daksināṁ prabhūḥ
adhvaryave prācīṁ vā
uttarāṁ sāmagāya saḥ

hotre—unto the hota priest, who offers oblations; adadāt—gave; diśam—direction; prācīṁ—the whole eastern side; brahmaṇe—unto the brahma priest, who supervises what is done in the sacrificial arena; daksināṁ—the southern side; prabhūḥ—Lord Rāmacandra;
adhvaryave—unto the adhvaryu priest; pratīcīm—the whole western side; vā—also; uttarām—the northern side; sāma-gāya—unto the udgātā priest, who sings the Sāma Veda; saḥ—He (Lord Rāmacandra).

TRANSLATION

Lord Rāmacandra gave the entire east to the hotā priest, the entire south to the brahmā priest, the west to the adhvaryu priest, and the north to the udgātā priest, the reciter of the Sāma Veda. In this way, He donated His kingdom.

TEXT 3

आचार्याय्य ददाह् शेषां यावती भूस्तदन्तरा ।
मन्यमानं कृत्रं भ्राह्मणोक्षिति निःस्यहः ॥ ३ ॥

ācāryāya dadau śeṣāṁ
yāvati bhūs tad-antarā
manyamāna idam kṛtsnam
brāhmaṇo ’ṛhati niḥsprhaḥ

ācāryāya—unto the ācārya, the spiritual master; dadau—gave; śeṣāṁ—the balance; yāvati—whatever; bhūḥ—land; tat-antarā—existing between the east, west, north and south; manyamānaḥ—thinking; idam—all this; kṛtsnam—wholly; brāhmaṇaḥ—the brāhmaṇas; arhati—deserve to possess; niḥsprhaḥ—having no desire.

TRANSLATION

Thereafter, thinking that because the brāhmaṇas have no material desires they should possess the entire world, Lord Rāmacandra delivered the land between the east, west, north and south to the ācārya.

TEXT 4

इत्ययः तदद्दार्बार्बासोम्यामवेशितः ।
तथा राज्यपि वैद्धिः सौम्यम्यात्वेशिता ॥ ४ ॥
iti—in this way (after giving everything to the brähmaṇas); ayam—Lord Rāmacandra; tat—His; alaṅkāra-vāsobhyām—with personal ornaments and garments; avaśeṣitāḥ—remained; tathā—as well as; rājñī—the Queen (mother Sītā); api—also; vaidehi—the daughter of the King of Videha; saumaṅgalyā—with only the nose ring; avaśeṣitā—remained.

TRANSLATION

After thus giving everything in charity to the brähmaṇas, Lord Rāmacandra retained only His personal garments and ornaments, and similarly the Queen, mother Sītā, was left with only her nose ring, and nothing else.

TEXT 5

te tu brāhmaṇa-devasya
vātsalyam vikṣya saṁstutam
prītāḥ klinna-dhiyas tasmai
pratyarpyedam babhāsire

tē—the hotā, brahmā and other priests; tu—but; brāhmaṇa-devasya—of Lord Rāmacandra, who loved the brāhmaṇas so much; vātsalyam—the paternal affection; vikṣya—after seeing; saṁstutam—worshiped with prayers; prītāḥ—being very pleased; klinna-dhiyāḥ—with melted hearts; tasmai—unto Him (Lord Rāmacandra); pratyarpya—returning; idam—this (all the land given to them); babhāsire—spoke.

TRANSLATION

All the brāhmaṇaḥ who were engaged in the various activities of the sacrifice were very pleased with Lord Rāmacandra, who was
greatly affectionate and favorable to the brähmaṇas. Thus with melted hearts they returned all the property received from Him and spoke as follows.

PURPORT

In the previous chapter it was said that the praajas, the citizens, strictly followed the system of varṇāśrama-dharma. The brähmaṇas acted exactly like brähmaṇas, the kṣatriyas exactly like kṣatriyas, and so on. Therefore, when Lord Rāmacandra gave everything in charity to the brähmaṇas, the brähmaṇas, being qualified, wisely considered that brähmaṇas are not meant to possess property to make a profit from it. The qualifications of a brähmaṇa are given in Bhagavad-gītā (18.42):

\[
\begin{align*}
\text{śamo} & \text{ damas} \text{ tapah} \text{ śaucarṁ} \\
\text{kṣāntir} & \text{ ārjavam} \text{ eva} \text{ ca} \\
\text{jñānam} & \text{ vijñānam} \text{ āstikyam} \\
\text{brahma-karma} & \text{ svabhāvajam}
\end{align*}
\]

“Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness—these are the qualities by which the brähmaṇas work.” The brahminical character offers no scope for possessing land and ruling citizens; these are the duties of a kṣatriya. Therefore, although the brähmaṇas did not refuse Lord Rāmacandra’s gift, after accepting it they returned it to the King. The brähmaṇas were so pleased with Lord Rāmacandra’s affection toward them that their hearts melted. They saw that Lord Rāmacandra, aside from being the Supreme Personality of Godhead, was fully qualified as a kṣatriya and was exemplary in character. One of the qualifications of a kṣatriya is to be charitable. A kṣatriya, or ruler, levies taxes upon the citizens not for his personal sense gratification but to give charity in suitable cases. Dānam īṣvara-bhāvaḥ. On one hand, kṣatriyas have the propensity to rule, but on the other they are very liberal with charity. When Mahārāja Yudhiṣṭhira gave charity, he engaged Karna to take charge of distributing it. Karna was very famous as Dātā Karna. The word dātā refers to one who gives charity very liberally. The kings always kept a large quantity of food grains in stock, and whenever there was any scarcity of
grains, they would distribute grains in charity. A kṣatriya’s duty is to give charity, and a brāhmaṇa’s duty is to accept charity, but not more than needed to maintain body and soul together. Therefore, when the brāhmaṇas were given so much land by Lord Rāmacandra, they returned it to Him and were not greedy.

TEXT 6

अप्रत्तम नस्त्वा किं नु भगवन्हुवनेश्वरः
यशोज्जन्तदर्य विश्व तमौ हांसि ख्रोचिषा ॥ ६ ॥

aprattam nas tvayā kim nu
bhagavan bhuvaṇeśvaras
yan no 'ntar-hṛdayam viṣya
tamo haṁsi sva-rociṣā

aprattam—not given; nah—unto us; tvayā—by Your Lordship; kim—what; nu—indeed; bhagavan—O Supreme Lord; bhuvaṇa-iśvara—O master of the whole universe; yat—because; nah—our; antah-hṛdayam—within the core of the heart; viṣya—entering; tamah—the darkness of ignorance; haṁsi—You annihilate; sva-rociṣā—by Your own effulgence.

TRANSLATION

O Lord, You are the master of the entire universe. What have You not given to us? You have entered the core of our hearts and dissipated the darkness of our ignorance by Your effulgence. This is the supreme gift. We do not need a material donation.

PURPORT

When Dhruva Mahārāja was offered a benediction by the Supreme Personality of Godhead, he replied, “O my Lord, I am fully satisfied. I do not need any material benediction.” Similarly, when Prahlāda Mahārāja was offered a benediction by Lord Nṛsiṁhadeva, he also refused to accept it and instead declared that a devotee should not be like a vanīk, a mercantile man who gives something in exchange for some profit. One who becomes a devotee for some material profit is not a pure devotee.
Brāhmaṇas are always enlightened by the Supreme Personality of Godhead within the heart (sarvasya cāham hṛdi sannivṛto mattaḥ smṛtir jñānam apohanaṁ ca). And because the brāhmaṇas and Vaiṣṇavas are always directed by the Supreme Personality of Godhead, they are not greedy for material wealth. What is absolutely necessary they possess, but they do not want an expanded kingdom. An example of this was given by Vāmanadeva. Acting as a brahma-cāri, Lord Vāmanadeva wanted only three paces of land. Aspiring to possess more and more for personal sense gratification is simply ignorance, and this ignorance is conspicuous by its absence from the heart of a brāhmaṇa or Vaiṣṇava.

TEXT 7

नमो ब्रह्माण्यदेवयाः रामायानेनुष्ठातः
उत्तमश्चोक्षुर्घ्याः न्यासदर्धर्षिताङ्गर्वे || ७ ॥

namo brahmaṇya-devāya
rāmāyaṇa-κुष्ठमेधसे
uttamaśloka-dhuryāya
nyasta-dāṇḍārputāṅghraye

namah—we offer our respectful obeisances; brahmaṇya-devāya—unto the Supreme Personality of Godhead, who accepts the brāhmaṇas as His worshipable deity; rāmāya—unto Lord Rāmacandra; akunṭha-medhase—whose memory and knowledge are never disturbed by anxiety; uttamaśloka-dhuryāya—the best of very famous persons; nyasta-dāṇḍa-arpīta-āṅghraye—whose lotus feet are worshiped by sages beyond the jurisdiction of punishment.

TRANSLATION

O Lord, You are the Supreme Personality of Godhead, who have accepted the brāhmaṇas as Your worshipable deity. Your knowledge and memory are never disturbed by anxiety. You are the chief of all famous persons within this world, and Your lotus feet are worshiped by sages who are beyond the jurisdiction of punishment. O Lord Rāmacandra, let us offer our respectful obeisances unto You.
TEXT 8

Sukadeva Gosvami continued: Once while Lord Ramacandra was walking at night incognito, hiding Himself by a disguise to find out the people’s opinion of Himself, He heard a man speaking unfavorably about His wife, Sita Devi.

TEXT 9

naḥ vibharmi tvāṁ duṣṭāṁ
asatim para-veṣma-gām
straīno hi bibhryāt sitāṁ
rāmo nāham bhaje punaḥ

na—not; aham—I; vibharmi—can maintain; tvāṁ—you; duṣṭāṁ—because you are polluted; asatim—unchaste; para-veṣma-gām—one who has gone to another man’s house and committed adultery; straiṇah—a person who is henpecked; hi—indeed; bibhryāt—can accept; sitāṁ—even Sita; rāmah—like Lord Ramacandra; na—not; aham—I; bhaje—shall accept; punaḥ—again.
TRANSLATION

[Speaking to his unchaste wife, the man said] You go to another man’s house, and therefore you are unchaste and polluted. I shall not maintain you any more. A henpecked husband like Lord Rāma may accept a wife like Sītā, who went to another man’s house, but I am not henpecked like Him, and therefore I shall not accept you again.

TEXT 10

\[ \textit{iti lokād bāhu-mukhād} \\
\textit{durārādhyād asamvīdaḥ} \\
\textit{patyā bhītena sā tyaktā} \\
\textit{prāptā prācetasa-āśramam} \]

\textit{iti}—thus; \textit{lokāt}—from persons; \textit{bāhu-mukhāt}—who can talk nonsensically in various ways; \textit{durārādhyāt}—whom it is very difficult to stop; \textit{asamvīdaḥ}—who are without full knowledge; \textit{patyā}—by the husband; \textit{bhītena}—being afraid; \textit{sā}—mother Sītā; \textit{tyaktā}—was abandoned; \textit{prāptā}—went; \textit{prācetasa-āśramam}—to the hermitage of Prācetasa (Vālmīki Muni).

TRANSLATION

Śukadeva Gosvāmī said: Men with a poor fund of knowledge and a heinous character speak nonsensically. Fearing such rascals, Lord Rāmacandra abandoned His wife, Sītādevi, although she was pregnant. Thus Sītādevi went to the āśrama of Vālmīki Muni.

TEXT 11

\[ \text{antarvatnāyāgate kāle yanmū sā suṣuve suṭāī} \\
\text{kūṣho ruva īti śyātātī tayoḥṣraȳkriya śunī} \]

\text{antarvatnāya āgate kāle} \\
\text{yamau sā suṣuve suṭau}
kuśo lava iti khyātau
 tayōś cakre kriyā munih

antarvatnī—the pregnant wife; āgate—arrived; kāle—in due course of time; yamau—twins; sā—Sitādevī; susuve—gave birth to; sutaś—two sons; kuśaḥ—Kuśa; lavaḥ—Lava; iti—thus; khyātau—celebrated; tayoḥ—of them; cakre—performed; kriyāḥ—the ritualistic ceremonies of birth; munih—the great sage Vālmiki.

TRANSLATION

When the time came, the pregnant mother Sitādevī gave birth to twin sons, later celebrated as Lava and Kuśa. The ritualistic ceremonies for their birth were performed by Vālmiki Muni.

TEXT 12

अङ्गदिकीर्तकृतुष टन्स्यात्मकोस्ती ||
तक्षं पुष्कल इत्यास्तं भरतस्य महीपते ||२१॥

aṅgadaś citraketuś ca
lakṣmaṇasyātmajau smṛtau
takṣaḥ puṣkalaḥ ity āstāṁ
bharatasya mahīpate

aṅgadaḥ—Aṅgada; citraketuḥ—Citraketu; ca—also; lakṣmaṇasya—of Lord Lakṣmaṇa; ātmajau—two sons; smṛtau—were said to be; takṣaḥ—Takṣa; puṣkalaḥ—Puṣkala; iti—thus; āstāṁ—were; bharatasya—of Lord Bharata; mahīpate—O King Parikṣīt.

TRANSLATION

O Mahārāja Parikṣīt, Lord Lakṣmaṇa had two sons, named Aṅgada and Citraketu, and Lord Bharata also had two sons, named Takṣa and Puṣkala.

TEXTS 13–14

सुवाहुः श्रुत्सनः श्रुताय वभूतः ।
गान्यवानु कोटिस्यो जने भरतो विजये दिशाम् ||१३॥
SATRUGHNA HAD TWO SONS, NAMED SUBĀHU AND ŚRUTASENA. WHEN LORD BHARATA WENT TO CONQUER ALL DIRECTIONS, HE HAD TO KILL MANY MILLIONS OF Gandharvas, WHO ARE GENERALLY PRETENDERS. TAKING ALL THEIR WEALTH, HE OFFERED IT TO LORD RAMACANDRA. SATRUGHNA ALSO KILLED A RĀKṢASA NAMED LAVANĀ, WHO WAS THE SON OF MADHU RĀKṢASA.
Thus He established in the great forest known as Madhuvana the town known as Mathurā.

TEXT 15

\[\text{मुनायन्ति निक्षिप्य तनयाय सीता मन्त्रा विवासिता ।} \\
\text{ध्यायन्ति रामचरणी विवरं प्रविवेश ह ॥१५॥} \]

\[\begin{align*}
\text{munau} & \text{ niksipyat tanayau} \\
\text{sitā} & \text{ bhartrā vivāsitā} \\
\text{dhyāyantī rāma-careṇau} \\
\text{vivaram pravivesa ha}
\end{align*}\]

 munau—unto the great sage Vālmiki; niksipy—giving in charge; tanayau—the two sons Lava and Kuśa; sitā—mother Sitādevī; bhartrā—by her husband; vivāsitā—banished; dhyāyantī—meditating upon; rāma-careṇau—the lotus feet of Lord Rāmacandra; vivaram—within the earth; pravivesa—she entered; ha—indeed.

TRANSLATION

Being forsaken by her husband, Sitādevī entrusted her two sons to the care of Vālmiki Muni. Then, meditating upon the lotus feet of Lord Rāmacandra, she entered into the earth.

PURPORT

It was impossible for Sitādevī to live in separation from Lord Rāmacandra. Therefore, after entrusting her two sons to the care of Vālmiki Muni, she entered into the earth.

TEXT 16

\[\text{तच्छुद्वार्थभगवान् रामो हन्यव्रपि धिषिया शुचः ।} \\
\text{सरस्तस्य गुणांलस्तादायात्स्कोद गोद्युष्मीयशः ॥१६॥} \]

\[\begin{align*}
tac chrutvā bhogavān rāmo \\
rundhann api dhiyā śucaḥ
\end{align*}\]
smaramś tasyā guṇāṁs tāṁs tāṁ
nāśaknot roddhum īśvarah

tat—this (the news of Sitādevi’s entering the earth); śrutvā—hearing; bhagavān—the Supreme Personality of Godhead; rāmaḥ—Lord Rāmacandra; rundhan—trying to reject; api—although; dhiya—by intelligence; sucaḥ—grief; smaran—remembering; tasyāḥ—of her; guṇāḥ—qualities; tāṁ tāṁ—under different circumstances; na—not; aśaknot—was able; roddhum—to check; īśvarah—although the supreme controller.

TRANSLATION

After hearing the news of mother Sitā’s entering the earth, the Supreme Personality of Godhead was certainly aggrieved. Although He is the Supreme Personality of Godhead, upon remembering the exalted qualities of mother Sitā, He could not check His grief in transcendental love.

PURPORT

Lord Rāmacandra’s grief at the news of Sitādevi’s entering the earth is not to be considered material. In the spiritual world also there are feelings of separation, but such feelings are considered spiritual bliss. Grief in separation exists even in the Absolute, but such feelings of separation in the spiritual world are transcendently blissful. Such feelings are a sign of tasya prema-vaṣyatva-svabhāva, being under the influence of hlādinī-śakti and being controlled by love. In the material world such feelings of separation are only a perverted reflection.

TEXT 17

strī-purūp-prasaṅga etādṛk
sarvatra trāsam-āvahāḥ
apiśvarāṇāṁ kim uta
gṛmyasya grha-cetasāḥ
stri-pum-prasaṅgaḥ—attraction between husband and wife, or man and woman; etādrk—like this; sarvatra—everywhere; trāsam-āvahah—the cause of fear; api—even; iśvarāṇām—of controllers; kim uta—and what to speak of; grāmyasya—of ordinary men of this material world; grha-cetasah—who are attached to materialistic household life.

**TRANSLATION**

The attraction between man and woman, or male and female, always exists everywhere, making everyone always fearful. Such feelings are present even among the controllers like Brahmā and Lord Siva and is the cause of fear for them, what to speak of others who are attached to household life in this material world.

**PURPORT**

As explained above, when the feelings of love and transcendental bliss from the spiritual world are pervertedly reflected in this material world, they are certainly the cause of bondage. As long as men feel attracted to women in this material world and women feel attracted to men, the bondage of repeated birth and death will continue. But in the spiritual world, where there is no fear of birth and death, such feelings of separation are the cause of transcendental bliss. In the absolute reality there are varieties of feeling, but all of them are of the same quality of transcendental bliss.

**TEXT 18**

\[ \text{tata ārdhvam brahmacaryam} \]
\[ \text{dhāryan prabhuḥ} \]
\[ \text{ajuhot prabhuḥ} \]
\[ \text{traiyodāśābda-sāhasram} \]
\[ \text{agnihotram akhandaḥ} \]

\[ \text{tataḥ—thereafter; ārdhvam—after mother Sitā’s going into the earth; brahmacaryam—complete celibacy; dhārayan—observing; ajuhot—performed a ritualistic ceremony and sacrifice; prabhuḥ—Lord} \]
Rāmacandra; trayodāsa-abda-sāhasram—for thirteen thousand years; agnihotram—the sacrifice known as Agnihotra-yajña; akhaṇḍitam—without ceasing.

TRANSLATION

After mother Sītā entered the earth, Lord Rāmacandra observed complete celibacy and performed an uninterrupted Agnihotra-yajña for thirteen thousand years.

TEXT 19

\[
\text{samaratāṁ hṛdi vinyasya viddham daṇḍaka-kaṇṭakaiḥ svā-pāda-pallavaṁ rāma ātma-jyotir agāt tataḥ}
\]

smaratāṁ—of persons who always think of Him; hṛdi—in the core of the heart; vinyasya—placing; viddham—pierced; daṇḍaka-kaṇṭakaiḥ—by thorns in the forest of Daṇḍakāraṇya (while Lord Rāmacandra was living there); svā-pāda-pallavaṁ—the petals of His lotus feet; rāma—Lord Rāmacandra; ātma-jyotiḥ—the rays of His bodily luster, known as the brahmajyoti; agāt—entered; tataḥ—beyond the brahmajyoti.

TRANSLATION

After completing the sacrifice, Lord Rāmacandra, whose lotus feet were sometimes pierced by thorns when He lived in Daṇḍakāraṇya, placed those lotus feet in the hearts of those who always think of Him. Then He entered His own abode, the Vaikuṇṭha planet beyond the brahmajyoti.

PURPORT

The lotus feet of the Lord are always a subject matter for meditation for devotees. Sometimes when Lord Rāmacandra wandered in the forest
of Dāṇḍakāranya, thorns pricked His lotus feet. The devotees, upon thinking of this, would faint. The Lord does not feel pain or pleasure from any action or reaction of this material world, but the devotees cannot tolerate even the pricking of the Lord’s lotus feet by a thorn. This was the attitude of the gopīs when they thought of Kṛṣṇa wandering in the forest, with pebbles and grains of sand pricking His lotus feet. This tribulation in the heart of a devotee cannot be understood by karmis, jñānis or yogis. The devotees, who could not tolerate even thinking of the Lord’s lotus feet being pricked by a thorn, were again put into tribulation by thinking of the Lord’s disappearance, for the Lord had to return to His abode after finishing His pastimes in this material world.

The word ātma-jyotiḥ is significant. The brahmajyoti, which is greatly appreciated by jñānis, or monistic philosophers who desire to enter it for liberation, is nothing but the rays of the Lord’s body.

>yasya prabhā prabhavato jagad-anāda-koti-
      koṭīsv aśeṣa-vasudhādi-vibhūti-bhinnam
   tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
   govindam ādi-puruṣaṁ tam aham bhajāmi

“I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes.” (Brahma-saṁhitā 5.40) The brahmajyoti is the beginning of the spiritual world, and beyond the brahmajyoti are the Vaikuṇṭha planets. In other words, the brahmajyoti stays outside the Vaikuṇṭha planets, just as the sunshine stays outside the sun. To enter the sun planet, one must go through the sunshine. Similarly, when the Lord or His devotees enter the Vaikuṇṭha planets, they go through the brahmajyoti. The jñānis, or monistic philosophers, because of their impersonal conception of the Lord, cannot enter the Vaikuṇṭha planets, but they also cannot stay eternally in the brahmajyoti. Thus after some time they fall again to this material world. Āruhya kṛchreṇa param padaṁ tataḥ patanty adho 'nāḍra-yuśmad-
      ānghrayaḥ (Bhāg. 10.2.32). The Vaikuṇṭha planets are covered by the
brahmajyoti, and therefore one cannot properly understand what those Vaikuṇṭha planets are unless one is a pure devotee.

TEXT 20

नेदं यशो रघुपतेः सुरयान्यायात-लोकात्मनारोपितसाम्याविपुलाभाशः।
रक्षोध्यो जलचिन्णनविष्ठारः: किं तस्य श्रुतमने कपयः सहाययः।॥२०॥

nedam yaśo raghupateḥ sura-yācñayātta-
lilā-tanor adhika-sāmya-vimukta-dhāmnaḥ
rakṣo-vadhoh jaladhi-bandhanam astra-pūgaiḥ
kim tasya satru-hanane kapayah sahāyāḥ

na—not; idam—all these; yaśaḥ—fame; rahu-pateḥ—of Lord Rāmacandra; sura-yācñayā—by the prayers of the demigods; āttā-lilā-tanoh—whose spiritual body is always engaged in various pastimes; adhika-sāmya-vimukta-dhāmnaḥ—no one is greater than or equal to Him; rakṣaḥ-vadhah—killing the Rākṣasa (Rāvaṇa); jaladhi-
bandhanam—bridging the ocean; astra-pūgaiḥ—with bow and arrows; kim—whether; tasya—His; satru-hanane—in killing the enemies; kapayaḥ—the monkeys; sahāyāḥ—assistants.

TRANSLATION

Lord Rāmacandra’s reputation for having killed Rāvaṇa with showers of arrows at the request of the demigods and for having built a bridge over the ocean does not constitute the factual glory of the Supreme Personality of Godhead Lord Rāmacandra, whose spiritual body is always engaged in various pastimes. Lord Rāmacandra has no equal or superior, and therefore He had no need to take help from the monkeys to gain victory over Rāvaṇa.

PURPORT

As stated in the Vedas (Śvetāsvatara Upaniṣad 6.8):
Lord Rāmacandra Rules the World

na tasya kāryam karaṇaṁ ca vidyate
na tat-samaś cābhhyadhikaś ca drṣyate
parāsyā śaktir vividhaiva śrūyate
svābhāvīkā jñāna-bala-kriyā ca

“The Supreme Lord has nothing to do, and no one is found to be equal to or greater than Him, for everything is done naturally and systematically by His multifarious energies.” The Lord has nothing to do (na tasya kāryam karaṇaṁ ca vidyate); whatever He does is His pastime. The Lord has no duty to perform to oblige anyone. Nonetheless, He appears to act to protect His devotees or kill His enemies. Of course, no one can be the Lord’s enemy, since who could be more powerful than the Lord? There is actually no question of anyone’s being His enemy, but when the Lord wants to take pleasure in pastimes, He comes down to this material world and acts like a human being, thus showing His wonderful, glorious activities to please the devotees. His devotees always want to see the Lord victorious in varied activities, and therefore, to please Himself and them, the Lord sometimes agrees to act as a human being and perform wonderful, uncommon pastimes for the satisfaction of the devotees.

TEXT 21

yasyāmālam nrpa-sadaḥṣu yaśo 'dhunāpi
gāyanty agha-ghanam rṣayo dig-ibhendra-paṭṭam
tam nākapāla-vasupāla-kirita-juṣṭa-
pādāṃbujam raghupatiṁ śaraṇaṁ prapadye

yasya—whose (Lord Rāmacandra’s); amalam—spotless, free from material qualities; nrpa-sadaḥṣu—in the assembly of great emperors like Mahārāja Yudhiṣṭhira; yaśaḥ—famous glories; adhunā api—even
today; gāyanti—glorify; agha-ghnam—which vanquish all sinful reactions; rśayāḥ—great saintly persons like Mārkaṇḍeya; dik-ibha-indra-paṭṭam—as the ornamental cloth covering the elephant that conquers the directions; tam—that; nāka-pāla—of heavenly demigods; vasu-pāla—of earthly kings; kirīṭa—by the helmets; juṣṭa—are worshiped; pāda-ambujam—whose lotus feet; rāghu-patim—unto Lord Rāmacandra; śaraṇam—surrender; prapadye—I offer.

**TRANSLATION**

Lord Rāmacandra’s spotless name and fame, which vanquish all sinful reactions, are celebrated in all directions, like the ornamental cloth of the victorious elephant that conquers all directions. Great saintly persons like Mārkaṇḍeya Rṣi still glorify His characteristics in the assemblies of great emperors like Mahārāja Yudhiṣṭhira. Similarly, all the saintly kings and all the demigods, including Lord Śiva and Lord Brahmā, worship the Lord by bowing down with their helmets. Let me offer my obeisances unto His lotus feet.

**TEXT 22**

sa yaiḥ sprśto 'bhidrśto vā
samviśto 'nugato 'pi vā
kosalās te yayuḥ sthānam
yatra gacchanti yoginah

saḥ—He, Lord Rāmacandra; yaiḥ—by which persons; sprśṭah—touched; abhidrśṭah—seen; vā—either; samviśṭah—eating together, lying together; anugataḥ—followed as servants; api vā—even; kosalāḥ—all those inhabitants of Kosala; te—they; yayuḥ—departed; sthānam—to the place; yatra—wherein; gacchanti—they go; yoginah—all the bhakti-yogīs.
TRANSLATION

Lord Rāmacandra returned to His abode, to which bhakti-yogīs are promoted. This is the place to which all the inhabitants of Ayodhyā went after they served the Lord in His manifest pastimes by offering Him obeisances, touching His lotus feet, fully observing Him as a fatherlike King, sitting or lying down with Him like equals, or even just accompanying Him.

PURPORT

The Lord says in Bhāgavat-gītā (4.9):

\[
\text{janma karma ca me divyam evam yo vetti tattvataḥ tyaktvā deham punar janma naiti mām eti so 'rjuna}
\]

“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.” Here this is confirmed. All the inhabitants of Ayodhyā who saw Lord Rāmacandra as citizens, served Him as servants, sat and talked with Him as friends or were somehow or other present during His reign went back home, back to Godhead. After giving up the body, the devotee who becomes perfect in devotional service enters that particular universe where Lord Rāmacandra or Lord Kṛṣṇa is engaged in His pastimes. Then, after being trained to serve the Lord in various capacities in that prakāśa-līlā, the devotee is finally promoted to sanātana-dhāma, the supreme abode in the spiritual world. This sanātana-dhāma is also mentioned in Bhāgavat-gītā (paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ). One who enters the transcendental pastimes of the Lord is called nitya-līlā-praviṣṭa. To understand clearly why Lord Rāmacandra returned, it is mentioned herewith that the Lord went to that particular place where the bhakti-yogīs go. The impersonalists misunderstand the statements of Śrīmad-Bhāgavatam to mean that the Lord entered His own effulgence and therefore become impersonal. But the Lord is a person, and His
devotees are persons. Indeed, the living entities, like the Lord, were persons in the past, they are persons in the present, and they will continue to be persons even after giving up the body. This is also confirmed in Bhagavad-gītā.

TEXT 23

पुरुष: रामचरितं अन्राृपरघरयन्
आनुवांस्परो राजन कर्मबन्धविषुच्यते ||२३||

puruṣo rāma-caritāṁ
śravaṇair upadhārayan
ānṛśaṁsyā-paro rājan
karma-bandhair vimucyate

purusah—any person; rāma-caritam—the narration concerning the activities of the Supreme Personality of Godhead Lord Rāmacandra; śravaṇaiḥ—by aural reception; upadhārayan—simply by this process of hearing; ānṛśaṁsyā-parah—becomes completely free from envy; rājan—O King Parīkṣit; karma-bandhaiḥ—by the bondage of fruitive activities; vimucyate—one becomes liberated.

TRANSLATION

O King Parīkṣit, anyone who aurally receives the narrations concerning the characteristics of Lord Rāmacandra’s pastimes will ultimately be freed from the disease of envy and thus be liberated from the bondage of fruitive activities.

PURPORT

Here in this material world, everyone is envious of someone else. Even in religious life, it is sometimes found that if one devotee has advanced in spiritual activities, other devotees are envious of him. Such envious devotees are not completely freed from the bondage of birth and death. As long as one is not completely free from the cause of birth and death, one cannot enter the sanātana-dhāma or the eternal pastimes of the Lord. One becomes envious because of being influenced by the designations of the body, but the liberated devotee has nothing to do with the
body, and therefore he is completely on the transcendental platform. A devotee is never envious of anyone, even his enemy. Because the devotee knows that the Lord is his supreme protector, he thinks, “What harm can the so-called enemy do?” Thus a devotee is confident about his protection. The Lord says, ye yathā māṁ prapadyante tāṁś tathaiva bhajāmy aham: “According to the proportion of one’s surrender unto Me, I respond accordingly.” A devotee must therefore be completely free from envy, especially of other devotees. To envy other devotees is a great offense, a vaiṣṇava-aparādha. A devotee who constantly engages in hearing and chanting (śravaṇa-kīrtana) is certainly freed from the disease of envy, and thus he becomes eligible to go back home, back to Godhead.

TEXT 24
śrīrājovāca
kathāṁ sa bhagavān rāmo
bhratṝṇ vā svayam ātmanah
tasmin vā te 'nvavartanta
prajāḥ paurāś ca ivaṁre

śrī-rājā uvāca—Mahārāja Parīkṣit inquired; kathāṁ—how; saḥ—He, the Lord; bhagavān—the Supreme Personality of Godhead; rāmaḥ—Lord Rāmacandra; bhratṝṇ—unto the brothers (Lakśmaṇa, Bharata and Śatrughna); vā—either; svayam—personally; ātmanah—expansions of His person; tasmin—unto the Lord; vā—either; te—they (all the inhabitants and the brothers); anvavartanta—behaved; prajāḥ—all the inhabitants; paurāḥ—the citizens; ca—and; ivaṁre—unto the Supreme Lord.

TRANSLATION
Mahārāja Parīkṣit inquired from Śukadeva Gosvāmi: How did the Lord conduct Himself, and how did He behave in relationship
TEXT 25

śrī-bādarāyaṇīṁ uvāca
atha ādiṣṭaḥ dig-vijaye
bhrātṝṁs tri-bhuvaneśvarah
ātmānam darṣayan svānāṁ
purīṁ aikṣata sānugah

śrī-bādarāyaṇīṁ uvāca—Śrī Śukadeva Gosvāmī said; atha—hereafter (when the Lord accepted the throne on the request of Bharata); ādiṣṭaḥ—ordered; dik-vijaye—to conquer all the world; bhrātṝṁ—His younger brothers; tri-bhuvana-īśvarah—the Lord of the universe; ātmānam—personally, Himself; darṣayan—giving audience; svānāṁ—to the family members and the citizens; purīṁ—the city; aikṣata—supervised; sa-anugah—with other assistants.

TRANSLATION

Śukadeva Gosvāmī replied: After accepting the throne of the government by the fervent request of His younger brother Bharata, Lord Rāmacandra ordered His younger brothers to go out and conquer the entire world, while He personally remained in the capital to give audience to all the citizens and residents of the palace and supervise the governmental affairs with His other assistants.

PURPORT

The Supreme Personality of Godhead does not allow any of His devotees or assistants to be engaged in sense gratification. The younger brothers of Lord Rāmacandra were at home enjoying the personal presence of the Supreme Personality of Godhead, but the Lord ordered Them
to go out and achieve victory all over the world. It was the custom (and this custom, in some places, is still current) that all other kings would have to accept the supremacy of the emperor. If the king of a small state did not accept the emperor’s supremacy, there would be a fight, and the king of the small state would be obliged to accept the emperor as supreme; otherwise, it would not be possible for the emperor to rule the country.

Lord Rāmacandra showed His favor to His brothers by ordering Them to go out. Many of the Lord’s devotees residing in Vṛndāvana have taken the vow not to leave Vṛndāvana to preach Kṛṣṇa consciousness. But the Lord says that Kṛṣṇa consciousness should be spread all over the world, in every village and every town. This is the open order of Lord Caitanya Mahāprabhu.

prthivite āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

A pure devotee, therefore, must execute the order of the Lord and must not gratify his senses by remaining stagnant in one place, falsely proud, thinking that because he does not leave Vṛndāvana but chants in a solitary place he has become a great devotee. A devotee must carry out the order of the Supreme Personality of Godhead. Caitanya Mahāprabhu said, yāre dekha, tāre kaha ‘kṛṣṇa’-upadeśa. Every devotee, therefore, should spread Kṛṣṇa consciousness by preaching, asking whomever he meets to accept the order of the Supreme Personality of Godhead. The Lord says, sarva-dharmān parityajya mām ekaṁ sarāṇaṁ vraja: “Abandon all varieties of religion and just surrender unto Me.” This is the order of the Lord, who speaks as the supreme emperor. Everyone should be induced to accept this order, for this is victory (dig-vijāya). And it is the duty of the soldier, the devotee, to impress upon everyone this philosophy of life.

Of course, those who are kaniṣṭha-adhikāris do not preach, but the Lord shows mercy to them also, as He did by staying personally in Ayodhyā to give audience to the people in general. One should not mistakenly think that the Lord asked His younger brothers to leave Ayodhyā because He especially favored the citizens. The Lord is merciful to everyone, and He knows how to show His favor to each individual
person according to his capacity. One who abides by the order of the Lord is a pure devotee.

TEXT 26

आसिक्तमाग्म गन्योदैः करिंमां मद्याकरार्यः ।
स्वामिनर्हाप्राप्तं आलोक्य वा सुताराम ।।२६।।

āsikta-mārgāṁ gandhodaiḥ
kariṇāṁ mada-śikaraiḥ
svāminarṇ prāptam ālokiya
mattāṁ vā sutarām iva

āsikta-mārgāṁ—the streets were sprinkled; gandha-udaiḥ—with perfumed water; kariṇāṁ—of elephants; mada-śikaraiḥ—with particles of perfumed liquor; svāminam—the master or proprietor; prāptam—present; ālokiya—seeing personally; mattāṁ—very opulent; vā—either; sutarām—highly; iva—as if.

TRANSLATION

During the reign of Lord Rāmacandra, the streets of the capital, Ayodhyā, were sprinkled with perfumed water and drops of perfumed liquor, thrown about by elephants from their trunks. When the citizens saw the Lord personally supervising the affairs of the city in such opulence, they appreciated this opulence very much.

PURPORT

We have simply heard about the opulence of Rāma-rājya during the reign of Lord Rāmacandra. Now, here is one example of the opulence of the Lord’s kingdom. The streets of Ayodhyā were not only cleaned but also sprinkled with perfumed water and drops of perfumed liquor, which were distributed by elephants through their trunks. There was no need of sprinkling machines, for the elephant has a natural ability to suck water through its trunk and again throw it out in a shower. We can understand the opulence of the city from this one example: it was actually sprinkled with perfumed water. Moreover, the citizens had the opportunity to see the Lord personally supervising the affairs of the state.
He was not a sleeping monarch, as we can understand from His activities in sending His brothers to see to affairs outside the capital and punish anyone who did not obey the emperor’s orders. This is called *dig-vijaya*. The citizens were all given facilities for peaceful life, and they were also qualified with appropriate attributes according to *varṇāśrama*. As we have seen from the previous chapter, *varṇāśrama-guṇānvitāḥ*: the citizens were trained according to the *varṇāśrama* system. A class of men were *brāhmaṇas*, a class of men were *kṣatriyas*, a class were *vaiśyas*, and a class were *śūdras*. Without this scientific division, there can be no question of good citizenship. The King, being magnanimous and perfect in His duty, performed many sacrifices and treated the citizens as His sons, and the citizens, being trained in the *varṇāśrama* system, were obedient and perfectly ordered. The entire monarchy was so opulent and peaceful that the government was even able to sprinkle the street with perfumed water, what to speak of other management. Since the city was sprinkled with perfumed water, we can simply imagine how opulent it was in other respects. Why should the citizens not have felt happy during the reign of Lord Rāmacandra?

**TEXT 27**

प्रासादगोपुरसभाचैत्यदेवग्रहासिद्धुः

विन्यस्थेष्यकल्पनेण पताकाभिः मण्डिताम् ॥२७॥

prāsāda-gopura-sabhā-
caitya-deva-grhādiṣu
vinyāsta-hema-kalāsaiḥ
patākābhīṣ ca maṇḍitām

prāsāda—in palaces; gopura—palace gates; sabhā—assembly houses; caitya—raised platforms; deva-grha—temples wherein deities are worshiped; ādiṣu—and so on; vinyāsta—placed; hema-kalāsaiḥ—with golden waterpots; patākābhīṣ—by flags; ca—also; maṇḍitām—bedecked.

**TRANSLATION**

The palaces, the palace gates, the assembly houses, the platforms for meeting places, the temples and all such places were decorated with golden waterpots and bedecked with various types of flags.
TEXT 28

पुगाइः सवर्णी रम्भाओः पाट्टिकाभीः सुवाससाम आदर्शायाम् सवर्णी स्राग्भी ख्रा-काँटुका-तोराणाम।२८॥
pūgaiḥ savṛntai rambahābhīḥ
paṭṭikābhīḥ suvāsasām
ādarsair aṁśukaiḥ sragbhiḥ
kṛta-kautuka-toraṇāṁ

pūgaiḥ—by trees of betel nut; sa-वर्णती—with bunches of flowers and fruits; rambahābhīḥ—with banana trees; paṭṭikābhīḥ—with flags; su-वाससाम—decorated with colorful cloth; ādarsaiḥ—with mirrors; aṁśukaiḥ—with cloths; sragbhiḥ—with garlands; kṛta-kautuka—made auspicious; toraṇāṁ—possessing reception gates.

TRANSLATION

Wherever Lord Rāmacandra visited, auspicious welcome gates were constructed, with banana trees and betel nut trees, full of flowers and fruits. The gates were decorated with various flags made of colorful cloth and with tapestries, mirrors and garlands.

TEXT 29

तम उपेयुस्तत्र तत्र पौरा अहृणपाणयं।
आशिषो युयुजः पाहिम प्राक्त त्वयोद्युताम॥२९॥
tam upeyus tatra tatra
paurā arhaṇa-pāṇayaḥ
āśiṣo yuyujur deva
pāhimāṁ prāk tvayoddhrāṁ

tam—unto Him, Lord Rāmacandra; upeyuh—approached; tatra tatra—wherever He visited; paurāḥ—the inhabitants of the neighborhood; arhaṇa-pāṇayaḥ—carrying paraphernalia to worship the Lord; āśiṣah—blessings from the Lord; yuyujur—came down; deva—O my Lord; pāhi—just maintain; imām—this land; prāk—as before; tvayā—
by You; *uddhṛtām*—rescued (from the bottom of the sea in Your incarnation as Varāha).

**TRANSLATION**

Wherever Lord Rāmacandra visited, the people approached Him with paraphernalia of worship and begged the Lord’s blessings. “O Lord,” they said, “as You rescued the earth from the bottom of the sea in Your incarnation as a boar, may You now maintain it. Thus we beg Your blessings.”

**TEXT 30**

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**TRANSLATION**

Thereafter, not having seen the Lord for a long time, the citizens, both men and women, being very eager to see Him, left their homes and got up on the roofs of the palaces. Being incompletely satiated with seeing the face of the lotus-eyed Lord Rāmacandra, they showered flowers upon Him.
atha praviṣṭah sva-grham
dhūpa-dipaiḥ surabhībhir

praviṣṭah—He entered; sva-grham—His own

atha—thereafter; praviṣṭah—He entered; sva-grham—His own

praviṣṭah—thereafter; sva-grham—His own

jūṣṭam svaḥ pūrva-rājabhīḥ

jūṣṭam—occupied; svaḥ—by His own family members; pūrva-

jūṣṭam—occupied; svaḥ—by His own family members; pūrva-

rājabhīḥ—by the previous members of the royal family; ananta—un-
limited; akhila—everywhere; kośa—treasury; ādhyam—prosperous; anarghya—priceless; uru—high; paricchadam—paraphernalia; virduma—of coral; udumbara-dvāraīḥ—with the two sides of the doors; vaidurya-stambha—with pillars of vaidurya-maṇi; paṅktibhiḥ—in a line; sthalaiḥ—with floors; mārakataiḥ—made of marakata stone; svacchaiḥ—very cleanly polished; bhrājat—dazzling; sphaṭika—marble; bhittibhiḥ—foundations; citra-sragbhiḥ—with varieties of flower garlands; paṭṭikābhiḥ—with flags; vāsaḥ—clothing; maṇi-gaṇa-arṇśukaiḥ—by various effulgent and valuable stones; mukta-phalaiḥ—with pearls; cit-ullāsaiḥ—increasing celestial pleasure; kānta-kāma—fulfilling one's desires; upapattibhiḥ—by such paraphernalia; dhūpa-dipaiḥ—with incense and lamps; surabhibhiḥ—very fragrant; maṇḍitam—decorated; puspamaṇḍanaiḥ—by bunches of various flowers; stri-pumbhiḥ—by men and women; sura-saṅkāśaiḥ—appearing like the demigods; juṣṭam—full of; bhūṣaṇa-bhūṣaṇaiḥ—whose bodies beautified their ornaments.

TRANSLATION

Thereafter, Lord Rāmacandra entered the palace of His forefathers. Within the palace were various treasures and valuable wardrobes. The sitting places on the two sides of the entrance door were made of coral, the yards were surrounded by pillars of vaidurya-maṇi, the floor was made of highly polished marakata-maṇi, and the foundation was made of marble. The entire palace was decorated with flags and garlands and bedecked with valuable stones, shining with a celestial effulgence. The palace was fully decorated with pearls and surrounded by lamps and incense. The men and women within the palace all resembled demigods and were decorated with various ornaments, which seemed beautiful because of being placed on their bodies.

TEXT 35

तस्मिन स भगवानु रामः सिद्धथा प्रियेष्यता ।
रेमे खारायणीराणामुष्मः सीतया किल ||३५||
In that celestial palace, He, the Supreme Personality of Godhead—Lord Ramacandra—resided with His dearmost wife, His pleasure potency, mother Sita, and enjoyed complete peace.

Without transgressing the religious principles, Lord Ramacandra, whose lotus feet are worshiped by devotees in meditation,
enjoyed with all the paraphernalia of transcendental pleasure for as long as needed.

Thus end the Bhaktivedanta purports of the Ninth Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, entitled “Lord Rāmacandra Rules the World.”
This chapter describes the dynasty of Kuśa, the son of Lord Rāmacandra. The members of this dynasty are descendants of Śaśāda, the son of Mahārāja Ikṣvāku.

Following in the genealogical table of Lord Rāmacandra’s dynasty, Kuśa, the Lord’s son, was followed consecutively by Atithi, Niśadha, Nabha, Puṇḍarika, Kṣemadhanvā, Devānīka, Anīha, Pāriyātra, Balasthala, Vajranabhā, Sagana and Vidhṛti. These personalities ruled the world. From Vidhṛti came Hiranyakānātha, who later became the disciple of Jaimini and propounded the system of mystic yoga in which Yājñavalkya was initiated. Following in this dynasty were Puṣpa, Dhruvasandhi, Sudarśana, Agnivarna, Śighra and Maru. Maru attained full perfection in the practice of yoga, and he still lives in the village of Kalāpa. At the end of this age of Kāli, he will revive the dynasty of the sun-god. Next in the dynasty were Prasuṣruta, Sandhi, Amaraśa, Mahasvān, Viśvabhāhu, Prasenajit, Takṣaka and Brhadbala, who was later killed by Abhimanyu. Śukadeva Gosvāmi said that these were all kings who had passed away. The future descendants of Brhadbala will be Brhadraṇa, Ürukriya, Vatsavrddha, Prativyoma, Bhanu, Divāka, Sahadeva, Brhadāśva, Bhānumān, Pratikāśva, Supratika, Marudeva, Sunakṣatra, Puṣkara, Antarikṣa, Sutapā, Amitrajit, Brhadraja, Barhi, Kṛtañjaya, Rāṇañjaya, Sañjaya, Śākya, Sudhoda, Lāṅgala, Prasenajit, Kṣudraka, Raṅaka, Suratha and Sumitra. All of them will become kings one after another. Sumitra, coming in this age of Kāli, will be the last king in the Ikṣvāku dynasty; after him, the dynasty will be extinguished.
śrī-śuka uvāca
kuśasya cātithis tasmān
niśadhas tat-suto nabhaḥ
punḍariko 'tha tat-putraḥ
kṣemadhanvābhavat tataḥ

śrī-śukah uvāca—Śrī Śukadeva Gosvāmi said; kuśasya—of Kuśa, the son of Lord Rāmacandra; ca—also; atithiḥ—Atithi; tasmāt—from him; niśadhaḥ—Niśadha; tat-sutaḥ—his son; nabhaḥ—Nabha; punḍarikāḥ—Punḍarika; atha—thereafter; tat-putraḥ—his son; kṣemadhanvā—Kṣemadhanvā; abhavat—became; tataḥ—thereafter.

TRANSLATION
Śukadeva Gosvāmi said: The son of Rāmacandra was Kuśa, the son of Kuśa was Atithi, the son of Atithi was Niśadha, and the son of Niśadha was Nabha. The son of Nabha was Punḍarika, and from Punḍarika came a son named Kṣemadhanvā.

TEXT 2

devānikas tato 'nihāḥ
pāriyātro 'tha tat-sutaḥ
tato balasthalas tasmād
vajranābhō 'rka-sambhavāḥ

devānikaḥ—Devānika; tataḥ—from Kṣemadhanvā; anīhaḥ—from Devānika came the son named Aniha; pāriyātrah—Pāriyātra; atha—thereafter; tat-sutaḥ—the son of Aniha; tataḥ—from Pāriyātra; balasthalaḥ—Balasthala; tasmāt—from Balasthala; vajranābhāḥ—Vajranābha; arka-sambhavāḥ—derived from the sun-god.

TRANSLATION
The son of Kṣemadhanvā was Devānika, Devānika’s son was Aniha, Aniha’s son was Pāriyātra, and Pāriyātra’s son was
Balasthala. The son of Balasthala was Vajranābha, who was said to have been born from the effulgence of the sun-god.

**TEXTS 3–4**

\[
\text{saga}ₐ\text{n}ₐ\text{s tat-sutas tasmād} \\
\text{vidhṛti$\acute{\text{s}}$ căbhavat sutah} \\
tato hiran$\acute{\text{y}}$anābhoho 'bhū$\acute{\text{d}}$ūd \\
yogācāryas tu jaimine$\acute{\text{h}}$
\]

\[
\text{sisyah kau$\acute{\text{s}}$alya ādhyātmaṁ} \\
yājñavalkyo 'dhyagād yataḥ \\
yogam mahodayam r$i$ṁ \\
hṛdaya-granthi-bhedakam
\]

*saga$\acute{\text{na}}$ḥ—Sagana; tat—this (Vajranābha’s); sutah—son; tasmāt—from him; vidhṛtiḥ—Vidhṛti; ca—also; abhavat—was born; sutah—his son; tataḥ—from him; hiran$\acute{\text{y}}$anābhah—Hiran$\acute{\text{y}}$anābha; abhūt—became; yoga-ācāryah—the propounder of the philosophy of yoga; tu—but; jaimine$\acute{\text{h}}$—because of accepting Jaimini as his spiritual master; sisyah—disciple; kau$\acute{\text{s}}$alyah—Kau$\acute{\text{s}}$alya; ādhyātmaṁ—spiritual; yājñavalkyah—Yājñavalkya; adhyagāt—studied; yataḥ—from him (Hiran$\acute{\text{y}}$anābha); yogam—the mystic performances; mahā-udayam—highly elevated; r$i$ṁ—Yājñavalkya Ṛṣi; hṛdaya-granthi-bhedakam—mystic yoga, which can loosen the knots of material attachment in the heart.

**TRANSLATION**

The son of Vajranābha was Sagana, and his son was Vidhṛti. The son of Vidhṛti was Hiran$\acute{\text{y}}$anābha, who became a disciple of Jaimini and became a great ācārya of mystic yoga. It is from Hiran$\acute{\text{y}}$anābha that the great saint Yājñavalkya learned the highly elevated system
of mystic yoga known as ādhyātma-yoga, which can loosen the knots of material attachment in the heart.

TEXT 5

puspo hiranyanābhāsya
dhruvasandhis tato 'bhavat
sudarśano 'thāgnivarṇāḥ
śīghras tasya maruḥ sutah

puṣpaḥ—Puṣpa; hirānyanābhāsya—the son of Hirānyanābha;
dhruvasandhiḥ—Dhruvasandhi; tataḥ—from him; abhavat—was born;
sudarśanāḥ—from Dhruvasandhi, Sudarśana was born; atha—thereafter; agnivarṇāḥ—Agnivarna, the son of Sudarśana; śīghraḥ—Śīghra; tasya—his (Agnivarṇa’s); maruḥ—Maru; sutah—son.

TRANSLATION

The son of Hirānyanābha was Puṣpa, and the son of Puṣpa was Dhruvasandhi. The son of Dhruvasandhi was Sudarśana, whose son was Agnivarna. The son of Agnivarna was named Śīghra, and his son was Maru.

TEXT 6

so 'sāv āste yoga-siddhaḥ
kalāpa-grāmam āsthitah
kaler ante sūrya-varṇām
naṣṭam bhāvayitā punah

sah—he; asau—the personality known as Maru; āste—still existing; yoga-siddhah—perfection in the power of mystic yoga; kalāpa-grāmam—the place named Kalāpa-grāma; āsthitah—he is still living
there; *kaleḥ*-of this Kali-yuga; *ante*-at the end; *sūrya-varṇaṁ*-the descendants of the sun-god; *naśām*-after being lost; *bhāvayita*-Maru will begin by begetting a son; *punah*-again.

**TRANSLATION**

Having achieved perfection in the power of mystic yoga, Maru still lives in a place known as Kalāpa-grāma. At the end of Kali-yuga, he will revive the lost Sūrya dynasty by begetting a son.

**PURPORT**

At least five thousand years ago, Śrīla Śukadeva Gosvāmī ascertained the existence of Maru in Kalāpa-grāma and said that Maru, having achieved a *yoga-siddha* body, would continue to exist until the end of Kali-yuga, which is calculated to continue for 432,000 years. Such is the perfection of mystic power. By controlling the breath, the perfect *yogi* can continue his life for as long as he likes. Sometimes we hear from the Vedic literature that some personalities from the Vedic age, such as Vyāsadeva and Āsvatthāmā, are still living. Here we understand that Maru is also still living. We are sometimes surprised that a mortal body can live for such a long time. The explanation of this longevity is given here by the word *yoga-siddha*. If one becomes perfect in the practice of *yoga*, he can live as long as he likes. The demonstration of some trifling *yoga-siddha* does not constitute perfection. Here is a factual example of perfection: a *yoga-siddha* can live as long as he likes.

**TEXT 7**

\begin{verbatim}
tasmāt prasuṣrutas tasya
sandhis tasyāpy amarṣaṇah
mahasvāṁs tat-sutas tasmād
viśvabāhur ajāyata
\end{verbatim}

*tasmāt*-from Maru; *prasuṣrutaḥ*-Prasuṣruta, his son; *tasya*-of Prasuṣruta; *sandhiḥ*-a son named Sandhi; *tasya*-his (Sandhi’s);
api—also; amarśaṇaḥ—a son named Amaraśaṇa; mahasvān—the son of Amaraśaṇa; tat—his; sutah—son; tasmāt—from him (Mahasvān); viśvabāhuḥ—Viśvabāhu; ajāyata—took birth.

TRANSLATION
From Maru was born a son named Prasuśruta, from Prasuśruta came Sandhi, from Sandhi came Amaraśaṇa, and from Amaraśaṇa a son named Mahasvān. From Mahasvān, Viśvabāhu took his birth.

TEXT 8

तत: प्रसेनजितू तस्याद तक्षको भविता पुनः
ततो ब्रह्दरलो यस्तो पित्रा ते समरे हतः

tataḥ prasenajit tasmāt
takṣako bhavitā punah
tato bṛhadbalo yas tu
pitṛā te samare hataḥ

tataḥ—from Viśvabāhu; prasenajit—a son named Prasenajit was born; tasmāt—from him; takṣakaḥ—Takṣaka; bhavitā—would take birth; punah—again; tataḥ—from him; bṛhadbalaḥ—a son named Bṛhadbala; yah—he who; tu—but; pitṛā—by father; te—your; samare—in the fight; hataḥ—killed.

TRANSLATION
From Viśvabāhu came a son named Prasenajit, from Prasenajit came Takṣaka, and from Takṣaka came Bṛhadbala, who was killed in a fight by your father.

TEXT 9

एते हिश्वाकुभुपाला अतीता: ग्रुष्णनगतानः
ब्रह्दरलस्य भविता पुत्रो नाम्ना ब्रह्द्रणः

ete hikṣvāku-bhūpālā
atitāḥ śṛṇv anāgatān
The Dynasty of Kuśa

\textit{bṛhadbalasya bhavitā}
\textit{putro nāmnā bṛhadraṇah}

ete—all of them; \textit{hi}—indeed; \textit{ikṣvāku-bhūpālāḥ}—kings in the dynasty of Ikṣvāku; \textit{atitāḥ}—all of them are dead and gone; \textit{śrṇu}—just hear; \textit{anāgatān}—those who will come in the future; \textit{bṛhadbalasya}—of Bṛhadbala; \textit{bhavitā}—there will be; \textit{putraḥ}—a son; \textit{nāmnā}—by the name; \textit{bṛhadraṇah}—Bṛhadraṇa.

\textbf{TRANSLATION}

All these kings in the dynasty of Ikṣvāku have passed away. Now please listen as I describe the kings who will be born in the future. From Bṛhadbala will come Bṛhadraṇa.

\textbf{TEXT 10}

\begin{quote}
\texttt{ūrukriyaḥ sutas tasya}
\texttt{vatsavrddho bhaviṣyati}
\texttt{prativyomas tato bhānu}
\texttt{divāko vāhini-patiḥ}
\end{quote}

\textit{ūrukriyaḥ}—Ūrukriya; \textit{sutaḥ}—son; \textit{tasya}—of Įrukriya; \textit{vatsavrddhaḥ}—Vatsavrddha; \textit{bhaviṣyati}—will take birth; \textit{prativyomaḥ}—Prativyoma; \textit{tataḥ}—from Vatsavrddha; \textit{bhānuḥ}—(from Prativyoma) a son named Bhānu; \textit{divākaḥ}—from Bhānu a son named Divāka; \textit{vāhini-patiḥ}—a great commander of soldiers.

\textbf{TRANSLATION}

The son of Bṛhadraṇa will be Įrukriya, who will have a son named Vatsavrddha. Vatsavrddha will have a son named Prativyoma, and Prativyoma will have a son named Bhānu, from whom Divāka, a great commander of soldiers, will take birth.
TEXT 11

Thereafter, from Divāka will come a son named Sahadeva, and from Sahadeva a great hero named Bṛhadaśva. From Bṛhadaśva will come Bhaṇumān, and from Bhaṇumān will come Pratikāśva. The son of Pratikāśva will be Supratika.

TEXT 12

bhavitā—will be born; marudevaḥ—Marudeva; atha—thereafter; sunakṣatrah—Sunakṣatra; atha—thereafter; puskaraḥ—Puṣkara, a son of Sunakṣatra; tasya—of Puṣkara; antarikṣaḥ—Antarikṣa; tat-putrah—his son; sutapāḥ—Sutapā; tat—from him; amitrajit—a son named Amitrajit.
TRANSLATION

Thereafter, from Supratika will come Marudeva; from Marudeva, Sunakṣatra; from Sunakṣatra, Puṣkara; and from Puṣkara, Antarikṣa. The son of Antarikṣa will be Sutapā, and his son will be Amitrajit.

TEXT 13

\[ \text{brhadrajas tu tasyāpi} \]
\[ \text{barhis tasmāt kṛtaṅjayah} \]
\[ \text{raṇaṅjayas tasya sutaḥ} \]
\[ \text{saṅjayo bhavitā tataḥ} \]

\( \text{brhadrajaḥ—Bṛhadraja; tu—but; tasya api—of Amitrajit; barhiḥ—Barhi; tasmāt—from Barhi; kṛtaṅjayah—Kṛtaṅjaya; raṇaṅjayah—Raṇaṅjaya; tasya—of Kṛtaṅjaya; sutaḥ—son; saṅjayah—Saṅjaya; bhavitā—will take birth; tataḥ—from Raṇaṅjaya.} \)

TRANSLATION

From Amitrajit will come a son named Bṛhadraja, from Bṛhadraja will come Barhi, and from Barhi will come Kṛtaṅjaya. The son of Kṛtaṅjaya will be known as Raṇaṅjaya, and from him will come a son named Saṅjaya.

TEXT 14

\[ \text{tasmāc chākyo 'tha śuddhodo} \]
\[ \text{lāṅgalas tat-sutaḥ smṛtaḥ} \]
\[ \text{tataḥ prasenajit tasmāt} \]
\[ \text{kṣudrako bhavitā tataḥ} \]

\( \text{tasmāc chākyo 'tha śuddhodo—of Kṛtaṅjaya; lāṅgalas—of him; tat-sutaḥ—he; smṛtaḥ—remembered; tataḥ—from him; prasenajit—of Prasenajit; tasmāt—from him; kṣudrako bhavitā tataḥ—he of Kṣudrako.} \)
tasmāt—from Sañjaya; śākyah—Śākya; atha—thereafter; 
śuddhodah—Śuddhoda; lāngalah—Lāṅgala; tat-sutah—the son of Śuddhoda; 
smṛtah—is well known; tataḥ—from him; prasenajit—Prasenajit; 
tasmāt—from Prasenajit; ksudrakah—Kṣudraka; bhavitā—will take birth; tataḥ—thereafter.

TRANSLATION
From Sañjaya will come Śākya, from Śākya will come Śuddhoda, 
and from Śuddhoda will come Lāṅgala. From Lāṅgala will come 
Prasenajit, and from Prasenajit, Kṣudraka.

TEXT 15
raṇako bhavitā tasmāt
surathas tanayas tataḥ
sumitro nāma niśṭhānta
ete bārhadbalānvayāḥ

raṇakah—Raṇaka; bhavitā—will take birth; tasmāt—from 
Kṣudraka; surathaḥ—Suratha; tanayah—the son; tataḥ—thereafter; 
sumitraḥ—Sumitra, the son of Suratha; nāma—by the name; niśṭhā- 
antah—the end of the dynasty; ete—all the above-mentioned kings; 
bārhadbala-anvayāḥ—in the dynasty of King Brhadbala.

TRANSLATION
From Kṣudraka will come Raṇaka, from Raṇaka will come 
Suratha, and from Suratha will come Sumitra, ending the dynasty. 
This is a description of the dynasty of Brhadbala.

TEXT 16
इत्याहृणायं वेषः सुभित्रतातो भविष्यति।
यतस्तः प्राप्य राजानं संस्थां प्राप्त्यति वै कलो॥१५॥
The last king in the dynasty of Ikṣvāku will be Sumitra; after Sumitra there will be no more sons in the dynasty of the sun-god, and thus the dynasty will end.

Thus end the Bhaktivedanta purports of the Ninth Canto, Twelfth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Dynasty of Kuśa, the Son of Lord Rāmacandra.”
CHAPTER THIRTEEN

The Dynasty of Mahārāja Nimi

This chapter describes the dynasty in which the great and learned scholar Janaka was born. This is the dynasty of Mahārāja Nimi, who is said to have been the son of Ikṣvāku.

When Mahārāja Nimi began performing great sacrifices, he appointed Vasiṣṭha to be chief priest, but Vasiṣṭha refused, for he had already agreed to be priest in performing a yajña for Lord Indra. Vasiṣṭha therefore requested Mahārāja Nimi to wait until Lord Indra’s sacrifice was finished, but Mahārāja Nimi did not wait. He thought, “Life is very short, so there is no need to wait.” He therefore appointed another priest to perform the yajña. Vasiṣṭha was very angry at King Nimi and cursed him, saying, “May your body fall down.” Cursed in that way, Mahārāja Nimi also became very angry, and he retaliated by saying, “May your body also fall down.” As a result of this cursing and countercursing, both of them died. After this incident, Vasiṣṭha took birth again, be­gun by Mitra and Varuṇa, who were agitated by Urvasī.

The priests who were engaged in the sacrifice for King Nimi preserved Nimi’s body in fragrant chemicals. When the sacrifice was over, the priests prayed for Nimi’s life to all the demigods who had come to the arena of yajña, but Mahārāja Nimi refused to take birth again in a ma­terial body because he considered the material body obnoxious. The great sages then churned Nimi’s body, and as a result of this churning, Janaka was born.

The son of Janaka was Udāvasu, and the son of Udāvasu was Nandivardhana. The son of Nandivardhana was Suketu, and his descen­dants continued as follows: Devarāta, Bṛhadratha, Mahāvīrya, Sudhṛti, Dhrṣṭaketu, Haryaśva, Maru, Pratīpaka, Kṛtaratha, Devamīḥa, Viśruta, Mahādhṛti, Kṛtirāta, Mahāromā, Svara­romā, Hrasvaromā and Śiradhvaja. All these sons appeared in the dynasty one after another. From Śiradhvaja, mother Sitādevī was born. Śiradhvaja’s son was Kuśadhvaja, and the son of Kuśadhvaja was Dharmadhvaja. The sons of Dharmadhvaja were Kṛtadhvaja and Mitadhvaja. The son of Kṛtadhvaja
was Keśidhvaja, and the son of Mitadhvaja was Khāṇḍikya. Keśidhvaja was a self-realized soul, and his son was Bhanumān, whose descendants were as follows: Satadyumna, Śuci, Sanadvāja, Urjaketu, Aja, Purujit, Arijñanemi, Śrutāyu, Supārśvaka, Citraratha, Kṣemādhi, Samaratha, Satyarahath, Upaguru, Upagupta, Vasvananta, Yuyudha, Subhāṣāna, Śruta, Jaya, Vijaya, Rta, Śunaka, Vitahavya, Dhṛti, Bahulāśva, Kṛti and Mahāvāśi. All of these sons were great self-controlled personalities. This completes the list of the entire dynasty.

TEXT 1

Srī-Śukadeva Gosvāmi said: After beginning sacrifices, Mahārāja Nimi, the son of Ikṣvāku, requested the great sage Vasiṣṭha to take the post of chief priest. At that time, Vasiṣṭha replied, “My dear Mahārāja Nimi, I have already accepted the same post in a sacrifice begun by Lord Indra.
TRANSLATION

“I shall return here after finishing the yajña for Indra. Kindly wait for me until then.” Mahārāja Nimi remained silent, and Vasiṣṭha began to perform the sacrifice for Lord Indra.

TEXT 3

nimīṣ ca laṃ idaṃ vidvān
ṣatram ārabhaṭātmavān
ṛtvigbhir aparais tāvan
nāgamaḍa yāvata guruḥ
nimīṣ—Mahārāja Nimi; ca—flickering, subject to end at any moment; idaṃ—this (life); vidvān—being completely aware of this fact; satram—the sacrifice; ārabhaṭa—inaugurated; ātmavān—self-realized person; rtvigbhir—by priests; aparaiḥ—other than Vasiṣṭha; tāvan—for the time being; na—not; āgamat—returned; yāvata—so long; guruḥ—his spiritual master (Vasiṣṭha).
TRANSLATION

Mahārāja Nimi, being a self-realized soul, considered that this life is flickering. Therefore, instead of waiting long for Vasiṣṭha, he began performing the sacrifice with other priests.

PURPORT

Cānaka Paṇḍita says, sarīram kṣaṇa-vidhvāṃsi kalpānta-sthāyino guṇāḥ: “The duration of one’s life in the material world may end at any moment, but if within this life one does something worthy, that qualification is depicted in history eternally.” Here is a great personality, Mahārāja Nimi, who knew this fact. In the human form of life one should perform activities in such a way that at the end he goes back home, back to Godhead. This is self-realization.

TEXT 4

śisya-vyatikramam vikṣya
tam nirvartya-gato guruh
aśapat patatād deho
nimeḥ paṇḍita-māninaḥ

śisya-vyatikramam—the disciple’s deviation from the order of the guru; vikṣya—observing; tam—the performance of yajña by Indra; nirvartya—after finishing; āgataḥ—when he returned; guruh—Vasiṣṭha Muni; aśapat—he cursed Nimi Mahārāja; patatāt—may it fall down; dehaḥ—the material body; nimeḥ—of Mahārāja Nimi; paṇḍita-māninaḥ—who considers himself so learned (as to disobey the order of his spiritual master).

TRANSLATION

After completing the sacrificial performance for King Indra, the spiritual master Vasiṣṭha returned and found that his disciple Mahārāja Nimi had disobeyed his instructions. Thus Vasiṣṭha
cursed him, saying, “May the material body of Nimi, who considers himself learned, immediately fall.”

**TEXT 5**

निमि: प्रतिददृ शापं गुरवेदधर्मवतिने ।
तवापि पतताद् देहो लोभाद धर्ममजानतः ॥ ५ ॥

nimih pratidadau sapam
gurave 'dharma-vartine
tavapi patatad deho
lobhad dharma ajanatah

nimih—Maharaja Nimi; pratidadau sapam—countercursed; gurave—unto his spiritual master, Vasishtha; adharma-vartine—who was induced to irreligious principles (because he cursed his offenseless disciple); tava—of you; api—also; patatat—let it fall; deha— the body; lobhat—because of greed; dharmam—religious principles; ajanatah—not knowing.

**TRANSLATION**

For unnecessarily cursing him when he had committed no offense, Maharaja Nimi countercurse his spiritual master. “For the sake of getting contributions from the King of heaven,” he said, “you have lost your religious intelligence. Therefore I pronounce this curse: your body also will fall.”

**PURPORT**

The religious principle for a brāhmaṇa is that he should not be greedy at all. In this case, however, for the sake of more lucrative remunerations from the King of heaven, Vasishtha neglected Maharaja Nimi’s request on this planet, and when Nimi performed the sacrifices with other priests, Vasishtha unnecessarily cursed him. When one is infected by contaminated activities, his power, material or spiritual, reduces. Although Vasishtha was the spiritual master of Maharaja Nimi, because of his greed he became fallen.
TEXT 6

Maha-raja Nimi, who was expert in the science of spiritual knowledge, gave up his body. Vasiṣṭha, the great-grandfather, gave up his body also, but through the semen discharged by Mitra and Varuṇa when they saw Urvāṣī, he was born again.

PURPORT

Mitra and Varuṇa chanced to meet Urvāṣī, the most beautiful prostitute of the heavenly kingdom, and they became lusty. Because they were great saints, they tried to control their lust, but they could not do so, and thus they discharged semen. This semen was kept carefully in a waterpot, and Vasiṣṭha was born from it.

TEXT 7

Gandha-vastuṣu tad-deham
nidhāya muni-sattamāḥ
The Dynasty of Mahārāja Nimi

samāpte satra-yāge ca
devān ucuḥ samāgatān

gandha-vastuṣu—in things very fragrant; tat-deham—the body of Mahārāja Nimi; nidhāya—having preserved; muni-sattamāḥ—all the great sages gathered there; samāpte satra-yāge—at the end of the sacrifice known by the name Satra; ca—also; devān—to all the demigods; ucuḥ—requested or spoke; samāgatān—who were assembled there.

TRANSLATION

During the performance of the yajña, the body relinquished by Mahārāja Nimi was preserved in fragrant substances, and at the end of the Satra-yāga the great saints and brāhmaṇas made the following request to all the demigods assembled there.

TEXT 8

राज्यो जीवतु देहोय यन्त्र प्रसन्ना: प्रभवे यदि ||
तथेत्युक्ते निमित्र: ग्राह मा भूने देहहन्वनम् || 8 ||

rājno jīvatu deho 'yam
prasannāḥ prabhavo yadi
tathety ukte nimiḥ prāha
mā bhūn me deha-bandhanam

rājñāḥ—of the King; jīvatu—may again be enlivened; dehaḥ ayam—this body (now preserved); prasannāḥ—very much pleased; prabhavaḥ—all able to do it; yadi—if; tathā—let it be so; iti—thus; ukte—when it was replied (by the demigods); nimiḥ—Mahārāja Nimi; prāha—said; mā bhūt—do not do it; me—my; deha-bandhanam—imprisonment again in a material body.

TRANSLATION

“If you are satisfied with this sacrifice and if you are actually able to do so, kindly bring Mahārāja Nimi back to life in this body.” The demigods said yes to this request by the sages, but Mahārāja Nimi said, “Please do not imprison me again in a material body.”
PURPORT

The demigods are in a position many times higher than that of human beings. Therefore, although the great saints and sages were also powerful brāhmaṇas, they requested the demigods to revive Mahārāja Nimi’s body, which had been preserved in various perfumed balms. One should not think that the demigods are powerful only in enjoying the senses; they are also powerful in such deeds as bringing life back to a dead body. There are many similar instances in the Vedic literature. For example, according to the history of Śāvitri and Satyavān, Satyavān died and was being taken away by Yamarāja, but on the request of his wife, Śāvitri, Satyavān was revived in the same body. This is an important fact about the power of the demigods.

TEXT 9

यस्य योगं न वान्न्चति वियोगभयक्षतरा: ॥
भजनि चरणाम्बोजं स्थनयो हरिमेधस: ॥ ९ ॥

yasya yogam na vananchanti
viyoga-bhaya-katarah
bhajanti caraṇāmbhojāṁ
munayo hari-medhasaṁ

yasya—with the body; yogam—contact; na—do not; vananchanti—jñānis desire; viyoga-bhaya-katarah—being afraid of giving up the body again; bhajanti—offer transcendental loving service; caraṇāmbhojam—to the lotus feet of the Lord; munayaḥ—great saintly persons; hari-medhasaḥ—whose intelligence is always absorbed in thoughts of Hari, the Supreme Personality of Godhead.

TRANSLATION

Mahārāja Nimi continued: Māyāvādīs generally want freedom from accepting a material body because they fear having to give it up again. But devotees whose intelligence is always filled with the service of the Lord are unafraid. Indeed, they take advantage of the body to render transcendental loving service.
Maharaja Nimi did not want to accept a material body, which would be a cause of bondage; because he was a devotee, he wanted a body by which he could render devotional service to the Lord. Srila Bhaktivinoda Thakura sings:

\begin{align*}
\text{janmaobi more icch\text{\textshrink{2}} yadi tora} \\
\text{bhakta-grhe jani janma ha-u mora} \\
\text{kita-janma ha-u yath\text{\textshrink{2}} tuy\text{\textshrink{2}} d\text{\textshrink{2}}sa}
\end{align*}

“My Lord, if You want me to take birth and accept a material body again, kindly do me this favor: allow me to take birth in the home of Your servant, Your devotee. I do not mind being born there even as an insignificant creature like an insect.” Sri Caitanya Mahaprabhu also said:

\begin{align*}
\text{na dhanarit na janarit na sundaririt kavitarit} \\
\text{mama janmani janmanishvare} \\
\text{bhavatad bhaktir ahaituki tvayi}
\end{align*}

“O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You.” (Si\textshrink{2}k\textshrink{2}sh\textshrink{2}t\textshrink{2}aka 4) By saying “life after life” (janmani janmani), the Lord referred not to an ordinary birth but a birth in which to remember the lotus feet of the Lord. Such a body is desirable. A devotee does not think like yogis and jn\textshrink{2}nis, who want to refuse a material body and become one with the impersonal Brahman effulgence. A devotee does not like this idea. On the contrary, he will accept any body, material or spiritual, for he wants to serve the Lord. This is real liberation.

If one has a strong desire to serve the Lord, even if he accepts a material body, there is no cause of anxiety, since a devotee, even in a material body, is a liberated soul. This is confirmed by Srila Rupa Gosvami:

\begin{align*}
\text{ih\text{\textshrink{2}} yasya harer dasye} \\
\text{karman\text{\textshrink{2}} manas\text{\textshrink{2}} gir\text{\textshrink{2}}} \\
\text{nikhil\text{\textshrink{2}}v apy avastha\text{\textshrink{2}}su} \\
\text{jivan-mukta\text{\textshrink{2}} sa ucyate}
\end{align*}
A person acting in Kṛṣṇa consciousness (or, in other words, in the service of Kṛṣṇa) with his body, mind, intelligence and words is a liberated person even within the material world, although he may be engaged in many so-called material activities.” The desire to serve the Lord establishes one as liberated in any condition of life, whether in a spiritual body or a material body. In a spiritual body the devotee becomes a direct associate of the Lord, but even though a devotee may superficially appear to be in a material body, he is always liberated and is engaged in the same duties of service to the Lord as a devotee in Vaikuṇṭhaloka. There is no distinction. It is said, sādhur jīvo vā maro vā. Whether a devotee is alive or dead, his only concern is to serve the Lord. Tyaktvā deham punar janma naiti māṁ eti. When he gives up his body, he goes directly to become an associate of the Lord and serve Him, although he does the same thing even in a material body in the material world.

For a devotee there is no pain, pleasure or material perfection. One may argue that at the time of death a devotee also suffers because of giving up his material body. But in this connection the example may be given that a cat carries a mouse in its mouth and also carries a kitten in its mouth. Both the mouse and the kitten are carried in the same mouth, but the perception of the mouse is different from that of the kitten. When a devotee gives up his body (tyaktvā deham), he is ready to go back home, back to Godhead. Thus his perception is certainly different from that of a person being taken away by Yamarāja for punishment. A person whose intelligence is always concentrated upon the service of the Lord is unafraid of accepting a material body, whereas a nondevotee, having no engagement in the service of the Lord, is very much afraid of accepting a material body or giving up his present one. Therefore, we should follow the instruction of Caitanya Mahāprabhu: mama janmani janmaniśvare bhavatād bhaktir ahaitukī tvayi. It doesn’t matter whether we accept a material body or a spiritual body; our only ambition should be to serve the Supreme Personality of Godhead.
The Dynasty of Maharaja Nimi

Text 10]

I do not wish to accept a material body, for such a body is the source of all distress, lamentation and fear, everywhere in the universe, just as it is for a fish in the water, which lives always in anxiety because of fear of death.

PURPORT

The material body, whether in the higher or lower planetary system, is destined to die. In the lower planetary system or lower species of life one may die soon, and in the higher planets or higher species one may live for a long, long time, but death is inevitable. This fact should be understood. In the human form of life one should take the opportunity to put an end to birth, death, old age and disease by performing tapasya. This is the aim of human civilization: to stop the repetition of birth and death, which is called mṛtyu-samsāra-vartmani. This can be done only when one is Kṛṣṇa conscious, or has achieved the service of the lotus feet of the Lord. Otherwise one must rot in this material world and accept a material body subject to birth, death, old age and disease.

The example given here is that water is a very nice place for a fish, but the fish is never free from anxiety about death, since big fish are always eager to eat the small fish. Phalgūni tatra mahatām: all living entities are eaten by bigger living entities. This is the way of material nature.
“Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another.” (Bhāg. 1.13.47) The Supreme Personality of Godhead has created the material world in such a way that one living entity is food for another. Thus there is a struggle for existence, but although we speak of survival of the fittest, no one can escape death without becoming a devotee of the Lord. Harim vinā naiva srīṁ taranti: one cannot escape the cycle of birth and death without becoming a devotee. This is also confirmed in Bhagavad-gītā (9.3). Aprāpya māṁ nivartante mṛtyusāṁsāra-vartmani. One who does not attain shelter at the lotus feet of Kṛṣṇa must certainly wander up and down within the cycle of birth and death.

TEXT 11

deva ucuḥ
videha uṣyatāṁ kāmāṁ
locaneṣu śarīrināṁ
unmeṣaṇa-nimesābhyāṁ
lakṣito 'dhyātma-saṁsthitaḥ

devāḥ ucuḥ—the demigods said; videhaḥ—without any material body; uṣyatām—you live; kāmāṁ—as you like; locaneṣu—in the vision; śarīrināṁ—of those who have material bodies; unmeṣaṇa-nimesābhyāṁ—become manifest and unmanifest as you desire; lakṣito—being seen; adhyātma-saṁsthitaḥ—situated in a spiritual body.
TRANSLATION

The demigods said: Let Mahārāja Nimi live without a material body. Let him live in a spiritual body as a personal associate of the Supreme Personality of Godhead, and, according to his desire, let him be manifest or unmanifest to common materially embodied people.

PURPORT

The demigods wanted Mahārāja Nimi to come to life, but Mahārāja Nimi did not want to accept another material body. Under the circumstances, the demigods, having been requested by the saintly persons, gave him the benediction that he would be able to stay in his spiritual body. There are two kinds of spiritual bodies, as generally understood by common men. The term “spiritual body” is sometimes taken to refer to a ghostly body. An impious man who dies after sinful activities is sometimes condemned so that he cannot possess a gross material body of five material elements, but must live in a subtle body of mind, intelligence and ego. However, as explained in Bhagavad-gītā, devotees can give up the material body and attain a spiritual body free from all material tinges, gross and subtle (tyaktvā deham punar janma naiti māṁ eti so 'rjuna). Thus the demigods gave King Nimi the benediction that he would be able to stay in a purely spiritual body, free from all gross and subtle material contamination.

The Supreme Personality of Godhead can be seen or unseen according to His own transcendental desire; similarly, a devotee, being jīvan-mukta, can be seen or not, as he chooses. As stated in Bhagavad-gītā, nāham prakāśaṁ sarvasya yogamāyā-samāvṛtaḥ: the Supreme Personality of Godhead, Kṛṣṇa, is not manifest to everyone and anyone. To the common man He is unseen. Ataḥ śri-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ: Kṛṣṇa and His name, fame, qualities and paraphernalia cannot be materially understood. Unless one is advanced in spiritual life (sevonmukhe hi jīhvādau), one cannot see Kṛṣṇa. Therefore the ability to see Kṛṣṇa depends on Kṛṣṇa’s mercy. The same privilege of being seen or unseen according to one’s own desire was given to Mahārāja Nimi. Thus he lived in his original, spiritual body as an associate of the Supreme Personality of Godhead.
TEXT 12

Typed in sanskrit text

TRANSLATION

Thereafter, to save the people from the danger of an unregulated government, the sages churned Maharaja Nimi’s material body, from which, as a result, a son was born.

PURPORT

Arājaka-bhayam. If the government is unsteady and unregulated, there is danger of fear for the people. At the present moment this danger always exists because of government by the people. Here we can see that the great sages got a son from Nimi’s material body to guide the citizens properly, for such guidance is the duty of a kṣatriya king. A kṣatriya is one who saves the citizens from being injured. In the so-called people’s government there is no trained kṣatriya king; as soon as someone strong accumulates votes, he becomes the minister or president, without training from the learned brāhmaṇas expert in the śāstras. Indeed, we see that in some countries the government changes from party to party, and therefore the men in charge of the government are more eager to protect their position than to see that the citizens are happy. The Vedic civilization prefers monarchy. People liked the government of Lord Rāmacandra, the government of Mahārāja Yudhiṣṭhira and the governments of Mahārāja Parīkṣit, Mahārāja Ambariṣa and Mahārāja Prahlāda.
There are many instances of excellent government under a monarch. Gradually the democratic government is becoming unfit for the needs of the people, and therefore some parties are trying to elect a dictator. A dictatorship is the same as a monarchy, but without a trained leader. Actually people will be happy when a trained leader, whether a monarch or a dictator, takes control of the government and rules the people according to the standard regulations of the authorized scriptures.

TEXT 13

Janmanā janakah so 'bhūd
vaidehas tu videhajāḥ
mithilo mathanāj jāto
mithilā yena nirmitā

Janmanā—by birth; Janakah—born uncommonly, not by the usual process; sah—he; abhūt—became; vaidehah—also known as Vaideha; tu—but; videha-jāḥ—because of being born from the body of Maharāja Nimi, who had left his material body; mithilaḥ—he also became known as Mithila; mathanāḥ—because of being born from the churning of his father’s body; jātah—thus born; mithilā—the kingdom called Mithilā; yena—by whom (Janaka); nirmitā—was constructed.

TRANSLATION

Because he was born in an unusual way, the son was called Janaka, and because he was born from the dead body of his father, he was known as Vaideha. Because he was born from the churning of his father’s material body, he was known as Mithila, and because he constructed a city as King Mithila, the city was called Mithilā.

TEXT 14

Tasmādāvaḥsūtastya pūrṇaḥsūnandīvarghaḥ

Tat: mukṣeṣuṣṭasthaṇiḥ devarājā mahīyate
tasmād udāvasus tasya
putro 'bhūn nandivardhanaḥ
tataḥ suketus tasyāpi
devarāto mahipate

tasmāt—from Mithila; udāvasuḥ—a son named Udāvasu; tasya—of him (Udāvasu); putraḥ—son; abhūt—was born; nandivardhanaḥ—Nandivardhana; tataḥ—from him (Nandivardhana); suketuḥ—a son named Suketu; tasya—of him (Suketu); api—also; devarātaḥ—a son named Devarāta; mahipate—O King Parikṣit.

TRANSLATION
O King Parikṣit, from Mithila came a son named Udāvasu; from Udāvasu, Nandivardhana; from Nandivardhana, Suketu; and from Suketu, Devarāta.

TEXT 15

तस्माद् बृहद्रथस्य महाविर्यस् हर्षोष्य   मरुलत: ||१५||
tasmād brhadrathas tasya
mahāviryah sudhṛt-pitā
sudhṛter dhṛṣṭaketur vai
haryaśvo 'tha marus tataḥ

tasmāt—from Devarāta; brhadrathah—a son named Bṛhadhratha; tasya—of him (Bṛhadhratha); mahāviryah—a son named Mahāvīrya; sudhṛt-pitā—he became the father of King Sudhṛti; sudhṛtaḥ—from Sudhṛti; dhṛṣṭaketuh—a son named Dhṛṣṭaketu; vai—indeed; haryaśvah—his son was Haryaśva; atha—thereafter; maruh—Maru; tataḥ—thereafter.

TRANSLATION
From Devarāta came a son named Bṛhadhratha and from Bṛhadhratha a son named Mahāvīrya, who became the father of Sudhṛti. The son of Sudhṛti was known as Dhṛṣṭaketu, and from
Dhṛṣṭaketu came Haryaśva. From Haryaśva came a son named Maru.

**TEXT 16**

मरो: प्रतीतकःस्माजाजात: कुतरथो यत: ।
देवमीद्द्तस्य पुत्रो विश्रुतोऽय महाध्रति: ॥१६॥

maroh pratipakas tasmāj
jātah kṛtaratho yataḥ
devamīdhās tasya putro
viśruto 'tha mahādhṛtiḥ

maroḥ—of Maru; pratipakaḥ—a son named Pratipaka; tasmāt—from Pratipaka; jātah—was born; kṛtaratḥaḥ—a son named Kṛtaratha; yataḥ—and from Kṛtaratha; devamīdhāḥ—Devamiśa; tasya—of Devamiśa; putraḥ—a son; viśrutaḥ—Viśruta; atha—from him; mahādhṛtiḥ—a son named Mahādhṛti.

**TRANSLATION**

The son of Maru was Pratipaka, and the son of Pratipaka was Kṛtaratha. From Kṛtaratha came Devamiśa; from Devamiśa, Viśruta; and from Viśruta, Mahādhṛti.

**TEXT 17**

कृतिरात्तस्तस्मान्महारोमाः च तत्सुत: ।
स्वर्णरोमाः सुतस्तस्य हस्तरोमाः व्यजायत ॥१७॥

kṛṭirātaḥ tatas tasmān
mahāromā ca tat-sutah
svarṇaromā sutas tasya
hrasvaromā vyajāyata

kṛṭirātaḥ—Kṛṭirāta; tataḥ—from Mahādhṛti; tasmāt—from Kṛṭirāta; mahāromā—a son named Mahāromā; ca—also; tat-sutah—his son; svarṇaromā—Svarṇaromā; sutah tasya—his son; hrasvaromā—Hrasvaromā; vyajāyata—were all born.
TRANSLATION
From Mahādhṛti was born a son named Kṛtirāta, from Kṛtirāta was born Mahāromā, from Mahāromā came a son named Svarṇaromā, and from Svarṇaromā came Hrasvaromā.

TEXT 18

From Hrasvaromā came a son named Śiradhvaja (also called Janaka). When Śiradhvaja was plowing a field, from the front of his plow [śira] appeared a daughter named Śitādevī, who later became the wife of Lord Rāmacandra. Thus he was known as Śiradhvaja.

TRANSLATION
From Hrasvaromā came a son named Śiradhvaja [also called Janaka]. When Śiradhvaja was plowing a field, from the front of his plow [śira] appeared a daughter named Śitādevī, who later became the wife of Lord Rāmacandra. Thus he was known as Śiradhvaja.
kuśadhvajaḥ—Kuśadhvaja; tasya—of Śiradhvaja; putraḥ—son; tataḥ—from him; dharmadhvajaḥ—Dharmadhvaja; nṛpaḥ—the king; dharmadhvajasya—from this Dharmadhvaja; dvau—two; putrau—sons; kṛtadhvaja-mitadhvajau—Kṛtadhvaja and Mitadhvaja.

TRANSLATION

The son of Śiradhvaja was Kuśadhvaja, and the son of Kuśadhvaja was King Dharmadhvaja, who had two sons, namely Kṛtadhvaja and Mitadhvaja.

TEXTS 20–21

kṛtadhvajāt keśidhvajāḥ
khāṇḍikyas tu mitadhvajāt
kṛtadhvaja-suto rājann
ātma-vidyā-viśāradāḥ

khāṇḍikyaḥ karma-tattva-jño
bhītaḥ keśidhvajād drutāḥ
bhānumāms tasya putro 'bhūc
chatadyumnas tu tat-sutāḥ

kṛtadhvajāt—from Kṛtadhvaja; keśidhvajāḥ—a son named Keśidhvaja; khāṇḍikyaḥ tu—also a son named Khāṇḍikya; mitadhvajāt—from Mitadhvaja; kṛtadhvaja-sutāḥ—the son of Kṛtadhvaja; rājan—O King; ātma-vidyā-viśāradāḥ—expert in transcendental science; khāṇḍikyaḥ—King Khāṇḍikya; karma-tattva-jñaḥ—expert in Vedic ritualistic ceremonies; bhītaḥ—fearing; keśidhvajāt—because of Keśidhvaja; drutāḥ—he fled; bhānumāṁ—Bhānumā; tasya—of Keśidhvaja; putraḥ—son; abhūt—there was; śatadyumnaḥ—Śatadyumna; tu—but; tat-sutāḥ—the son of Bhānumān.
TRANSLATION

O Mahārāja Parikśit, the son of Kṛtadharma was Keśidharma, and the son of Mitadharma was Khāṇḍikya. The son of Kṛtadharma was expert in spiritual knowledge, and the son of Mitadharma was expert in Vedic ritualistic ceremonies. Khāṇḍikya fled in fear of Keśidharma. The son of Keśidharma was Bhānumān, and the son of Bhānumān was Śatadyumna.

TEXT 22

\[ \text{śucis tu tanayās tasmāt} \\
\text{sanadvājāḥ suto 'bhavat} \\
\text{ūrjaketuḥ sanadvājād} \\
\text{ajo 'tha purujit sutah} \]

śucīḥ—Śuci; tu—but; tanayāḥ—a son; tasmāt—from him; sanadvājāḥ—Sanadvāja; sutah—a son; abhavat—was born; ājō—but; purujit—Purujit; sutah—a son.

TRANSLATION

The son of Śatadyumna was named Śuci. From Śuci, Sanadvāja was born, and from Sanadvāja came a son named Īrjaketu. The son of Īrjaketu was Aja, and the son of Aja was Purujit.

TEXT 23

\[ \text{aristāneśmiṁstyaṁpi} \\
\text{śrutayus tat supaṁsvakaḥ} \\
\text{tataś citraratho yasya} \\
\text{kṛṣemādhir mithilādhipaḥ} \]
The son of Purujit was Ariṣṭanemi, and his son was Śrutāyu. Śrutāyu begot a son named Supārśvaka, and Supārśvaka begot Citraratha. The son of Citraratha was Kṣemādhi, who became the king of Mithilā.

TRANSLATION

The son of Purujit was Ariṣṭanemi, and his son was Śrutāyu. Śrutāyu begot a son named Supārśvaka, and Supārśvaka begot Citraratha. The son of Citraratha was Kṣemādhi, who became the king of Mithilā.

TEXT 24

तस्मात् समारथस्तस्य युतः सतयरथस्ततः ॥
आसीदुपुरुसादुपुरुसश्रिकियसम्भवः ॥२४॥

tasmāt samarathas tasya
sutraḥ satyarathas tataḥ
āsīt upagurus tasmād
upagupto 'agni-sambhavah

tasmāt—from Kṣemādhi; samarathah—a son named Samaratha;
tasya—from Samaratha; sutraḥ—son; satyarathah—Satyaratha; tataḥ—from him (Satyaratha); āsīt—was born; upaguruḥ—Upaguru; tasmāt—from him; upaguptah—Upagupta; agni-sambhavah—a partial expansion of the demigod Agni.

TRANSLATION

The son of Kṣemādhi was Samaratha, and his son was Satyaratha. The son of Satyaratha was Upaguru, and the son of Upaguru was Upagupta, a partial expansion of the fire-god.

TEXT 25

वस्मन्तोऽस तत्पुत्रो यसुयो यतु सुभाषणः ॥
श्रुतस्ततो जयसुसादु विजयोज्यासाद्युतः ॥२५॥
vasvanonto 'tha tat-putro
yuyudho yat subhāsaṇaḥ
śrutas tato jayas tasmād
vijayo 'śmād ṛtaḥ sutah

vasvanantaḥ—Vasvananta; atha—thereafter (the son of Upagupta);
tat-putraḥ—his son; yuyudhaḥ—by the name Yuyudha; yat—from Yuyudha; subhāsaṇaḥ—a son named Subhāsaṇa; śrutaḥ tataḥ—and the son of Subhāsaṇa was Śruta; jayāḥ tasmāt—the son of Śruta was Jaya; vijayaḥ—a son named Vijaya; asmāt—from Jaya; ṛtaḥ—Ṛta; sutah—a son.

TRANSLATION
The son of Upagupta was Vasvananta, the son of Vasvananta was Yuyudha, the son of Yuyudha was Subhāsaṇa, and the son of Subhāsaṇa was Śruta. The son of Śruta was Jaya, from whom there came Vijaya. The son of Vijaya was Ṛta.

TEXT 26
śunakatatsuto jaiṇe viteḥvyo dhṛtīs tataḥ
bahulāśvō dhṛtes tasya
kṛtir asya mahāvaśi

śunakaḥ—Śunaka; tat-sutah—the son of Ṛta; jaiṇe—was born; viteḥvyah—Vitahavya; dhṛtīḥ—Dhṛti; tataḥ—the son of Vitahavya; bahulāśvāḥ—Bahulāśva; dhṛteḥ—from Dhṛti; tasya—his son; kṛtīḥ—Kṛti; asya—of Kṛti; mahāvaśi—there was a son named Mahāvaśi.

TRANSLATION
The son of Ṛta was Śunaka, the son of Śunaka was Vitahavya, the son of Vitahavya was Dhṛti, and the son of Dhṛti was Bahulāśva. The son of Bahulāśva was Kṛti, and his son was Mahāvaśi.
TEXT 27

एते वै मायीला राज्यात्मविद्याविशारदाम| 
योगेश्वरसादेन द्वापरमुक्ता ग्रहेश्वरि ||२७||

ete vai maithilā rājann
ātma-vidyā-visāradāḥ
yogesvara-prasādena
dvandvair muktā grheśv api

ete—all of them; vai—indeed; maithilāḥ—the descendants of Mithila; rājan—O King; ātma-vidyā-visāradāḥ—expert in spiritual knowledge; yogesvara-prasādena—by the grace of Yogeshvara, the Supreme Personality of Godhead, Kṛṣṇa; dvandvaiḥ muktāḥ—they were all freed from the duality of the material world; grheśu api—even though staying at home.

TRANSLATION

Śukadeva Gosvāmi said: My dear King Parikṣit, all the kings of the dynasty of Mithila were completely in knowledge of their spiritual identity. Therefore, even though staying at home, they were liberated from the duality of material existence.

PURPORT

This material world is called dvaita, or duality. The Caitanya-caritāmṛta (Antya 4.176) says:

‘dvaita’ bhadrābhadrā-jñāna, saba—‘manodharma’
‘ei bhāla, ei manda,’—‘ei saba ‘bhrama’

In the world of duality—that is to say, in the material world—so-called goodness and badness are both the same. Therefore, in this world, to distinguish between good and bad, happiness and distress, is meaningless because they are both mental concoctions (manodharma). Because everything here is miserable and troublesome, to create an artificial situation and pretend it to be full of happiness is simply illusion. The liberated person, being above the influence of the three modes of material nature,
is unaffected by such dualities in all circumstances. He remains Kṛṣṇa conscious by tolerating so-called happiness and distress. This is also confirmed in Bhagavad-gītā (2.14):

\[ mātrā-sparśās tu kaunteya \\
śītoṣṇa-sukha-duḥkhadāḥ \\
āgāmāpāyino 'nityās \\
tāṁs titikṣasva bhārata \]

“O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.” Those who are liberated, being on the transcendental platform of rendering service to the Lord, do not care about so-called happiness and distress. They know that these are like changing seasons, which are perceivable by contact with the material body. Happiness and distress come and go. Therefore a paṇḍita, a learned man, is not concerned with them. As it is said, gatāsūn agatāsūmś ca nānuṣocanti paṇḍitāḥ. The body is dead from the very beginning because it is a lump of matter. It has no feelings of happiness and distress. Because the soul within the body is in the bodily concept of life, he suffers happiness and distress, but these come and go. It is understood herewith that the kings born in the dynasty of Mithila were all liberated persons, unaffected by the so-called happiness and distress of this world.

Thus end the Bhaktivedanta purports of the Ninth Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Dynasty of Mahārāja Nimi.”
CHAPTER FOURTEEN

King Purūravā Enchanted by Urvaśī

The summary of this Fourteenth Chapter is given as follows. This chapter describes Soma and how he kidnapped the wife of Brahma and begot in her womb a son named Budha. Budha begot Purūravā, who begot six sons, headed by Ayu, in the womb of Urvaśī.

Lord Brahmā was born from the lotus that sprouted from the navel of Garbhodakaśayī Viṣṇu. Brahmā had a son named Atri, and Atri's son was Soma, the king of all drugs and stars. Soma became the conqueror of the entire universe, and, being inflated with pride, he kidnapped Tārā, who was the wife of Brahma, the spiritual master of the demigods. A great fight ensued between the demigods and the asuras, but Brahmā rescued Brahma's wife from the clutches of Soma and returned her to her husband, thus stopping the fighting. In the womb of Tārā, Soma begot a son named Budha, who later begot in the womb of Ilā a son named Aila, or Purūravā. Urvaśī was captivated by Purūravā's beauty, and therefore she lived with him for some time, but when she left his company he became almost like a madman. While traveling all over the world, he met Urvaśī again at Kurukṣetra, but she agreed to join with him for only one night in a year.

One year later, Purūravā saw Urvaśī at Kurukṣetra and was glad to be with her for one night, but when he thought of her leaving him again, he was overwhelmed by grief. Urvaśī then advised Purūravā to worship the Gandharvas. Being satisfied with Purūravā, the Gandharvas gave him a woman known as Agnisthāli. Purūravā mistook Agnisthāli for Urvaśī, but while he was wandering in the forest his misunderstanding was cleared, and he immediately gave up her company. After returning home and meditating upon Urvaśī all night, he wanted to perform a Vedic ritualistic ceremony to satisfy his desire. Thereafter he went to the same place where he had left Agnisthāli, and there he saw that from the womb of a śami tree had come an asvattha tree. Purūravā made two sticks from this tree and thus produced a fire. By such a fire one can satisfy all lusty desires. The fire was considered the son of Purūravā. In Satya-yuga there was only one social division, called haṁsa; there were no divisions of
varna like brähmana, ksatriya, vaisya and südra. The Veda was the omkāra. The various demigods were not worshiped, for only the Supreme Personality of Godhead was the worshipable Deity.

TEXT 1

シュウク ウーチャ

अथात: भूयतां राजन् वंशः सोमस्य पावनः ।
यसिकैलाद्यो भूपा: कीर्त्यन्ते पुण्यकीर्तयः ॥ २ ॥

śri-śuka uvāca

athaḥ śrūyatāṁ rājan
varṇaḥ somasya pāvanaḥ
yasminn ailādayo bhūpāḥ
kirtyante punya-kīrtayah

śrī-śuka uvāca—Śrī Śukadeva Gosvāmi said; atha—now (after hearing the history of the dynasty of the sun); atah—therefore; śrūyatām—just hear from me; rājan—O King (Mahārāja Parikṣit); varṇaḥ—the dynasty; somasya—of the moon-god; pāvanaḥ—which is purifying to hear about; yasmin—in which (dynasty); ailā—headed by Aila (Purūravā); bhūpāḥ—kings; kirtyante—are described; punya-kīrtayah—persons of whom it is glorious to hear.

TRANSLATION

Śrīla Śukadeva Gosvāmi said to Mahārāja Parikṣit: O King, thus far you have heard the description of the dynasty of the sun-god. Now hear the most glorious and purifying description of the dynasty of the moon-god. This description mentions kings like Aila [Purūravā] of whom it is glorious to hear.

TEXT 2

सहस्रशिऱ्ठ: पुंसो नामिज्ञदसङ्गोरहात ।
जातस्यात्मात्सुतो धातुर्वित्रि: पिन्नमो गुणः ॥ २ ॥

sahasra-sirasah purño
nabhī-hrada-saroruhāt
jātasyāsīt suto dhātur
atriḥ pitṛ-samo gunaiḥ

sahasra-sirasah—who has thousands of heads; puṁsaḥ—of Lord Viṣṇu (Garbhodakāśayī Viṣṇu); nābhi-hrada-saroruhāt—from the lotus produced from the lake of the navel; jātasya—who appeared; āsīt—there was; sutāḥ—a son; dhātuḥ—of Lord Brahmā; atrīḥ—by the name Atri; pitṛ-samaḥ—like his father; gunaiḥ—qualified.

TRANSLATION

Lord Viṣṇu [Garbhodakāśayī Viṣṇu] is also known as Sahasra-sīrśā Puruṣa. From the lake of His navel sprang a lotus, on which Lord Brahmā was generated. Atri, the son of Lord Brahmā, was as qualified as his father.

TEXT 3

तत्स्य द्रग्भ्योभवत्त गुरुं। सोमोमृगमयम्। खिल ।
विषुप्रेष्युद्गातानं व्रहणं कल्यत: पति: ॥ ३ ॥

tasya dṛgbhyo 'bhavat putraḥ
somo 'mṛtamayāḥ kila
viprauṣadhy-uḍu-gaṇānām
brahmaṇā kalpītaḥ patiḥ

tasya—of him, Atri, the son of Brahmā; dṛgbhyah—from the tears of jubilation from the eyes; abhavat—was born; putraḥ—a son; somah—the moon-god; amṛta-mayaḥ—full of soothing rays; kila—indeed; vipra—of the brāhmaṇas; oṣadhi—of the drugs; uḍu-gaṇānām—and of the luminaries; brahmaṇā—by Lord Brahmā; kalpītaḥ—was appointed or designated; patiḥ—the supreme director.

TRANSLATION

From Atri’s tears of jubilation was born a son named Soma, the moon, who was full of soothing rays. Lord Brahmā appointed him the director of the brāhmaṇas, drugs and luminaries.
According to the Vedic description, Soma, the moon-god, was born from the mind of the Supreme Personality of Godhead (candrama manaso jātaḥ). But here we find that Soma was born from the tears in the eyes of Atri. This appears contradictory to the Vedic information, but actually it is not, for this birth of the moon is understood to have taken place in another millennium. When tears appear in the eyes because of jubilation, the tears are soothing. Śrīla Viśvanātha Cakravartī Ṭhākura says, ṛgbdhyā ānandāsrubhiḥ ata evāmṛtamayoḥ: “Here the word ṛgbdhyāḥ means ‘from tears of jubilation.’ Therefore the moon-god is called amṛtamayoḥ, ‘full of soothing rays.’” In the Fourth Canto of Śrīmad-Bhāgavatam (4.1.15) we find this verse:

\[
\text{atreh patny anasūyā trīn}
\text{jajñe suyāsasaḥ sutān}
\text{dattāṁ durvāsasāriḥ somam}
\text{ātmeśa-brahma-sambhavān}
\]

This verse describes that Anasūyā, the wife of Atri Rṣi, bore three sons—Soma, Durvāsā and Dattātreya. It is said that at the time of conception Anasūyā was impregnated by the tears of Atri.

**TEXT 4**

Sātāyajñau ṛajyasyeṇa viṣṇitvā śvunātrayam

पत्रिं ब्रह्मपतेदर्पित्त तारां नामाहरु बलात
dhṛṣṭaṁ vijayate dhṛṣṭaṁ svargam

ṣaḥ—he, Soma; ayajat—performed; ṛajasūyena—the sacrifice known as Rājasūya; vijītya—after conquering; bhuvana-trayam—the three worlds (Svarga, Martya and Pātala); patnīṁ—the wife; brhospateḥ—of Brhaspati, the spiritual master of the demigods; darpāt—out of pride; tārāṁ—Tārā; nāma—by name; aharat—took away; balāt—by force.
TRANSLATION

After conquering the three worlds [the upper, middle and lower planetary systems], Soma, the moon-god, performed a great sacrifice known as the Rājasūya-yajña. Because he was very much puffed up, he forcibly kidnapped Bṛhaspati’s wife, whose name was Tārā.

TEXT 5

omalyen bhavana yañitojātasya mandāt|
nañhyajat terke jahi sūryadānavigrahaḥ || 5 ||

<table>
<thead>
<tr>
<th>yadā</th>
<th>sa</th>
<th>deva-guruṇā</th>
</tr>
</thead>
<tbody>
<tr>
<td>yācito</td>
<td>'bhikṣṇāso modāt</td>
<td></td>
</tr>
<tr>
<td>nātyajat</td>
<td>tat-krte jajñe</td>
<td></td>
</tr>
<tr>
<td>sura-dānava-vigrahaḥ</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

yadā—when; saḥ—he (Soma, the moon-god); deva-guruṇā—by the spiritual master of the demigods, Bṛhaspati; yācitaḥ—was begged; abhiṣṇaśah—again and again; madāt—because of false pride; na—not; atyajat—did deliver; tat-krte—because of this; jajñe—there was; sura-dānava—between the demigods and the demons; vigrahaḥ—a fight.

TRANSLATION

Although requested again and again by Bṛhaspati, the spiritual master of the demigods, Soma did not return Tārā. This was due to his false pride. Consequently, a fight ensued between the demigods and the demons.

TEXT 6

ṣukro brhaspater dvesād |
agrahit sāsuroḍupam |
haro guru-sutam snehāt |
sarva-bhūta-ganāvṛtaḥ || 6 ||

ṣukro brhaspater dvesād |
agrahit sāsuroḍupam |
haro guru-sutam snehāt |
sarva-bhūta-ganāvṛtaḥ
Because of enmity between Bṛhaspati and Śukra, Śukra took the side of the moon-god and was joined by the demons. But Lord Śiva, because of affection for the son of his spiritual master, joined the side of Bṛhaspati and was accompanied by all the ghosts and hobgoblins.

PURPORT

The moon-god is one of the demigods, but to fight against the other demigods he took the assistance of the demons. Śukra, being an enemy of Bṛhaspati, also joined the moon-god to retaliate in wrath against Bṛhaspati. To counteract this situation, Lord Śiva, who was affectionate toward Bṛhaspati, joined Bṛhaspati. The father of Bṛhaspati was Aṅgirā, from whom Lord Śiva had received knowledge. Therefore Lord Śiva had some affection for Bṛhaspati and joined his side in this fight. Śrīdhara Svāmi remarks, aṅgirasah sakāśat prāpta-vidyo hara iti prasiddhaḥ: “Lord Śiva is well known to have received knowledge from Aṅgirā.”

TEXT 7

sarva-deva-gaṇopeto
mahendra gurum anvayat
surāsura-vināśo 'bhūt
samaras tārakāmayaḥ

sarva-deva-gaṇa—by all the different demigods; upetaḥ—joined; mahendraḥ—Mahendra, the King of heaven, Indra; gurum—his spiritual master; anvayat—followed; sūra—of the demigods; asura—and of the demons; vināśāḥ—causing destruction; abhūt—there was;
samaraḥ—a fight; tārakā-mayah—simply because of Tārā, a woman, the wife of Bṛhaspati.

TRANSLATION

King Indra, accompanied by all kinds of demigods, joined the side of Bṛhaspati. Thus there was a great fight, destroying both demons and demigods, only for the sake of Tārā, Bṛhaspati’s wife.

TEXT 8

nivedito ‘thāṅgirasā
somāṁ nirbhartsya viśva-kṛt
tārāṁ sva-bhartre prāyacchat
antarvattim avait patiḥ

niveditāḥ—being fully informed; atha—thus; āṅgirasā—by Āṅgirā Muni; somam—the moon-god; nirbhartsya—chastising severely; viśvākṛt—Lord Brahmā; tārāṁ—Tārā, the wife of Bṛhaspati; sva-bhartre—unto her husband; prāyacchat—delivered; antarvattim—pregnant; avait—could understand; patiḥ—the husband (Bṛhaspati).

TRANSLATION

When Lord Brahmā was fully informed by Āṅgirā about the entire incident, he severely chastised the moon-god, Soma. Thus Lord Brahmā delivered Tārā to her husband, who could then understand that she was pregnant.

TEXT 9

tyajya tyajāsu dusprajñe
mat-kṣetrad āhitam paraiḥ

tyaja tyajāsu dusprajñe
mat-kṣetrad āhitam paraiḥ
nāham tvāṁ bhasmasat kuryāṁ
striyaṁ sāntāni ke 'sati

tyaja—deliver; tyaja—deliver; āśu—immediately; duṣprajña—you foolish woman; mat-kṣerat—from the womb meant for me to impreg­nate; āhitam—begotten; paraḥ—by others; na—not; aham—I; tvām—you; bhasmasat—burnt to ashes; kuryāṁ—shall make; striyaṁ—because you are a woman; sāntāni ke—wanting a child; asati—although you are unchaste.

TRANSLATION

Bṛhaspati said: You foolish woman, your womb, which was meant for me to impregnate, has been impregnated by someone other than me. Immediately deliver your child! Immediately deliver it! Be assured that after the child is delivered, I shall not burn you to ashes. I know that although you are unchaste, you wanted a son. Therefore I shall not punish you.

PURPORT

Tārā was married to Bṛhaspati, and therefore as a chaste woman she should have been impregnated by him. But instead she preferred to be impregnated by Soma, the moon-god, and therefore she was unchaste. Although Bṛhaspati accepted Tārā from Brahmā, when he saw that she was pregnant he wanted her to deliver a son immediately. Tārā certainly very much feared her husband, and she thought she might be punished after giving birth. Thus Bṛhaspati assured her that he would not punish her, for although she was unchaste and had become pregnant illicitly, she wanted a son.

TEXT 10

तत्त्याज त्रिदिता तारा कुमारं कनकक्रमयः ।
स्यहामाशिरसश्च कुमारे सोम एवं च ॥१०१॥

tatyāja vṛidita tārā
kumāraṁ kanaka-prabham
**TRANSLATION**

Śukadeva Gosvāmi continued: By Bṛhaspati’s order, Tārā, who was very much ashamed, immediately gave birth to the child, who was very beautiful, with a golden bodily hue. Both Bṛhaspati and the moon-god, Soma, desired the beautiful child.

Fighting again broke out between Bṛhaspati and the moon-god, both of whom claimed, “This is my child, not yours!” All the saints and demigods present asked Tārā whose child the newborn baby actually was, but because she was ashamed she could not immediately answer.
TEXT 12

The child then became very angry and demanded that his mother immediately tell the truth. “You unchaste woman,” he said, “what is the use of your unnecessary shame? Why do you not admit your fault? Immediately tell me about your faulty behavior.”

TEXT 13

Lord Brahmā; tām—unto her, Tārā; rahā—in a secluded place; āhūya—putting her; samaprāksit—inquired in detail; ca—and; sāntvayan—pacifying; somasya—this son belongs to Soma, the moon-god; iti—thus; āha—she replied; śanakaiḥ—very slowly; somah—Soma; tam—the child; tāvat—immediately; agrahīt—took charge of.
TRANSLATION

Lord Brahmā then brought Tārā to a secluded place, and after pacifying her he asked to whom the child actually belonged. She replied very slowly, “This is the son of Soma, the moon-god.” Then the moon-god immediately took charge of the child.

TEXT 14

तस्यात्मयोनिरक्तः बुध्‍इत्यभिपूणः नृपः।
बुद्धयां गम्भीरौ येन पुनःजपोद्वभा युद्धम्।

$tasyātma-yonir akṛta$
$budha ity abhidhām nrpa$
$buddhyā gambhīrayā yena$
$putrenāpoḍurāṇa mudam$

tasya—of the child; ātma-yonih—Lord Brahmā; akṛta—made; budhaḥ—Budha; iti—thus; abhidhām—the name; nrpa—O King Parikṣit; buddhyā—by intelligence; gambhīrayā—very deeply situated; yena—by whom; putreṇa—by such a son; āpa—he got; udurāṭ—the moon-god; mudam—jubilation.

TRANSLATION

O Mahārāja Parikṣit, when Lord Brahmā saw that the child was deeply intelligent, he gave the child the name Budha. The moon-god, the ruler of the stars, enjoyed great jubilation because of this son.

TEXTS 15–16

तत: पुरुरवः जश्वे इत्यावं य उदाहर्तः।
तस्य रुपणोदयायैङ्गिनिविविक्रया।।
श्रुतोवशीलन्त्रवने गीयमानानु सुरविना।
तदन्तिकमपेययाय देशी सरस्वरादिता।।

tataḥ purūravā jajñe
ilâyāṁ ya udāhṛtaḥ
tasya rūpa-guṇaudārāya-
śīla-dravīna-vikramān

śrutvorvaśindra-bhavane

giyamānān surarśiṇā
tad-antikam upeyāya
devi smara-śarārdita

tataḥ—from him (Budha); purūravāḥ—the son named Purūravā;
jaśe—was born; ilāyām—in the womb of Ilā; yaḥ—one who;
udāhṛtaḥ—has already been described (in the beginning of the Ninth
Canto); tasya—his (Puriśavā's); rūpa—beauty; guṇa—qualities;
audārya—magnanimity; śīla—behavior; dravīna—wealth; vikramān—
power; śrutvā—by hearing; urvasī—the celestial woman named Urvasī;
indra-bhavane—in the court of King Indra; giyamānān—when they
were being described; sura-rśiṇā—by Nārada; tat-antikam—near him;
upeyāya—approached; devi—Urvasī; smara-śara—by the arrows of
Cupid; ardita—being stricken.

TRANSLATION

Thereafter, from Budha, through the womb of Ilā, a son was
born named Purūravā, who was described in the beginning of the
Ninth Canto. When his beauty, personal qualities, magnanimity,
behavior, wealth and power were described by Nārada in the court
of Lord Indra, the celestial woman Urvasī was attracted to him.
Pierced by the arrow of Cupid, she thus approached him.

TEXTS 17–18

भिन्नवर्णयोः शापादपवा नरतोकताम्।
निर्माये पुरुषश्रेष्ठं कन्दर्पमिव हृपिनाम् ॥१७॥

प्रति विष्णु रतना उपतं तदन्वितके ।
स व विलोक्य नृपतिहर्षेणोत्सङ्गलोचनः ॥

उवाच शस्यया वाचा देवीं हृष्टनृहः ॥१८॥
Having been cursed by Mitra and Varuṇa, the celestial woman Urvaśī had acquired the habits of a human being. Therefore, upon seeing Purūravā, the best of males, whose beauty resembled that of Cupid, she controlled herself and then approached him. When King Purūravā saw Urvaśī, his eyes became jubilant in the ecstasy of joy, and the hairs on his body stood on end. With mild, pleasing words, he spoke to her as follows.

**TRANSLATION**

Having been cursed by Mitra and Varuṇa, the celestial woman Urvaśī had acquired the habits of a human being. Therefore, upon seeing Purūravā, the best of males, whose beauty resembled that of Cupid, she controlled herself and then approached him. When King Purūravā saw Urvaśī, his eyes became jubilant in the ecstasy of joy, and the hairs on his body stood on end. With mild, pleasing words, he spoke to her as follows.
śrī-rājovāca
svāgataṁ te varārohe
āsyatāṁ karavāma kim
saṁramasva mayā sākāṁ
ratir nau śāsvatīḥ samāḥ

śrī-rajā uvāca—the King (Purūravā) said; svāgataṁ—welcome; te—unto you; varārohe—0 best of beautiful women; āsyatāṁ—kindly take your seat; karavāma kim—what can I do for you; saṁramasva—just become my companion; mayā sākāṁ—with me; ratīḥ—a sexual relationship; nau—between us; śāsvatīḥ samāḥ—for many years.

TRANSLATION

King Purūravā said: O most beautiful woman, you are welcome. Please sit here and tell me what I can do for you. You may enjoy with me as long as you desire. Let us pass our life happily in a sexual relationship.

TEXT 20

उर्वश्युवाच
casyāstvādh na sajjeta
mano drṣṭiḥ ca sundaṛa
yad-aṅgāntaram āsādyā
cyavate ha riramsayā

urvaśi uvāca—Urvasī replied; kasyāḥ—of which woman; tvayi—unto you; na—not; sajjeta—would become attracted; manah—the mind; drṣṭiḥ ca—and sight; sundaṛa—O most beautiful man; yad-aṅgāntaram—whose chest; āsādyā—enjoying; cyavate—gives up; ha—indeed; riramsayā—for sexual enjoyment.
Urvasi replied: O most handsome man, who is the woman whose mind and sight would not be attracted by you? If a woman takes shelter of your chest, she cannot refuse to enjoy with you in a sexual relationship.

PURPORT

When a beautiful man and a beautiful woman unite together and embrace one another, how within these three worlds can they check their sexual relationship? Therefore Srimad-Bhagavatam (7.9.45) says, yan maithunadi-grhamedhi-sukham hi tuccham.

TEXT 21

एतावृणको राजन् न्यासौ रक्षस मानद ।
संरंग्ये महतासाकं शायस्त्रीणाम वरः स्मृतः: ॥ २१॥

etāv uraṇakau rājan
nyāsau rakṣasva mānada
samrāṁsyē bhavatā sākam
ślāghyāḥ striṇāṁ varaḥ smṛtaḥ

etau—to these two; uraṇakau—lambs; rājan—O King Purūravā; nyāsau—who have fallen down; rakṣasva—please give protection; māna-da—O one who gives all honor to a guest or visitor; samrāṁsyē—I shall enjoy sexual union; bhavatā sākam—in your company; ślāghyāḥ—superior; striṇāṁ—of a woman; varaḥ—husband; smṛtaḥ—it is said.

TRANSLATION

My dear King Purūravā, please give protection to these two lambs, who have fallen down with me. Although I belong to the heavenly planets and you belong to earth, I shall certainly enjoy sexual union with you. I have no objection to accepting you as my husband, for you are superior in every respect.
PURPORT

As stated in the Brahma-samhitā (5.40), yasya prabhā prabhavato jagad-ānḍa-koti-kotiṣv aṣeṣa-vasudhādi-vibhūti-bhinnam. There are various planets and various atmospheres within this universe. The atmosphere of the heavenly planet from which Urvaśī descended after being cursed by Mitra and Varuṇa was different from the atmosphere of this earth. Indeed, the inhabitants of the heavenly planets are certainly far superior to the inhabitants of earth. Nonetheless, Urvaśī agreed to remain the consort of Purūravā, although she belonged to a superior community. A woman who finds a man with superior qualities may accept such a man as her husband. Similarly, if a man finds a woman who is from an inferior family but who has good qualities, he can accept such a brilliant wife, as advised by Śrī Cāṇakya Paṇḍita (strī-ratnaṁ duṣkulaṁ api). The combination of male and female is worthwhile if the qualities of both are on an equal level.

TEXT 22

ghṛtam me vīra bhakṣyaṁ syān
nekṣe tvānyatra maithunāt
vivāsasam tat tatheti
pratipede mahāmanāḥ

ghṛtam—clarified butter or nectar; me—my; vīra—O hero; bhakṣyaṁ—eatable; syāt—shall be; na—not; ikṣe—I shall see; tvā—you; anyatra—any other time; maithunāt—except at the time of sexual intercourse; vivāsasam—without any dress (naked); tat—that; tathāiti—shall be like that; pratipede—promised; mahāmanāḥ—King Purūravā.

TRANSLATION

Urvaśī said: “My dear hero, only preparations made in ghee [clarified butter] will be my eatables, and I shall not want to see you naked at any time, except at the time of sexual intercourse.” The great-minded King Purūravā accepted these proposals.
TEXT 23

अहो रूपमहो भावो नरलोकविमोहनम्।
को न सेवेत मनुजो देवीं त्वां स्वयमागताम्।

aha rūpaṁ aho bhāvo
nara-loka-vimohanam
ko na seveta manujo
devim tvāṁ svayam āgatāṁ

aha—wonderful; rūpaṁ—beauty; aho—wonderful; bhāvaḥ—postures; nara-loka—in human society or on the planet earth; vimohanam—so attractive; kaḥ—who; na—not; seveta—can accept; manujāḥ—among human beings; devim—a demigoddess; tvāṁ—like you; svayam āgatāṁ—who has personally arrived.

TRANSLATION

Pūrūravā replied: O beautiful one, your beauty is wonderful and your gestures are also wonderful. Indeed, you are attractive to all human society. Therefore, since you have come of your own accord from the heavenly planets, who on earth would not agree to serve a demigoddess such as you.

PURPORT

It appears from the words of Urvāśī that the standard of living, eating, behavior and speech are all different on the heavenly planets from the standards on this planet earth. The inhabitants of the heavenly planets do not eat such abominable things as meat and eggs; everything they eat is prepared in clarified butter. Nor do they like to see either men or women naked, except at the time of sexual intercourse. To live naked or almost naked is uncivilized, but on this planet earth it has now become fashionable to dress half naked, and sometimes those like hippies live completely naked. Indeed, there are many clubs and societies for this purpose. Such conduct is not allowed, however, on the heavenly planets. The inhabitants of the heavenly planets, aside from being very beautiful, both in complexion and bodily features, are well behaved and long-living, and they eat first-class food in goodness. These are some of the
distinctions between the inhabitants of the heavenly planets and the inhabitants of earth.

**TEXT 24**

\[
\text{tayā sa puruṣa-śreṣṭho} \\
\text{ramayantyā yathārhatāḥ} \\
\text{reme sura-vihāreṣu} \\
\text{kāmam caitrarathādiṣu}
\]

\(\text{tayā—with her; saḥ—he; puruṣa-śreṣṭhaḥ—the best of human beings (Puruṣāvā); ramayantyā—enjoying; yathā-arhataḥ—as far as possible; reme—enjoyed; sura-vihāreṣu—in places resembling the heavenly parks; kāmam—according to his desire; caitraratha-ādiṣu—in the best gardens, like Caitraratha.}\)

**TRANSLATION**

Śukadeva Gosvāmi continued: The best of human beings, Puruṣāvā, began freely enjoying the company of Urvaśī, who engaged in sexual activities with him in many celestial places, such as Caitraratha and Nandana-kānana, where the demigods enjoy.

**TEXT 25**

\[
\text{ramamāṇas tayā devyā} \\
\text{padma-kiñjalka-gandhayā} \\
\text{tan-mukhāmoda-muṣito} \\
\text{mumude 'har-gaṇān bahūn}
\]

\(\text{ramamāṇah—enjoying sex; tayā—with her; devyā—the heavenly goddess; padma—of a lotus; kiñjalka—like the saffron; gandhayā—the}\)
fragrance of whom; tat-mukha—her beautiful face; āmoda—by the fragrance; muṣitaḥ—being enlivened more and more; mumude—enjoyed life; ahaḥ-gaṇān—days after days; bahūn—many.

TRANSLATION

Urvaśi's body was as fragrant as the saffron of a lotus. Being enlivened by the fragrance of her face and body, Purūravā enjoyed her company for many days with great jubilation.

TEXT 26

अपर्यायनुर्वशीर्षी सिन्द्रो गन्धर्वानु समंचोद्यत।
उर्वशीरहितम महामायान् नातिशोभते।

apaśyann urvaśim indro
gandharvān samacodayat
urvaśi-rahitam mahyam
āsthānam nātiśobhate

apaśyan—without seeing; urvaśim—Urvaśi; indrah—the King of the heavenly planet; gandharvān—unto the Gandharvas; samacodayat—instructed; urvaśi-rahitam—without Urvaśi; mahyam—my; āsthānam—place; na—not; atiśobhate—appears beautiful.

TRANSLATION

Not seeing Urvaśī in his assembly, the King of heaven, Lord Indra, said, “Without Urvaśī my assembly is no longer beautiful.” Considering this, he requested the Gandharvas to bring her back to his heavenly planet.

TEXT 27

ते उपेत्य महारात्रे तमसि प्रत्युपश्चते।
उर्वश्या उर्णान् जहुन्यस्तै राजनि जायया।

te upetya mahā-rātre
tamasi pratyupasthite
urvaśyā uruṇau jahrur
nyastau rājani jāyayā

te—they, the Gandharvas; upetya—coming there; mahā-rātre—in the dead of night; tamasi—when the darkness; pratyupasthite—appeared; urvaśyā—by Urvaśī; uruṇau—two lambs; jahruh—stole; nyastau—given in charge; rājani—unto the King; jāyayā—by his wife, Urvaśī.

TRANSLATION

Thus the Gandharvas came to earth, and at midnight, when everything was dark, they appeared in the house of Puruṣa and stole the two lambs entrusted to the King by his wife, Urvaśī.

PURPORT

“The dead of night” refers to midnight. The mahā-niśā is described in this smṛti-mantra: mahā-niśā dve ghaṭike rātrer madhyama-yāmayoh, “Twelve o'clock midnight is called the dead of night.”

TEXT 28

निश्याकरंदितः देवी पुत्रयोगऽव्यात्योऽस्मिनः
हतास्मिनं कुनाथेन नयुंसान्वीर्मानिना ||२८||

niśamyākranditam devī
putrayor niyamānayoḥ
hatāsmy aham kunāthena
napumsā vira-māninā

niśamya—by hearing; ākranditam—crying (because of being stolen); devī—Urvaśī; putrayoh—of those two lambs, which she treated as sons; niyamānayoḥ—as they were being taken away; hatā—killed; asmi—am; aham—I; ku-nāthena—under the protection of a bad husband; na-pumsā—by the eunuch; vira-māninā—although considering himself a hero.
TRANSLATION

Urvasi treated the two lambs like her own sons. Therefore, when they were being taken by the Gandharvas and began crying, Urvasi heard them and rebuked her husband. “Now I am being killed,” she said, “under the protection of an unworthy husband, who is a coward and a eunuch although he thinks himself a great hero.

TEXT 29

Yad-visrambhad aham nasta
hrita-patyah ca dasyubhih
yah sete nisi santrasto
yathah nari diva puman

“Because I depended on him, the plunderers have deprived me of my two sons the lambs, and therefore I am now lost. My husband lies down at night in fear, exactly like a woman, although he appears to be a man during the day.”

TEXT 30

Iti vak-sayakair biddhah
pratotrair iva kuñjaraḥ
niśi niṣtriṃśam ādāya
vivastro 'bhyadraṇad ruṣā

iti—thus; vāk-sāyakaiḥ—by the arrows of strong words; biddhaḥ—
being pierced; pratotttṛaiḥ—by the goads; īva—like; kuṇjaraiḥ—an
elephant; niśi—in the night; niṣtriṃśam—a sword; ādāya—taking in
hand; vivastraḥ—naked; abhyadraṇat—went out; ruṣā—in anger.

TRANSLATION

Purūravā, stricken by the sharp words of Urvaśī like an elephant
struck by its driver's pointed rod, became very angry. Not even
dressing himself properly, he took a sword in hand and went out
naked into the night to follow the Gandharvas who had stolen the
lambs.

te visṛjyorāṇau tatra
vyadyotanta sma vidyutaḥ
ādāya meśāv āyāntaṁ
nagnam āikṣataṁ sā patim

TRANSLATION

After giving up the two lambs, the Gandharvas shone brightly
like lightning, thus illuminating the house of Purūravā. Urvaśī
then saw her husband returning with the lambs in hand, but he
was naked, and therefore she left.
TEXT 32

ailo 'pi śayane jāyām
apaśyan vimanā iva
tat-citto vihvalah śocan
babhrāmonmattavan mahīm

ailaḥ—Purūravā; api—also; śayane—on the bedstead; jāyām—his wife; apaśyan—not seeing; vimanāḥ—morose; iva—like that; tat-cittāḥ—being too much attached to her; vihvalaḥ—disturbed in mind; śocan—lamenting; babhrāma—traveled; unmattā-vat—like a madman; mahīm—on the earth.

TRANSLATION

No longer seeing Urvāsi on his bed, Purūravā was most aggrieved. Because of his great attraction for her, he was very much disturbed. Thus, lamenting, he began traveling about the earth like a madman.

TEXT 33

sa tāṁ viśya kurukṣetre
sarasvatyaṁ ca tat-sahīḥ
pañca prahṛṣṭa-vadanaḥ
prāha sūktam purūravāḥ

saḥ—he, Purūravā; tāṁ—Urvaśī; viśya—observing; kurukṣetre—at the place known as Kurukṣetra; sarasvatyaṁ—on the bank of the Sarasvatī; ca—also; tat-sahīḥ—her companions; pañca—five; prahṛṣṭa-vadanaḥ—being very happy and smiling; prāha—said; sūktam—sweet words; purūravāḥ—King Purūravā.
Once during his travels all over the world, Purūravā saw Urvāśī, accompanied by five companions, on the bank of the Sarasvatī at Kurukṣetra. With jubilation in his face, he then spoke to her in sweet words as follows.

TRANSLATION

O my dear wife, O most cruel one, kindly stay, kindly stay. I know that I have never made you happy until now, but you should not give me up for that reason. This is not proper for you. Even if you have decided to give up my company, let us nonetheless talk for some time.

TEXT 35

sudeho 'yam pataty atra
devi dūrāṁ hṛtas tvayā
khaḍanty enaṁ vrkā gṛdhreś
tvat-prasādasya nāspadam
su-dehaḥ—very beautiful body; ayam—this; patati—will now fall down; atra—on the spot; devi—O Urvaśī; dūram—far, far away from home; hṛtaḥ—taken away; tvayā—by you; khaḍanti—they will eat; enam—this (body); vṛkāḥ—foxes; grdhraḥ—vultures; tvat—your; prasādasya—in mercy; na—not; āspadam—suitable.

TRANSLATION
O goddess, now that you have refused me, my beautiful body will fall down here, and because it is unsuitable for your pleasure, it will be eaten by foxes and vultures.

TEXT 36

Urvasī uvāca
mā mṛṭhāḥ puruṣo 'si tvam
mā smo tvādyur vṛkā ime
kvāpi sakhyam na vai strīṇām
vṛkānām hṛdayam yathā

Urvaśī said: My dear King, you are a man, a hero. Don’t be impatient and give up your life. Be sober and don’t allow the senses to overcome you like foxes. Don’t let the foxes eat you. In other words, you should not be controlled by your senses. Rather, you should know that the heart of a woman is like that of a fox. There is no use making friendship with women.
PURPORT

Cāṇakya Paṇḍita has advised, viśvāso naiva kartavyah striṣu rājakuleṣu ca: “Never place your faith in a woman or a politician.” Unless elevated to spiritual consciousness, everyone is conditioned and fallen, what to speak of women, who are less intelligent than men. Women have been compared to sūdras and vaiṣyas (striyo vaiśyās tathā sūdrāḥ). On the spiritual platform, however, when one is elevated to the platform of Kṛṣṇa consciousness, whether one is a man, woman, sūdra or whatever, everyone is equal. Otherwise, Urvasī, who was a woman herself and who knew the nature of women, said that a woman’s heart is like that of a sly fox. If a man cannot control his senses, he becomes a victim of such sly foxes. But if one can control the senses, there is no chance of his being victimized by sly, foxlike women. Cāṇakya Paṇḍita has also advised that if one has a wife like a sly fox, he must immediately give up his life at home and go to the forest.

mātā yasya grhe nāsti
bhāryā cāpriya-vādini
arāṇyaṁ tena gantavyāṁ
yathāraṇyaṁ tathā gṛham

(Cāṇakya-śloka 57)

Kṛṣṇa conscious grhastras must be very careful of the sly fox woman. If the wife at home is obedient and follows her husband in Kṛṣṇa consciousness, the home is welcome. Otherwise one should give up one’s home and go to the forest.

hitvātmā-pātam gṛham andha-kūpam
vanam gato yad dharim āśrayeta

(Bhāg. 7.5.5)

One should go to the forest and take shelter of the lotus feet of Hari, the Supreme Personality of Godhead.
strīyohy akarunāh kṛurā
durmarṣāh priya-sāhasāh
ghnanty alpārthe 'pi viṣrabdhām
patim bhrataram api uta

strīyah—women; hi—indeed; akarunāh—merciless; kṛurāh—cunning; durmarṣāh—intolerant; priya-sāhasāh—for their own pleasure they can do anything; ghnanti—they kill; alpa-arthe—for a slight reason; api—indeed; viṣrabdham—faithful; patim—husband; bhrataram—brother; api—also; uta—it is said.

TRANSLATION

Women as a class are merciless and cunning. They cannot tolerate even a slight offense. For their own pleasure they can do anything irreligious, and therefore they do not fear killing even a faithful husband or brother.

PURPORT

King Purūravā was greatly attached to Urvaśī. Yet despite his faithfulness to her, she had left him. Now, considering that the King was wasting his rarely achieved human form of life, Urvaśī frankly explained the nature of a woman. Because of her nature, a woman can respond to even a slight offense from her husband by not only leaving him but even killing him if required. To say nothing of her husband, she can even kill her brother. That is a woman’s nature. Therefore, in the material world, unless women are trained to be chaste and faithful to their husbands, there cannot be peace or prosperity in society.

TEXT 38

विधायालीकविष्ठममश्चर्यम्‌ त्वत्संहृदा: ||
नवं नवभीपसन्त्यः पुंशल्यः स्वैरवृत्तयः ||३८||

vidhāyālikā-viṣrambham
ajñesu tyakta-sauhrdāh
navaṁ navam abhīpsantyaḥ
puṁścalyāḥ svairā-vṛttayah
vidhāya—by establishing; alika—false; viśrambham—faithfulness; ajñesu—unto the foolish men; tyakta-sauhrdāḥ—who have given up the company of well-wishers; navam—new; navam—new; abhīpsantyāḥ—desiring; puṁscalyāḥ—women very easily allured by other men; svaira—independently; vṛttayaḥ—professional.

TRANSLATION

Women are very easily seduced by men. Therefore, polluted women give up the friendship of a man who is their well-wisher and establish false friendship among fools. Indeed, they seek newer and newer friends, one after another.

PURPORT

Because women are easily seduced, the Manu-samhitā enjoins that they should not be given freedom. A woman must always be protected, either by her father, by her husband, or by her elderly son. If women are given freedom to mingle with men like equals, which they now claim to be, they cannot keep their propriety. The nature of a woman, as personally described by Urvāṣī, is to establish false friendship with someone and then seek new male companions, one after another, even if this means giving up the company of a sincere well-wisher.

TEXT 39

संवस्तराण्ते हि भवानेकरात्रं मयेश्वरः।
रस्यतपत्यायनं च तें मविष्यत्यपराणिभोऽऽ। || ३९,॥

samvatsarānte hi bhavān
eka-rātram mayeśvaram
ramasyaty apatyāṇi ca te
bhavisyanty aparāṇi bhoḥ

samvatsara-ante—at the end of every year; hi—indeed; bhavān—your good self; eka-rātram—one night only; mayā—with me; iśvaram—my husband; ramasyati—will enjoy sex life; apatyāṇi—children; ca—also; te—your; bhavisyanti—will generate; aparāṇi—others, one after another; bhoḥ—O my dear King.
TRANSLATION

O my dear King, you will be able to enjoy with me as my husband at the end of every year, for one night only. In this way you will have other children, one after another.

PURPORT

Although Urvaśī had adversely explained the nature of woman, Mahārāja Purūravā was very much attached to her, and therefore she wanted to give the King some concession by agreeing to be his wife for one night at the end of each year.

TEXT 40

अन्तर्वेदनीयुपालक्ष्य देविः स प्रययाँ पुरिम्।

पुनस्त्र गतोद्बद्वान्ते उर्वाशिः वीरमातरस्। ॥४०॥

antarvatnīm upālakṣya
devīṁ sa prayayau purīṁ
punas tatra gato 'bdānte
urvasiṁ vira-mātaram

antarvatnīm—pregnant; upālakṣya—by observing; devīṁ—Urvaśī; saḥ—he, King Purūravā; prayayau—returned; purīṁ—to his palace; punah—again; tatra—at that very spot; gataḥ—went; abda-ante—at the end of the year; urvasiṁ—Urvaśī; vira-mātaram—the mother of one kṣatriya son.

TRANSLATION

Understanding that Urvaśī was pregnant, Purūravā returned to his palace. At the end of the year, there at Kurukṣetra, he again obtained the association of Urvaśī, who was then the mother of a heroic son.

TEXT 41

उपरङ्ग युद्धः युधः समुवास तथा निशान्।

अथानुस्खर्ण प्राह कृपण विरहातरस्। ॥४१॥
upalabhya mudā yuktaḥ
samuvāsa tayā niśām
athainam urvāśī prāha
krpaṇam virahāturam

upalabhya—getting the association; mudā—in great jubilation; yuktaḥ—being united; samuvāsa—enjoyed her company in sex; tayā— with her; niśām—that night; atha—thereafter; enam—unto King Purūravā; urvāśī—the woman named Urvāśī; prāha—said; krpaṇam—to he who was poor-hearted; viraha-āturam—afflicted by the thought of separation.

TRANSLATION

Having regained Urvāśī at the end of the year, King Purūravā was most jubilant, and he enjoyed her company in sex for one night. But then he was very sorry at the thought of separation from her, so Urvāśī spoke to him as follows.

TEXT 42

गन्धर्वाः पुष्पावेगस्तुभ्यं दास्यति मामिति ।
तस्य संस्तवतस्तुताः अग्निस्तूले दुरूर्ण ।
उवेशीं मन्यमानलां सोडुब्ध्यत चरन्न वने ॥४२॥

gandharvān upadhāvemāṃs
tubhyam dāsyanti mām īti
tasya samstuvatas tustā
agni-sthālim dadur nṛpa
urvāśīm manyamānas tāṁ
so ’budhyata caran vane

gandharvān—unto the Gandharvas; upadhāva—go take shelter; imān—these; tubhyam—unto you; dāsyanti—will deliver; mām īti—exactly like me, or me factually; tasya—by him; samstuvatāḥ—offering prayers; tustāḥ—being satisfied; agni-sthālim—a girl produced from fire; daduḥ—delivered; nṛpa—O King; urvāśīm—Urvāśī; manya-
TRANSLATION

Urvasi said: “My dear King, seek shelter of the Gandharvas, for they will be able to deliver me to you again.” In accordance with these words, the King satisfied the Gandharvas by prayers, and the Gandharvas, being pleased with him, gave him an Agnisthali girl who looked exactly like Urvasi. Thinking that the girl was Urvasi, the King began walking with her in the forest, but later he could understand that she was not Urvasi but Agnisthali.

PURPORT

Srila Visvanatha Cakravarti Thakura remarks that Pururavā was very lusty. Immediately after getting the Agnisthali girl, he wanted to have sex with her, but during sexual intercourse he could understand that the girl was Agnisthali, not Urvasi. This indicates that every man attached to a particular woman knows the particular characteristics of that woman during sex life. Thus Pururavā understood during sexual intercourse that the Agnisthali girl was not Urvasi.

TEXT 43

स्थालिम न्यास्य वने गत्वा मृहानाथ्यायतो निशि ।
त्रेतायं संप्रवृत्तायं मनसि त्र्रुप्तवर्तेन ॥४३॥

sthālim nyasya vane gatvā
gṛhān ādhyāyato niśī
tretāyām sampravṛttāyām
manasi trayy avartāta

sthālim—the woman Agnisthāli; nyasya—immediately giving up; vane—in the forest; gatvā—on returning; gṛhān—at home; ādhyāyatah—began to meditate; niśī—the whole night; tretāyām—when the Tretā millennium; sampravṛttāyām—was just on the point of beginning; manasi—in his mind; trayī—the principles of the three Vedas; avartāta—became revealed.
TRANSLATION

King Purūravā then left Agnisthāli in the forest and returned home, where he meditated all night upon Urvasī. In the course of his meditation, the Tretā millennium began, and therefore the principles of the three Vedas, including the process of performing yajña to fulfill fruitive activities, appeared within his heart.

PURPORT

It is said, tretāyām yajato makhaiḥ: in Treta-yuga, if one performed yajnas, he would get the results of those yajnas. By performing viṣṇu-yajña specifically, one could even achieve the lotus feet of the Supreme Personality of Godhead. Of course, yajña is intended to please the Supreme Personality of Godhead. While Purūravā was meditating upon Urvasī, the Tretā-yuga began, and therefore the Vedic yajnas were revealed in his heart. But Purūravā was a materialistic man, especially interested in enjoying the senses. Yajnas for enjoyment of the senses are called karma-kāṇḍiya-yajnas. Therefore, he decided to perform karma-kāṇḍiya-yajnas to fulfill his lusty desires. In other words, karma-kāṇḍiya-yajnas are meant for sensuous persons, whereas yajña should actually be performed to please the Supreme Personality of Godhead. To please the Supreme Personality of Godhead in Kali-yuga, the saṅkīrtana-yajña is recommended. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ. Only those who are very intelligent take to saṅkīrtana-yajña to fulfill all their desires, material and spiritual, whereas those who are lusty for sense enjoyment perform karma-kāṇḍiya-yajnas.

TEXTS 44–45

स्थालीस्थानं गतोस्त्रध्वत्यं श्रमीगर्भविलुक्त्य सः ||
तेन द्रेः अश्री कृत्वा उवेशीलोककामया ॥४४॥
उवेशीं मन्त्रं भावनत्वरागः प्रसीदस्य ।
आत्मानुभुष्योर्गच्च यत् तत् प्रजननं प्रशुः ॥४५॥

sthāli-sthānam gato 'svattham
śamī-garbham vilaksya saḥ
When the process of fruitive yajña became manifest within his heart, King Purūravā went to the same spot where he had left Agnisthāli. There he saw that from the womb of a śāmi tree, an aśvattha tree had grown. He then took a piece of wood from that tree and made it into two araṇīs. Desiring to go to the planet where Urvaśi resided, he chanted mantras, meditating upon the lower araṇī as Urvaśi, the upper one as himself, and the piece of wood between them as his son. In this way he began to ignite a fire.

PURPORT

The Vedic fire for performing yajña was not ignited with ordinary matches or similar devices. Rather, the Vedic sacrificial fire was ignited by the araṇīs, or two sacred pieces of wood, which produced fire by friction with a third. Such a fire is necessary for the performance of yajña. If successful, a yajña will fulfill the desire of its performer. Thus Purūravā took advantage of the process of yajña to fulfill his lusty desires.
thought of the lower arāṇi as Urvāṣī, the upper one as himself, and the middle one as his son. A relevant Vedic mantra quoted herein by Viśvanātha Cakravartī Thākura is śāmi-garbhad aṅnim mantha. A similar mantra is urvaśyām urāśi purūravāḥ. Purūravā wanted to have children continuously by the womb of Urvāṣī. His only ambition was to have sex life with Urvāṣī and thereby get a son. In other words, he had so much lust in his heart that even while performing yajña he thought of Urvāṣī, instead of thinking of the master of yajña, Yajñēśvara, Lord Viṣṇu.

**TEXT 46**

`tasya nirmanthanāj jāto
jāta-vedā vibhāvasuḥ
trayyā sa vidyayā rājñā
putratve kalpitās tṝi-ṝṛt`

`tasya—of Purūravā; nirmanthanāt—because of interaction; jātah—was born; jāta-vedaḥ—meant for material enjoyment according to the Vedic principles; vibhāvasuḥ—a fire; trayyā—following the Vedic principles; saḥ—the fire; vidyayā—by such a process; rājñā—by the King; putratve—a son’s being born; kalpitāḥ—it so became; tṝi-ṝṛt—the three letters a-u-m combined together as om.

**TRANSLATION**

From Purūravā’s rubbing of the arāṇis came a fire. By such a fire one can achieve all success in material enjoyment and be purified in seminal birth, initiation and in the performance of sacrifice, which are invoked with the combined letters a-u-m. Thus the fire was considered the son of King Purūravā.

**PURPORT**

According to the Vedic process, one can get a son through semen (śukra), one can get a bona fide disciple through initiation (sāvitra), or
one can get a son or disciple through the fire of sacrifice (yajña). Thus when Mahārāja Purūravā generated the fire by rubbing the aranis, the fire became his son. Either by semen, by initiation or by yajña one may get a son. The Vedic mantra oṁkāra, or prāṇava, consisting of the letters a-u-m, can call each of these three methods into existence. Therefore the words nirmanthanāj jātaḥ indicate that by the rubbing of the aranis a son was born.

TEXT 47

tenāyajata yajñesāṁ
bhagavantam adhokṣajam
urvasī-lokam anvicchan
sarva-devamayaṁ harim

tena—by generating such a fire; ayajata—he worshiped; yajña-īśam—the master or enjoyer of the yajña; bhagavantam—the Supreme Personality of Godhead; adhokṣajam—beyond the perception of the senses; urvasī-lokam—to the planet where Urvaśī was staying; anvicchan—although desiring to go; sarva-deva-mayam—the reservoir of all demigods; harim—the Supreme Personality of Godhead.

TRANSLATION

By means of that fire, Purūravā, who desired to go to the planet where Urvaśī resided, performed a sacrifice, by which he satisfied the Supreme Personality of Godhead, Hari, the enjoyer of the results of sacrifice. Thus he worshiped the Lord, who is beyond the perception of the senses and is the reservoir of all the demigods.

PURPORT

As stated in Bhagavad-gītā, bhoktāram yajña-tapasāṁ sarva-loka-maheśvaram: any loka, or planet, to which one wants to go is the property of the Supreme Personality of Godhead, the enjoyer of the performance of sacrifice. The purpose of yajña is to satisfy the Supreme
Personality of Godhead. In this age, as we have explained many times, the yajña of chanting the Hare Kṛṣṇa mahā-mantra is the only sacrifice that can satisfy the Supreme Lord. When the Lord is satisfied, one can fulfill any desire, material or spiritual. Bhagavad-gītā (3.14) also says, yajnād bhavati parjanyah: by offering sacrifices to Lord Viṣṇu, one can have sufficient rainfall. When there is sufficient rainfall, the earth becomes fit to produce everything (sarva-kāma-dughā mahī). If one can utilize the land properly, one can get all the necessities of life from the land, including food grains, fruits, flowers and vegetables. Everything one gets for material wealth is produced from the earth, and therefore it is said, sarva-kāma-dughā mahī (Bhāg. 1.10.4). Everything is possible by performing yajña. Therefore although Purūravā desired something material, he factually performed yajña to please the Supreme Personality of Godhead. The Lord is adhokṣaja, beyond the perception of Purūravā and everyone else. Consequently, some kind of yajña must be performed to fulfill the desires of the living entity. Yajñas can be performed in human society only when society is divided by varnāśrama-dharma into four varṇas and four āśramas. Without such a regulative process, no one can perform yajñas, and without the performance of yajñas, no material plans can make human society happy at any time. Everyone should therefore be induced to perform yajñas. In this age of Kali, the yajña recommended is sankīrtana, the individual or collective chanting of the Hare Kṛṣṇa mahā-mantra. This will bring the fulfillment of all necessities for human society.

TEXT 48

एक एवं पुरां वेदं प्रणवं सांवाल्लायं ||
देवो नारायणो नात्य एकोपग्रित्तं एवं च ॥४८॥

eka eva purā vedaḥ
pranavah sarva-vāṇmayah
devo nārāyano nānyā
eko 'gnir varṇa eva ca

ekaḥ—one; eva—indeed; purā—formerly; vedaḥ—book of transcendental knowledge; pranavah—omkāra; sarva-vāk-mayaḥ—
consisting of all Vedic mantras; devah—the Lord, God; nārāyaṇah—only Nārāyaṇa (was worshipable in the Satya-yuga); na anyah—no other; ekaḥ agniḥ—one division only for agni; vartah—order of life; eva ca—and certainly.

TRANSLATION

In the Satya-yuga, the first millennium, all the Vedic mantras were included in one mantra—pranava, the root of all Vedic mantras. In other words, the Atharva Veda alone was the source of all Vedic knowledge. The Supreme Personality of Godhead Nārāyaṇa was the only worshipable Deity; there was no recommendation for worship of the demigods. Fire was one only, and the only order of life in human society was known as harīṣa.

PURPORT

In Satya-yuga there was only one Veda, not four. Later, before the beginning of Kali-yuga, this one Veda, the Atharva Veda (or, some say, the Yajur Veda), was divided into four—Sāma, Yajur, Rg and Atharva—for the facility of human society. In Satya-yuga the only mantra was omkāra (om tat sat). The same name omkāra is manifest in the mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Unless one is a brāhmaṇa, one cannot utter omkāra and get the desired result. But in Kali-yuga almost everyone is a śūdra, unfit for pronouncing the pranava, omkāra. Therefore the śāstras have recommended the chanting of the Hare Kṛṣṇa mahā-mantra. Omkāra is a mantra, or mahā-mantra, and Hare Kṛṣṇa is also a mahā-mantra. The purpose of pronouncing omkāra is to address the Supreme Personality of Godhead, Vāsudeva (om namo bhagavate vāsudevaḥ). And the purpose of chanting the Hare Kṛṣṇa mantra is the same. Hare: “O energy of the Lord!” Kṛṣṇa: “O Lord Kṛṣṇa!” Hare: “O energy of the Lord!” Rāma: “O Supreme Lord, O supreme enjoyer!” The only worshipable Lord is Hari, who is the goal of the Vedas (vedaiś ca sarvair aham eva vedyaiḥ). By worshiping the demigods, one worships the different parts of the Lord, just as one might water the branches and twigs of a tree. But worshiping Nārāyaṇa, the all-inclusive Supreme Personality of Godhead, is like pouring water on the root of the tree, thus
supplying water to the trunk, branches, twigs, leaves and so on. In Satya-yuga people knew how to fulfill the necessities of life simply by worshiping Nārāyaṇa, the Supreme Personality of Godhead. The same purpose can be served in this age of Kali by the chanting of the Hare Kṛṣṇa mantra, as recommended in the Bhāgavatam. Kīrtanād eva kṛṣṇasya mukta-saṅgah paraṁ vrajet. Simply by chanting the Hare Kṛṣṇa mantra, one becomes free from the bondage of material existence and thus becomes eligible to return home, back to Godhead.

TEXT 49

पुरुरवस एवासीत त्रयी त्रेतायुक्ते नृप ।
अद्यन्त्र ज्यज्या राजा लोकं गान्धर्वमेधिवान् ॥४९॥

purūravasa evāsit
trayī tretā-mukhe nrpa
agninā prajayā rājā
lokam gāndharvam eyivān

purūravasaḥ—from King Purūravā; eva—thus; āsit—there was; trayī—the Vedic principles of karma, jñāna and upāsanā; tretā-mukhe—in the beginning of the Treta-yuga; nrpa—O King Parikṣit; agninā—simply by generating the fire of sacrifice; prajayā—by his son; rājā—King Purūravā; lokam—to the planet; gāndharvam—of the Gandharvas; eyivān—achieved.

TRANSLATION

O Mahārāja Parikṣit, at the beginning of Treta-yuga, King Purūravā inaugurated a karma-kāṇḍa sacrifice. Thus Purūravā, who considered the yajñic fire his son, was able to go to Gandharvaloka as he desired.

PURPORT

In Satya-yuga, Lord Nārāyaṇa was worshiped by meditation (krte yad dhyāyato viṣṇum). Indeed, everyone always meditated upon Lord Viṣṇu, Nārāyaṇa, and achieved every success by this process of meditation. In the next yuga, Treta-yuga, the performance of yajña began (tretāyāṃ
Therefore this verse says, \textit{trayi tretā-mukhe}. Ritualistic ceremonies are generally called fruitive activities. Śrīla Viśvanātha Cakravartī Ṭhākura says that in Tretā-yuga, beginning in the Svāyambhuva-manvantara, ritualistic fruitive activities were similarly manifested from Priyavrata, etc.

\textit{Thus end the Bhaktivedanta purports of the Ninth Canto, Fourteenth Chapter, of the Śrimad-Bhāgavatam, entitled “King Purūravā Enchanted by Urvaśī.”}
CHAPTER FIFTEEN

Paraśurāma,
the Lord’s Warrior Incarnation

This chapter describes the history of Gādhi in the dynasty of Aila.

From the womb of Urvasī came six sons, named Āyu, Śrutāyu, Satyāyu, Raya, Jaya and Vijaya. The son of Śrutāyu was Vasumān, the son of Satyāyu was Śrutaṇjaya, the son of Raya was Eka, the son of Jaya was Amita, and the son of Vijaya was Bhīma. Bhīma’s son was named Kāṇcana, the son of Kāṇcana was Hotraka, and the son of Hotraka was Jahnu, who was celebrated for having drunk all the water of the Ganges in one sip. The descendants of Jahnu, one after another, were Puru, Balāka, Ajaka and Kuśa. The sons of Kuśa were Kuśāmbu, Tanaya, Vasu and Kuśanābha. From Kuśāmbu came Gādhi, who had a daughter named Satyavatī. Satyavatī married Ṛcika Muni after the muni contributed a substantial dowry, and from the womb of Satyavatī by Ṛcika Muni, Jamadagni was born. The son of Jamadagni was Rāma, or Paraśurāma. When a king named Kārtavīryārjuna stole Jamadagni’s desire cow, Paraśurāma, who is ascertained by learned experts to be a saktyāvēsa incarnation of the Supreme Personality of Godhead, killed Kārtavīryārjuna. Later, he annihilated the kṣatriya dynasty twenty-one times. After Paraśurāma killed Kārtavīryārjuna, Jamadagni told him that killing a king is sinful and that as a brahmaṇa he should have tolerated the offense. Therefore Jamadagni advised Paraśurāma to atone for his sin by traveling to various holy places.

TEXT 1

श्रीबदरार्याणिवाच
ऐलस्य चर्वेशीगमितु पदस्त्राब्धमजा नृप ।
आयुः श्रुतायुः सत्यायुः रशोय बिजयो जयः || 1 ||
śri-bādarāyaṇir ṭvāca
ailasya corvaśi-garbhāt
ṣad āsann ātmajā nṛpa
Śukadeva Gosvāmi continued: O King Parīkṣit, from the womb of Urvāśī, six sons were generated by Purūravā. Their names were Āyu, Śrutāyu, Satyāyu, Rayā, Vijaya and Jaya.

**TEXTS 2-3**

श्रुतायोर्वसुमानः पुत्रः सत्यायोश श्रुताजयः।
रायस्य सुत एकः जयस्य तनयोजितः।
भीमस्तु विजयायाथ् काश्चनो होत्रकस्ततः।
तस्य जहृतः सुतों गाङ्गोऽग्रीष्मीत्योपिचितः।

śrutāyor vasumān putrah
satyāyos ca śrutaṁjayah
rayasya suta ekaś ca
jayasya tanayo 'mitaḥ

bhimas tu vijayasyātha
kāncano hotrakas tataḥ
tasya jahnuḥ suto gaṅgāṁ
ganḍūśi-kṛtya yo 'pibat

śrutāyoh—of Śrutāyu; vasumān—Vasumān; putrah—a son;
satyāyoh—of Satyāyu; ca—also; śrutaṁjayah—a son named Śrutaṁjayah;
rayasya—of Raya; sutaḥ—a son; ekaḥ—by the name Eka; ca—and;
jayasya—of Jaya; tanayah—the son; amitaḥ—by the name Amita;
bhimaḥ—by the name Bhima; tu—indeed; vijayasya—of Vijaya;
atha—thereafter; kāncanah—Kāncana, the son of Bhima; hotrakah—
Hotraka, the son of Kāñcana; tataḥ—then; tasya—of Hotraka; jahnuḥ—by the name Jahnu; sutah—a son; gāṅgām—all the water of the Ganges; gāṇḍūṣi-kṛtya—by one sip; yah—he who (Jahnu); apibat—drank.

TRANSLATION

The son of Śrutāyu was Vasumān; the son of Satyāyu, Śrutaṉjaya; the son of Raya, Eka; the son of Jaya, Amita; and the son of Vijaya, Bhima. The son of Bhima was Kāñcana; the son of Kāñcana was Hotraka; and the son of Hotraka was Jahnu, who drank all the water of the Ganges in one sip.

TEXT 4

jahnoḥ tu puruḥ tasyāthā
balākaś cātmaja 'jakaḥ
tataḥ kuśaḥ kuśasyāpi
kuśāmbus tanayo vasuḥ
kuśanābhaś ca catvāro
gādhir āsīt kuśāmbujah

jahnoḥ—of Jahnu; tu—indeed; puruḥ—a son named Puru; tasya—of Puru; atha—thereafter; balākah—a son named Balāka; ca—and; ātmajaḥ—Balāka’s son; ajakah—of the name Ajaka; tataḥ—thereafter; kuśaḥ—Kuśa; kuśasya—of Kuśa; api—then; kuśāmbuh—Kuśāmbu; tanayah—Tanaya; vasuḥ—Vasu; kuśanābhaḥ—Kuśanābha; ca—and; catvārah—four (sons); gādhiḥ—Gādhi; āsīt—there was; kuśāmbujah—the son of Kuśāmbu.

TRANSLATION

The son of Jahnu was Puru, the son of Puru was Balāka, the son of Balāka was Ajaka, and the son of Ajaka was Kuśa. Kuśa had four sons, named Kuśāmbu, Tanaya, Vasu and Kuśanābha. The son of Kuśāmbu was Gādhi.
TEXTS 5–6

तस्य सत्यवति कन्यामृकोऽयाच्छत द्विजः ||
वरं विषदथं मत्वान् गाधिर्मज्जनमवित्तु || ५ ||
एकतः इयामकर्णानं हयां चन्द्रवर्क्षसायम् || ६ ||

sahasraṁ diyyatāṁ sulkam
kanyāyāḥ kuśikā vayam

tasya satyavatiṁ kanyām
ṛcikō 'yācata dvijaḥ
varam visadrśāṁ matvā
gādhīr bhārgavam abravit

ekataḥ śyāma-karṇānāṁ
hayānāṁ candra-varcasāṁ
sahasraṁ diyyatāṁ sulkam
kanyāyāḥ kuśikā vayam

King Gādhi had a daughter named Satyavatī, whom a brāhmaṇa sage named Rṣīka requested from the King to be his wife. King Gādhi, however, regarded Rṣīka as an unfit husband for his daughter, and therefore he told the brāhmaṇa, “My dear sir, I belong to the dynasty of Kuśa. Because we are aristocratic kṣatriyas, you have to give some dowry for my daughter. Therefore, bring at least one thousand horses, each as brilliant as moonshine and each having one black ear, whether right or left.”
PURPORT

The son of King Gādhi was Viśvāmitra, who was said to be a brahmana and kṣatriya combined. Viśvāmitra attained the status of a brahmariṣi, as explained later. From the marriage of Satyavatī with Rṣiṇika Muni would come a son with the spirit of a kṣatriya. King Gādhi demanded that an uncommon request be fulfilled before the brahmana Rṣiṇika could marry his daughter.

TEXT 7

इत्युक्तस्तन्तं ज्ञाता गत: स वरुणान्तिकम् ।
आनीय दुष्चा तानशायुपेमे वारानाध ॥ ७ ॥

iti uktas tan-matam jñātvā
gataḥ sa varuṇāntikam
āniya dattvā tān āsvān
upayeme varānanām

iti—thus; uktah—having been requested; tat-matam—his mind; jñātvā—(the sage) could understand; gataḥ—went; saḥ—he; varuṇāntikam—to the place of Varuṇa; āniya—having brought; dattvā—and after delivering; tān—those; āsvān—horses; upayeme—married; varānanām—the beautiful daughter of King Gādhi.

TRANSLATION

When King Gādhi made this demand, the great sage Rṣiṇika could understand the King’s mind. Therefore he went to the demigod Varuṇa and brought from him the one thousand horses that Gādhi had demanded. After delivering these horses, the sage married the King’s beautiful daughter.

TEXT 8

स ऋषिः प्रार्थितः पत्न्या ष्ट्रृव्वा चापत्यकाम्यः ।
श्रणीक्षेत्रायेम्बैः खातुं गतो श्रुनि: ॥ ८ ॥

sa rṣih prārthitaḥ patnyā
śvaśrvā cāpatya-kāmyayā
Thereafter, Rṣiḍka Muni’s wife and mother-in-law, each desiring a son, requested the Muni to prepare an oblation. Thus Rṣiḍka Muni prepared one oblation for his wife with a brāhmaṇa mantra and another for his mother-in-law with a kṣatriya mantra. Then he went out to bathe.

Meanwhile, because Satyavatī’s mother thought that the oblation prepared for her daughter, Rṣiḍka’s wife, must be better, she asked her daughter for that oblation. Satyavatī therefore gave her own oblation to her mother and ate her mother’s oblation herself.
A husband naturally has some affection for his wife. Therefore Satyavatī’s mother thought that the oblation prepared for Satyavatī by the sage Rṣiṣṭha must have been better than her own oblation. In Rṣiṣṭha’s absence, the mother took the better oblation from Satyavatī and ate it.

**TEXT 10**


tad viditvā muniḥ prāha
patnīṁ kaśtam akāraśīḥ
ghoro daṇḍa-dharah putro
bhrātā te brahma-vittamaḥ

---

**TRANSLATION**

When the great sage Rṣiṣṭha returned home after bathing and understood what had happened in his absence, he said to his wife, Satyavatī, “You have done a great wrong. Your son will be a fierce kṣatriya, able to punish everyone, and your brother will be a learned scholar in spiritual science.”

**PURPORT**

A brāhmaṇa is highly qualified when he can control his senses and mind, when he is a learned scholar in spiritual science and when he is tolerant and forgiving. A kṣatriya, however, is highly qualified when he is fierce in giving punishment to wrongdoers. These qualities are stated in *Bhagavad-gītā* (18.42–43). Because Satyavatī, instead of eating her
own oblation, had eaten that which was meant for her mother, she would give birth to a son imbued with the kṣatriya spirit. This was undesirable. The son of a brāhmaṇa is generally expected to become a brāhmaṇa, but if such a son becomes fierce like a kṣatriya, he is designated according to the description of the four varṇas in Bhagavad-gītā (cātur-varṇyam mayā srṣṭāṁ guṇa-karma-vibhāgaśaḥ). If the son of a brāhmaṇa does not become like a brāhmaṇa, he may be called a kṣatriya, vaiśya or śūdra, according to his qualifications. The basic principle for dividing society is not a person’s birth but his qualities and actions.

TEXT 11

prasaditaḥ satyavatyā
maivam bhūr iti bhārgavaḥ
atha tarhi bhavet pautro
jamadagnis tato ’bhavat

prasaditaḥ—pacified; satyavatyā—by Satyavatī; mā—not; eva—thus; bhūḥ—let it be; iti—thus; bhārgavaḥ—the great sage; atha—if your son should not become like that; tarhi—then; bhavet—should become like that; pautraḥ—the grandson; jamadagniḥ—Jamadagni; tataḥ—thereafter; abhavat—was born.

TRANSLATION

Satyavatī, however, pacified Rṣeika Muni with peaceful words and requested that her son not be like a fierce kṣatriya. Rṣeika Muni replied, “Then your grandson will be of a kṣatriya spirit.” Thus Jamadagni was born as the son of Satyavatī.

PURPORT

The great sage Rṣeika was very angry, but somehow or other Satyavatī pacified him, and at her request he changed his mind. It is indicated here that the son of Jamadagni would be born as Paraśurāma.
Parāśurāma, the Lord’s Warrior Incarnation

TEXTS 12-13

sā cābhūt sumahat-punyā
dah-put became; sumahat-punyā—very great and sacred; kauśikī—the river by the name Kauśikī; loka-pāvani—purifying the whole world; reṇoh—of Renu; sutām—the daughter; reṇukām—by the name Reṇukā; vai—indeed; jamadagniḥ—Satyavati’s son, Jamadagni; uvāha—married; yām—whom; tasyāṁ—in the womb of Reṇukā; vai—indeed; bhārgava-rṣeḥ—by the semen of Jamadagni; sutāḥ—sons; vasumat-ādayah—many, headed by Vasumān; yaviyāṁ—the youngest; jajne—was born; eteṣāṁ—among them; rāmar—Parāśurāma; iti—thus; abhivishrutah—was known everywhere.

TRANSLATION

Satyavati later became the sacred river Kauśikī to purify the entire world, and her son, Jamadagni, married Reṇukā, the daughter of Renu. By the semen of Jamadagni, many sons, headed by Vasumān, were born from the womb of Reṇukā. The youngest of them was named Rāma, or Parāśurāma.
Learned scholars accept this Parasurama as the celebrated incarnation of Vasudeva who annihilated the dynasty of Kārtavirya. Parasurāma killed all the kṣatriyas on earth twenty-one times.
ceased to care for the laws enacted by the brāhmaṇas, Paraśurāma killed them. Although their offense was not very severe, he killed them to lessen the burden of the world.

PURPORT

The kṣatriyas, or the ruling class, must govern the world in accordance with the rules and regulations enacted by great brāhmaṇas and saintly persons. As soon as the ruling class becomes irresponsible in regard to the religious principles, it becomes a burden on the earth. As stated here, rajas-tamo-vṛtam, bhāram abrahmanyam: when the ruling class is influenced by the lower modes of nature, namely ignorance and passion, it becomes a burden to the world and must then be annihilated by superior power. We actually see from modern history that monarchies have been abolished by various revolutions, but unfortunately the monarchies have been abolished to establish the supremacy of third-class and fourth-class men. Although monarchies overpowered by the modes of passion and ignorance have been abolished in the world, the inhabitants of the world are still unhappy, for although the qualities of the former monarchs were degraded by taints of ignorance, these monarchs have been replaced by men of the mercantile and worker classes whose qualities are even more degraded. When the government is actually guided by brāhmaṇas, or God conscious men, then there can be real happiness for the people. Therefore in previous times, when the ruling class was degraded to the modes of passion and ignorance, the brāhmaṇas, headed by such a kṣatriya-spirited brāhmaṇa as Paraśurāma, killed them twenty-one consecutive times.

In Kali-yuga, as stated in Śrīmad-Bhāgavatam (12.2.13), dasyu-prāyeṣu rājasu: the ruling class (rājanya) will be no better than plunderers (dasyus) because the third-class and fourth-class men will monopolize the affairs of the government. Ignoring the religious principles and brahminical rules and regulations, they will certainly try to plunder the riches of the citizens without consideration. As stated elsewhere in Śrīmad-Bhāgavatam (12.1.40):

\[
\text{asaṁskṛtāḥ kriyā-hīnā}\]
\[
\text{rajasā tamasāvṛtāḥ}
\]
praj̄aś te bhakṣayisyanti
mlecchā rājanya-rūpiṇah

Being unpurified, neglecting to discharge human duties properly, and being influenced by the modes of passion (rajas) and ignorance (tamas), unclean people (mlecchas), posing as members of the government (rājanya-rūpiṇah), will swallow the citizens (praj̄as te bhakṣayisyanti).

And in still another place, Śrīmad-Bhāgavatam (12.2.7–8) says:

evam praj̄aḥbhīr duṣṭābhīr
aṅkīrṇe kṣiti-māndale
brahma-viṣ-kṣatra-sūdrānāṁ
yo bāli bhavītā nrpaḥ

praj̄ā hi lūbdhai rājanyair
nirghṛṇair dasyu-dharmabhiḥ
ācchinna-dāra-dravīṇā
yāsyanti giri-kānanam

Human society is naturally grouped into four divisions, as stated in Bhagavad-gītā (catur-varṇyam maya sṛṣṭam guṇa-karma-vibhāgaśaḥ). But if this system is neglected and the qualities and divisions of society are not considered, the result will be brahma-viṣ-kṣatra-sūdrānāṁ yo bāli bhavītā nrpaḥ: the so-called caste system of brāhmaṇa, kṣatriya, vaiśya and śūdra will be meaningless. As a result, whoever somehow or other becomes powerful will be the king or president, and thus the praj̄as, or citizens, will be so harassed that they will give up hearth and home and will go to the forest (yāsyanti giri-kānanam) to escape harassment by government officials who have no mercy and are addicted to the ways of plunderers. Therefore the praj̄as, or the people in general, must take to the Kṛṣṇa consciousness movement, the Hare Kṛṣṇa movement, which is the sound incarnation of the Supreme Personality of Godhead. Kali-kāle nāma-rūpe kṛṣṇa-avatāra: Kṛṣṇa, the Supreme Personality of Godhead, has now appeared as an incarnation by His holy name. Therefore, when the praj̄as become Kṛṣṇa conscious, they can then expect a good government and good society, a perfect life, and liberation from the bondage of material existence.
TEXT 16

श्रीराजोवाच
किं तदहो भगवतो राजन्यैरजितात्मभिः ।
कुलं येन कुलं नद्य श्रत्रियानाममीस्त्याशः ॥१६॥

śrī-rājovāca
kim tad arnho bhagavato
rājanyair ajitātmabhiḥ
kṛtam yena kulam naṣtam
kṣatriyāṇām abhikṣṇaśaḥ

śrī-rājā uvāca—Mahārāja Parikṣit inquired; kim—that offense; bhagavataḥ—unto the Supreme Personality of Godhead; rājanyaiḥ—by the royal family; ajita-ātmabhiḥ—who could not control their senses and thus were degraded; kṛtam—which had been done; yena—by which; kulam—the dynasty; naṣtam—was annihilated; kṣatriyāṇām—of the royal family; abhikṣṇaśaḥ—again and again.

TRANSLATION

King Parikṣit inquired from Śukadeva Gosvāmi: What was the offense that the kṣatriyas who could not control their senses committed before Lord Paraśurāma, the incarnation of the Supreme Personality of Godhead, for which the Lord annihilated the kṣatriya dynasty again and again?

TEXTS 17–19

श्रीचादरायणिकवाच
हैह्यानामसिद्धिलिङ्गः क्षत्रियर्मः ।
दत्तं नारायणांशाःशाखाणाय परिकर्मभिः ॥१७॥

Bahūn dasyaḥ te mā durśārthamaraṇatiṣṭu ।
Aṣṭādaḥstenaṁिर्यौः श्रीतेजोपमषोषवतः ॥१८॥

गोमेघानशेषेश्च गुणा यत्राणियमादयः ।
चवारायणायाहस्मातिलोकः पवनो यथा ॥१९॥
śri-bādarāyaṇī vāc-ca
haihayānāṁ adhipatīr
arjunāḥ kṣatriyārṣabhaḥ
dattam nārāyaṇāṁśāṁśaṁ
ārādhya parikarmabhiṁ

bāhūn daśa-satam lebhe
durdharsatvam arāṭiṣu
avyāhatendriyaujaḥ śrī-
tejo-virya-yaśo-balām

yogeśvaratvam aiśvaryāṁ
guṇā yatrānimādayaḥ
cacāryāvāhata-gatiṁ
lokeṣu pavano yathā

Śukadeva Gosvāmi replied: The best of the kṣatriyas, Kārta-viryārjuna, the King of the Haihayas, received one thousand arms by worshiping Dattātreya, the plenary portion of the Supreme.
Personality of Godhead, Nārāyaṇa. He also became undefeatable by enemies and received unobstructed sensory power, beauty, influence, strength, fame and the mystic power by which to achieve all the perfections of yoga, such as animā and laghima. Thus having become fully opulent, he roamed all over the universe without opposition, just like the wind.

TEXT 20

strī-ratnair āvrtah kriḍan
revāmbhasi madotkataḥ
vaijayantim srajam bibhrad
rurodha saritam bhujaiḥ

strī-ratnaiḥ—by beautiful women; āvrtah—surrounded; kriḍan—enjoying; revā-ambhasi—in the water of the River Revā, or Narmadā; mada-utkataḥ—too puffed up because of opulence; vaijayantim srajam—the garland of victory; bibhrat—being decorated with; rurodha—stopped the flow; saritam—of the river; bhujaiḥ—with his arms.

TRANSLATION

Once while enjoying in the water of the River Narmadā, the puffed-up Kārtaviryārjuna, surrounded by beautiful women and garlanded with a garland of victory, stopped the flow of the water with his arms.

TEXT 21

viplāvitam sva-śibiram
pratisrotaḥ-sarij-jalaiḥ
nāṃṛṣyat tasya tad viryam
vīramāṇi daśānanaḥ

viplāvitam sva-śibiram
pratisrotaḥ-sarij-jalaiḥ
nāṃṛṣyat tasya tad viryam
vīramāṇi daśānanaḥ
viplāvitam—having been inundated; sva-śibiram—his own camp; pratisrotaḥ—which was flowing in the opposite direction; sarit-jalaiḥ—by the water of the river; na—not; amṛṣyat—could tolerate; tasya—of Kārtavīryārjuna; tat vīryam—that influence; vīramāṇī—considering himself very heroic; daśa-ānanaḥ—the ten-headed Rāvaṇa.

**TRANSLATION**

Because Kārtavīryārjuna made the water flow in the opposite direction, the camp of Rāvaṇa, which was set up on the bank of the Narmadā near the city of Māhiśmati, was inundated. This was unbearable to the ten-headed Rāvaṇa, who considered himself a great hero and could not tolerate Kārtavīryārjuna’s power.

**PURPORT**

Rāvaṇa was out touring to gain victory over all other countries (dīg-vijaya), and he had camped on the bank of the Narmadā River near the city of Māhiśmati.

**TEXT 22**

-grhito lilayā striṇāṁ
samakṣam kṛta-kilbiṣaḥ
māhiṣmatyāṁ sanniruddho
mukto yena kapir yathā

grhitaḥ—was arrested by force; lilayā—very easily; striṇāṁ—of the women; samakṣam—in the presence; kṛta-kilbiṣaḥ—thus becoming an offender; māhiṣmatyāṁ—in the city known as Māhiśmati; sanniruddhaḥ—was arrested; muktaḥ—released; yena—by whom (Kārtavīryārjuna); kapiḥ yathā—exactly as done to a monkey.

**TRANSLATION**

When Rāvaṇa attempted to insult Kārtavīryārjuna in the presence of the women and thus offended him, Kārtavīryārjuna easily
arrested Rāvana and put him in custody in the city of Māhiṣmati, just as one captures a monkey, and then released him neglectfully.

TEXT 23

sa ekadā tu mrgayāṁ
vicaran vijane vane
yadrccchayāśrama-padam
jamadagner upāviśat

saḥ—he, Kārtavīryārjuna; ekadā—once upon a time; tu—but; mrgayāṁ—while hunting; vicaran—wandering; vijane—solitary; vane—in a forest; yadrccchayā—without any program; āśrama-padam—the residential place; jamadagner—he of Jamadagni Muni; upāviśat—he entered.

TRANSLATION

Once while Kārtavīryārjuna was wandering unengaged in a solitary forest and hunting, he approached the residence of Jamadagni.

PURPORT

Kārtavīryārjuna had no business going to the residence of Jamadagni, but because he was puffed-up by his extraordinary power, he went there and offended Paraśurāma. This was the prelude to his being killed by Paraśurāma for his offensive act.

TEXT 24

tasmai sa naradevāya
munir arhaṇam āharat
sasainyāmātya-vāhāya  
ḥaviṣmatyā tapo-dhanaḥ

tasmai—unto him; saḥ—he (Jamadagni); naradevāya—unto King Kārtavīryārjuna; munir—the great sage; arhaṇam—paraphernalia for worship; āharat—offered; sa-sainya—with his soldiers; amātya—his ministers; vāhāya—and the chariots, the elephants, the horses or the men who carried the palanquins; haviṣmatyā—because of possessing a kāmadhenu, a cow that could supply everything; tapaḥ-dhanaḥ—the great sage, whose only power was his austerity, or who was engaged in austerity.

TRANSLATION
The sage Jamadagni, who was engaged in great austerities in the forest, received the King very well, along with the King’s soldiers, ministers and carriers. He supplied all the necessities to worship these guests, for he possessed a kāmadhenu cow that was able to supply everything.

PURPORT
The Brahma-samhitā informs us that the spiritual world, and especially the planet Goloka Vṛndāvana, where Kṛṣṇa lives, is full of surabhi cows (surabhīr abhipālayantam). The surabhi cow is also called kāmadhenu. Although Jamadagni possessed only one kāmadhenu, he was able to get from it everything desirable. Thus he was able to receive the King, along with the King’s great number of followers, ministers, soldiers, animals and palanquin carriers. When we speak of a king, we understand that he is accompanied by many followers. Jamadagni was able to receive all the King’s followers properly and feed them sumptuously with food prepared in ghee. The King was astonished at how opulent Jamadagni was because of possessing only one cow, and therefore he became envious of the great sage. This was the beginning of his offense. Paraśurāma, the incarnation of the Supreme Personality of Godhead, killed Kārtavīryārjuna because Kārtavīryārjuna was too proud. One may possess unusual opulence in this material world, but if one becomes puffed up and acts whimsically he will be punished by the Supreme Personality of Godhead. This is the lesson to learn from this
history, in which Paraśurāma became angry at Kārtavīryārjuna and killed him and rid the entire world of kṣatriyas twenty-one times.

TEXT 25

sa vai ratnam tu tad dṛṣṭvā
tātmaiśvaryaśīśāyanam
tan nādriyatāagnihotryāṁ
sābhilāśaḥ sahaihayah

saḥ—he (Kārtavīryārjuna); vai—indeed; ratnam—a great source of wealth; tu—indeed; tat—the kāmadhenu in the possession of Jamadagni; dṛṣṭvā—by observing; ātma-aiśvarya—his own personal opulence; ati-śāyanam—which was exceeding; tat—that; na—not; ādriyata—appreciated very much; agnihotryāṁ—in that cow, which was useful for executing the agnihotra sacrifice; sa-abhilāśaḥ—became desirous; sa-haihayah—with his own men, the Haihayas.

TRANSLATION

Kārtavīryārjuna thought that Jamadagni was more powerful and wealthy than himself because of possessing a jewel in the form of the kāmadhenu. Therefore he and his own men, the Haihayas, were not very much appreciative of Jamadagni’s reception. On the contrary, they wanted to possess that kāmadhenu, which was useful for the execution of the agnihotra sacrifice.

PURPORT

Jamadagni was more powerful than Kārtavīryārjuna because of performing the agnihotra-yajña with clarified butter received from the kāmadhenu. Not everyone can be expected to possess such a cow. Nonetheless, an ordinary man may possess an ordinary cow, give protection to this animal, take sufficient milk from it, and engage the milk to produce butter and clarified ghee, especially for performing the agnihotra-yajña. This is possible for everyone. Thus we find that in Bhagavad-gītā Lord
Kṛṣṇa advises go-rakṣya, the protection of cows. This is essential because if cows are cared for properly they will surely supply sufficient milk. We have practical experience in America that in our various ISKCON farms we are giving proper protection to the cows and receiving more than enough milk. In other farms the cows do not deliver as much milk as in our farms; because our cows know very well that we are not going to kill them, they are happy, and they give ample milk. Therefore this instruction given by Lord Kṛṣṇa—go-rakṣya—is extremely meaningful. The whole world must learn from Kṛṣṇa how to live happily without scarcity simply by producing food grains (annād bhavanti bhūtāni) and giving protection to the cows (go-rakṣya). Kṛṣṇa-gorakṣya-vāniḥyām vaiśya-karma svabhāvajam. Those who belong to the third level of human society, namely the mercantile people, must keep land for producing food grains and giving protection to cows. This is the injunction of Bhagavad-gītā. In the matter of protecting the cows, the meat-eaters will protest, but in answer to them we may say that since Kṛṣṇa gives stress to cow protection, those who are inclined to eat meat may eat the flesh of unimportant animals like hogs, dogs, goats and sheep, but they should not touch the life of the cows, for this is destructive to the spiritual advancement of human society.

TEXT 26

हविर्धानिम् र्शर दर्पनः
नरानं हर्तुम अचोदयत
te ca māhiṣmatim ninyuḥ
sa-vatsāṁ krandaṁ balat

havirdhānim—of the great sage Jamadagni; ṛṣeḥ—of the great sage Jamadagni; darpāt—because of his being puffed up with material power; narān—all his men (soldiers); hartum—to steal or take away; acodayat—encouraged; te—the men of Kārtavirya-ārjuna; ca—also; māhiṣmatim—to the capital of Kārtavirya-ārjuna; ninyuḥ—brought; sa-vatsāṁ—with the calf; krandaṁ—crying; balāt—because of being taken away by force.
TRANSLATION

Being puffed up by material power, Kārtavirya-rjuna encouraged his men to steal Jamadagni's kāmadhenu. Thus the men forcibly took away the crying kāmadhenu, along with her calf, to Māhiṣmati, Kārtavirya-rjuna’s capital.

PURPORT

The word havirdhānim is significant in this verse. Havirdhānim refers to a cow required for supplying havis, or ghee, for the performance of ritualistic ceremonies in sacrifices. In human life, one should be trained to perform yajñas. As we are informed in Bhagavad-gītā (3.9), yajñārthāt karmaṇo 'nyatra loko 'yam karma-bandhanaḥ: if we do not perform yajña, we shall simply work very hard for sense gratification like dogs and hogs. This is not civilization. A human being should be trained to perform yajña. Yajñād bhavati parjanyāḥ. If yajñas are regularly performed, there will be proper rain from the sky, and when there is regular rainfall, the land will be fertile and suitable for producing all the necessities of life. Yajña, therefore, is essential. For performing yajña, clarified butter is essential, and for clarified butter, cow protection is essential. Therefore, if we neglect the Vedic way of civilization, we shall certainly suffer. So-called scholars and philosophers do not know the secret of success in life, and therefore they suffer in the hands of prakṛti, nature (prakṛteḥ kriyamāṇāni guṇaiḥ karmāni sarvaśāḥ). Nonetheless, although they are forced to suffer, they think they are advancing in civilization (ahāṅkāra-vimūḍhātmā kartāham iti manyate). The Kṛṣṇa consciousness movement is therefore meant to revive a mode of civilization in which everyone will be happy. This is the motive of our Kṛṣṇa consciousness movement. Yajñe sukhena bhavantu.

TEXT 27

atha rājani niryāte
rāma āśrama āgataḥ
śrutvā tat tasya daurātmyaṁ
cukrodhāhir ivāhataḥ
atha—thereafter; rājani—when the King; niryāte—had gone away; rāmaḥ—Paraśurāma, the youngest son of Jamadagni; āśrame—in the cottage; āgataḥ—returned; śruttā—when he heard; tat—that; tasya—of Kārtavirya-rjuna; daurātmyam—nefarious act; cukrodha—became extremely angry; ahiḥ—a snake; iva—like; āhataḥ—trampled or injured.

**TRANSLATION**

Thereafter, Kārtavirya-rjuna having left with the kāmadhenu, Paraśurāma returned to the āśrama. When Paraśurāma, the youngest son of Jamadagni, heard about Kārtavirya-rjuna’s nefarious deed, he became as angry as a trampled snake.

**TEXT 28**

ঘোরামাদায় পরখিঃ সতুঃ সতর্থ কার্যক্ষম ।
অন্তঘাতত দুর্ভেদে ভৃগন্ত্র হয় যুথপম ॥২৮॥

ghoram ādāya paraśum
satūnāṁ varma kārmukam
anvadhāvata durmarṣo
mṛgendra iva yūthapam

ghoram—extremely fierce; ādāya—taking in hand; paraśum—a chopper; sa-tūnāṁ—along with a quiver; varma—a shield; kārmukam—a bow; anvadhāvata—followed; durmarṣaḥ—Lord Paraśurāma, being exceedingly angry; mṛgendraḥ—a lion; iva—like; yūthapam—(goes to attack) an elephant.

**TRANSLATION**

Taking up his fierce chopper, his shield, his bow and a quiver of arrows, Lord Paraśurāma, exceedingly angry, chased Kārtavirya-rjuna just as a lion chases an elephant.

**TEXT 29**

তমাপতন্ত্রঃ ভ্রুয়র্যথমরসা
ঘনঃ বাণপর্ষ্যায়গম ।

"şrimad-bhagavatam" [canto 9, ch. 15]
As King Kārtaviryaṛjuna entered his capital, Māhīṣmati Puri, he saw Lord Paraśurāma, the best of the Bhrigu dynasty, coming after him, holding a chopper, shield, bow and arrows. Lord Paraśurāma was covered with a black deerskin, and his matted locks of hair appeared like the sunshine.

**TRANSLATION**

**TEXT 30**

acodayad dhaṣṭi-rathāśva-patībhir
gadāi-bānarṣi-sataghnī-saktībhiḥ
akṣauhinīḥ sapta-dāṣṭābhiṣaṇās
tā rāma eko bhagavān sadarṣyaḥ
clubs; *asi*—with swords; *bāna*—with arrows; *ṛṣṭi*—with the weapons called *ṛṣṭis*; *ṣataghnī*—with weapons called *ṣataghnis*; *saktibhiḥ*—with weapons called *saktis*; *akṣauhinīḥ*—whole groups of *akṣauhinis*; *saptadāśa*—seventeen; *atibhiṣaṅāḥ*—very fierce; *tāh*—all of them; *rāmah*—Lord Parasurāma; *ekāh*—alone; *bhagavān*—the Supreme Personality of Godhead; *asūdayat*—killed.

**TRANSLATION**

Upon seeing Parasurāma, Kārtaviryaṛjuna immediately feared him and sent many elephants, chariots, horses and infantry soldiers equipped with clubs, swords, arrows, *ṛṣṭis*, *ṣataghnis*, *saktis*, and many similar weapons to fight against him. Kārtaviryaṛjuna sent seventeen full *aṣṭauhiḥśis* of soldiers to check Parasurāma. But Lord Parasurāma alone killed all of them.

**PURPORT**

The word *akṣauhinī* refers to a military phalanx consisting of 21,870 chariots and elephants, 109,350 infantry soldiers and 65,610 horses. An exact description is given in the *Mahābhārata, Ādi Parva*, Second Chapter, as follows:

\[
\begin{align*}
\text{eko ratho gaajas caikaḥ} \\
\text{narāḥ pānca padātayāḥ} \\
\text{trayaḥ ca turagāḥ taj-jñaiḥ} \\
\text{pattir ity abhidhiyate}
\end{align*}
\]

\[
\begin{align*}
\text{pattim tu trigunām etām} \\
\text{viduḥ senāmukham budhāḥ} \\
\text{triṇi senāmukhāny eko} \\
\text{gulma ity adhidhiyate}
\end{align*}
\]

\[
\begin{align*}
\text{trayo gulmā gaṇo nāma} \\
\text{vāhini tu gaṇās trayāḥ} \\
\text{srutās tisras tu vāhinyaḥ} \\
\text{pṛtaneti vicakṣaṇaiḥ}
\end{align*}
\]
"One chariot, one elephant, five infantry soldiers and three horses are called a patti by those who are learned in the science. The wise also know that a senāmukha is three times what a patti is. Three senāmukhas are known as one gulma, three gulmas are called a gaṇa, and three gaṇas are called a vāhini. Three vāhinīs have been referred to by the learned as a pṛtanā, three pṛtanās equal one camū, and three camūs equal one anikini. The wise refer to ten anikīnīs as one aṅśauhīnī. The chariots of an aṅśauhīnī have been calculated at 21,870 by those who know the science of such calculations, O best of the twice-born, and the number of
elephants is the same. The number of infantry soldiers is 109,350, and the number of horses is 65,610. This is called an aksauhinī."

TEXT 31

yato yato 'sau praharat-paraśvadho
mano-nilaujāḥ para-cakra-sūdanaḥ
tatata śtaś chinna-bhujoru-kandharā
nipetu vrūtvaḥ ātasa-sūta-vāhanāḥ

yataḥ—wherever; yataḥ—wherever; asau—Lord Paraśurāma; praharat—slashing; paraśvadhaḥ—being expert in using his weapon, the paraśu, or chopper; manah—like the mind; anila—like the wind; ojāḥ—being forceful; para-cakra—of the enemies' military strength; sūdanaḥ—killer; tataḥ—there; tataḥ—and there; chinna—scattered and cut off; bhujā—arms; ūru—legs; kandharāḥ—shoulders; nipetuḥ—fell down; urvyām—on the ground; hata—killed; sūta—chariot drivers; vāhanāḥ—carrier horses and elephants.

TRANSLATION

Lord Paraśurāma, being expert in killing the military strength of the enemy, worked with the speed of the mind and the wind, slicing his enemies with his chopper [paraśu]. Wherever he went, the enemies fell, their legs, arms and shoulders being severed, their chariot drivers killed, and their carriers, the elephants and horses all annihilated.

PURPORT

In the beginning, when the army of the enemy was full of fighting soldiers, elephants and horses, Lord Paraśurāma proceeded into their midst at the speed of mind to kill them. When somewhat tired, he slowed
down to the speed of wind and continued to kill the enemies vigorously. The speed of mind is greater than the speed of the wind.

**TEXT 32**

द्रष्टान् खसैन्यं रुधिरोघकर्दमे
रणाजिरे रामकुटारसायके।
विध्रुक्षेत्रमध्यजनाधिकायरीं
निपातितं हृदयं आपत्तू रुषा।।32।

dṛṣṭvā sva-sainyam rudhiraugha-kardame
raṇājire rāma-kuṭhāra-sāyakaiḥ
vivrka-vaṁpa-dhvaja-cāpa-vigrahaṁ
nipātitām haihaya āpatad ruṣā
dṛṣṭvā—by seeing; sva-sainyam—his own soldiers; rudhira-oghakardame—which had become muddy due to the flow of blood; raṇāajire—on the battlefield; rāma-kuṭhāra—by the axe of Lord Parasurāma; sāyakaiḥ—and by the arrows; vivṛkma—scattered; varma—the shields; dhvaja—the flags; cāpa—bows; vigrahaṁ—the bodies; nipātitam—fallen; haihayaḥ—Kārtavīryārjuna; āpatat—forcefully came there; ruṣā—being very angry.

**TRANSLATION**

By manipulating his axe and arrows, Lord Parasurāma cut to pieces the shields, flags, bows and bodies of Kārtavīryārjuna's soldiers, who fell on the battlefield, muddying the ground with their blood. Seeing these reverses, Kārtavīryārjuna, infuriated, rushed to the battlefield.

**TEXT 33**

अथार्जुनं पञ्चशतेषु वाहुभि-
वंदनः बाणान्युगपतसन्नतेऽ
रामाय रामोद्धवरो समग्रायी-
स्तन्यकच्चन्येश्विराणिकायम्।।33।
Then Kārtavīryārjuna, with his one thousand arms, simultaneously fixed arrows on five hundred bows to kill Lord Parasurāma. But Lord Parasurāma, the best of fighters, released enough arrows with only one bow to cut to pieces immediately all the arrows and bows in the hands of Kārtavīryārjuna.
very forcefully; *yudhi*—in the battlefield; *bhujān*—all the arms; *kuthārenā*—by his axe; *kaṭhora-neminā*—which was very sharp; *ciccheda*—cut to pieces; *rāmaḥ*—Lord Paraśurāma; *prasabham*—with great force; *tu*—but; *ahaḥ iva*—just like the hoods of a serpent.

**TRANSLATION**

When his arrows were cut to pieces, Kārtaviryaṛjuna uprooted many trees and hills with his own hands and again rushed strongly toward Lord Paraśurāma to kill him. But Paraśurāma then used his axe with great force to cut off Kārtaviryaṛjuna’s arms, just as one might lop off the hoods of a serpent.

**TEXTS 35–36**

\[
\begin{align*}
\text{kṛṭṭa-bāhoḥ} & \; \text{śiras tasya} \\
\text{gireḥ} & \; \text{śṛṅgam ivāharat} \\
\text{hate pitari} & \; \text{tat-putrā} \\
\text{ayutāṁ} & \; \text{dudruvur bhayāt} \\

gnihotrim & \; \text{upāvartya} \\
\text{savatsām para-vira-hā} \\
\text{samupetyāśramam pitre} \\
\text{parikliṣṭāṁ samarpayat}
\end{align*}
\]

*kṛṭṭa-bāhoḥ*—of Kārtaviryaṛjuna, whose arms were cut off; *śiraḥ*—the head; *tasya*—of him (Kārtaviryaṛjuna); *gireḥ*—of a mountain; *śṛṅgam*—the peak; *iva*—like; *āharat*—(Paraśurāma) cut from his body; *hate pitari*—when their father was killed; *tat-putrāḥ*—his sons; *ayutāṁ*—ten thousand; *dudruvurḥ*—fled; *bhayāt*—out of fear; *agnihotrim*—the kamadhenu; *upāvartya*—bringing near; *sa-vatsām*—with her calf; *para-vira-hā*—Paraśurāma, who could kill the heroes of the enemies; *samupetya*—after returning; *āśramam*—to the residence
of his father; *pitre*—unto his father; *parikliṣṭām*—which had undergone extreme suffering; *samarpayat*—delivered.

**TRANSLATION**

Thereafter, Parasurāma cut off like a mountain peak the head of Kārtaviryārjuna, who had already lost his arms. When Kārtaviryārjuna’s ten thousand sons saw their father killed, they all fled in fear. Then Parasurāma, having killed the enemy, released the kāmadhenu, which had undergone great suffering, and brought it back with its calf to his residence, where he gave it to his father, Jamadagni.

**TEXT 37**

**Śrīmad-Bhāgavatam**

Svā-karma tat kṛtāṁ rāmaḥ
pitre bhrāṭṛbhya eva ca
varṇayāṁ āsa tac chṛtva
jamadagnir abhāṣata

*sva-karma*—his own activities; *tat*—all those deeds; *kṛtāṁ*—which had been performed; *rāmaḥ*—Parasurāma; *pitre*—unto his father; *bhrāṭṛbhyaḥ*—unto his brothers; *eva ca*—as well as; *varṇayāṁ āsa*—described; *tac*—that; *chṛtva*—after hearing; *jamadagnir*—the father of Parasurāma; *abhāṣata*—said as follows.

**TRANSLATION**

Parasurāma described to his father and brothers his activities in killing Kārtaviryārjuna. Upon hearing of these deeds, Jamadagni spoke to his son as follows.

**TEXT 38**

Ram Ram mahāvahoh bhavaḥ pāpamkaraṇīḥ
āravījñādevaṁ yuṭa sarvēvaṁ vṛtha

*Ram Ram mahāvahoh bhavaḥ pāpamkaraṇīḥ*—Parasurāma described to his father and brothers his activities in killing Kārtaviryārjuna. Upon hearing of these deeds, Jamadagni spoke to his son as follows.
rama rama mahabaho
bhavan papam akaraṣīt
avadhīn naradevam yat
sarva-devamayam vṛthā

rama rama—my dear son Paraśurāma; mahabaho—O great hero; bhavan—you; papam—sinful activities; akaraṣīt—have executed; avadhīt—have killed; naradevam—the king; yat—who is; sarva-devamayam—the embodiment of all the demigods; vṛthā—unnecessarily.

TRANSLATION
O great hero, my dear son Paraśurāma, you have unnecessarily killed the king, who is supposed to be the embodiment of all the demigods. Thus you have committed a sin.

TEXT 39

vayam hi brāhmaṇās tāta
ksamayārhaṇatāṁ gatāḥ
yaya loka-guru devah
pārameśṭhyam agāt padam

vayam—we; hi—indeed; brāhmaṇāḥ—are qualified brāhmaṇas; tāta—O my dear son; kṣamayā—with the quality of forgiveness; arhaṇatāṁ—the position of being worshiped; gatāḥ—we have achieved; yayā—by this qualification; loka-guruḥ—the spiritual master of this universe; devah—Lord Brahmā; pārameśṭhyam—the supreme person within this universe; agāt—achieved; padam—the position.

TRANSLATION
My dear son, we are all brāhmaṇas and have become worshipable for the people in general because of our quality of forgiveness. It is because of this quality that Lord Brahmā, the supreme spiritual master of this universe, has achieved his post.
TEXT 40

\textit{kṣamayā rocate lakṣmīr}
\textit{brāhmi saurī yathā prabhā}
\textit{kṣaminām āsu bhagavāṁs}
\textit{tuṣyate harir iśvaraḥ}

\textit{kṣamayā}—simply by forgiving; \textit{rocate}—becomes pleasing; \textit{lakṣmīḥ}—the goddess of fortune; \textit{brāhmi}—in connection with brahminical qualifications; \textit{saurī}—the sun-god; \textit{yathā}—as; \textit{prabhā}—the sunshine; \textit{kṣaminām}—unto the \textit{brāhmaṇas}, who are so forgiving; \textit{āsu}—very soon; \textit{bhagavān}—the Supreme Personality of Godhead; \textit{tuṣyate}—becomes pleased; \textit{hariḥ}—the Lord; \textit{iśvaraḥ}—the supreme controller.

TRANSLATION

The duty of a \textit{brāhmaṇa} is to culture the quality of forgiveness, which is illuminating like the sun. The Supreme Personality of Godhead, Hari, is pleased with those who are forgiving.

PURPORT

Different personalities become beautiful by possessing different qualities. Čāṇakya Paṇḍita says that the cuckoo bird, although very black, is beautiful because of its sweet voice. Similarly, a woman becomes beautiful by her chastity and faithfulness to her husband, and an ugly person becomes beautiful when he becomes a learned scholar. In the same way, \textit{brāhmaṇas}, \textit{kṣatriyas}, \textit{vaiśyas} and \textit{sūdras} become beautiful by their qualities. \textit{Brāhmaṇas} are beautiful when they are forgiving, \textit{kṣatriyas} when they are heroic and never retreat from fighting, \textit{vaiśyas} when they enrich cultural activities and protect cows, and \textit{sūdras} when they are faithful in the discharge of duties pleasing to their masters. Thus everyone becomes beautiful by his special qualities. And the special quality of the \textit{brāhmaṇa}, as described here, is forgiveness.
TRANSLATION

My dear son, killing a king who is an emperor is more severely sinful than killing a brāhmaṇa. But now, if you become Kṛṣṇa conscious and worship the holy places, you can atone for this great sin.

PURPORT

One who fully surrenders to the Supreme Personality of Godhead is freed from all sins (aham tvāṁ sarva-pāpebhyo mokṣayīṣyāmi). From the very day or moment he fully surrenders to Śrī Kṛṣṇa, even the most sinful person is freed. Nonetheless, as an example, Jamadagni advised his son Paraśurāma to worship the holy places. Because an ordinary person cannot immediately surrender to the Supreme Personality of Godhead, he is advised to go from one holy place to another to find saintly persons and thus gradually be released from sinful reactions.

Thus end the Bhaktivedanta purports of the Ninth Canto, Fifteenth Chapter, of the Śrimad-Bhāgavatam, entitled “Paraśurāma, the Lord’s Warrior Incarnation.”
When Jamadagni was killed by the sons of Kārtavīryārjuna, as described in this chapter, Paraśurāma rid the entire world of kṣatriyas twenty-one times. This chapter also describes the descendants of Viśvāmitra.

When Jamadagni’s wife, Reṇukā, went to bring water from the Ganges and saw the King of the Gandharvas enjoying the company of Apsarās, she was captivated, and she slightly desired to associate with him. Because of this sinful desire, she was punished by her husband. Paraśurāma killed his mother and brothers, but later, by dint of the austerities of Jamadagni, they were revived. The sons of Kārtavīryārjuna, however, remembering the death of their father, wanted to take revenge against Lord Paraśurāma, and therefore when Paraśurāma was absent from the āśrama, they killed Jamadagni, who was meditating on the Supreme Personality of Godhead. When Paraśurāma returned to the āśrama and saw his father killed, he was very sorry, and after asking his brothers to take care of the dead body, he went out with determination to kill all the kṣatriyas on the surface of the world. Taking up his axe, he went to Māhismati-pura, the capital of Kārtavīryārjuna, and killed all of Kārtavīryārjuna’s sons, whose blood became a great river. Paraśurāma, however, was not satisfied with killing only the sons of Kārtavīryārjuna; later, when the kṣatriyas became disturbing, he killed them twenty-one times, so that there were no kṣatriyas on the surface of the earth. Thereafter, Paraśurāma joined the head of his father to the dead body and performed various sacrifices to please the Supreme Lord. Thus Jamadagni got life again in his body, and later he was promoted to the higher planetary system known as Saptarśi-manḍala. Paraśurāma, the son of Jamadagni, still lives in Mahendra-parvata. In the next manvantara, he will become a preacher of Vedic knowledge.

In the dynasty of Gādhi, the most powerful Viśvāmitra took birth. By dint of his austerity and penance, he became a brāhmaṇa. He had 101
sons, who were celebrated as the Madhucchandās. In the sacrificial arena of Hariścandra, the son of Ajigarta named Šunahšepha was meant to be sacrificed, but by the mercy of the Prajāpatis he was released. Thereafter, he became Devarāta in the dynasty of Gādhi. The fifty elder sons of Viśvāmitra, however, did not accept Šunahšepha as their elder brother, and therefore Viśvāmitra cursed them to become mlecchas, unfaithful to the Vedic civilization. Viśvāmitra's fifty-first son, along with his younger brothers, then accepted Šunahšepha as their eldest brother, and their father, Viśvāmitra, being satisfied, blessed them. Thus Devarāta was accepted in the dynasty of Kauśika, and consequently there are different divisions of that dynasty.

TEXT 1

śrī-śuka uvāca
pitropaśikṣito rāmas
tathēti kuru-nandana
samvatsaram tirtha-yātrām
caritvāśramam āvrajat

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; pitrā—by his father; upaśikṣitah—thus advised; rāmaḥ—Lord Paraśurāma; tathā iti—let it be so; kuru-nandana—O son of the Kuru dynasty, Mahārāja Parikṣīt; samvatsaram—for one complete year; tirtha-yātrām—traveling to all the holy places; caritvā—after executing; āśramam—to his own residence; āvrajat—returned.

TRANSLATION

Śukadeva Gosvāmī said: My dear Mahārāja Parikṣīt, son of the Kuru dynasty, when Lord Paraśurāma was given this order by his father, he immediately agreed, saying, “Let it be so.” For one complete year he traveled to holy places. Then he returned to his father’s residence.
TEXT 2

kadācīt reṇukā yātā
gaṅgāyāṁ padma-mālinam
gandharva-rājam kriḍantam
apsarobhir apasyata

kadācit—once upon a time; reṇukā—Jamadagni’s wife, the mother of Lord Paraśurāma; yātā—went; gaṅgāyāṁ—to the bank of the River Ganges; padma-mālinam—decorated with a garland of lotus flowers; gandharva-rājam—the King of the Gandharvas; kriḍantam—sporting; apsarobhiḥ—with the Apsaras (heavenly society girls); apasyata—she saw.

TRANSLATION

Once when Reṇukā, the wife of Jamadagni, went to the bank of the Ganges to get water, she saw the King of the Gandharvas, decorated with a garland of lotuses and sporting in the Ganges with celestial women [Apsarās].

TEXT 3

vilokayanti kriḍantam
udakārtham nadiṁ gataṁ
homa-velāṁ na sasmāra
kiṁcī citraratha-spṛhā

vilokayanti—while looking at; kriḍantam—the King of the Gandharvas, engaged in such activities; udaka-artham—for getting some water; nadiṁ—to the river; gataṁ—as she went; homa-velāṁ—the time for performing the homa, fire sacrifice; na sasmāra—did not
remember; kiñcit—very little; citraratha—of the King of the Gandharvas, known as Citraratha; sprhā—did desire the company.

**TRANSLATION**

She had gone to bring water from the Ganges, but when she saw Citraratha, the King of the Gandharvas, sporting with the celestial girls, she was somewhat inclined toward him and failed to remember that the time for the fire sacrifice was passing.

**TEXT 4**

$kālā-atyayam\ sacrī\ mune\ śāpa-viśaṅkitā$ ।
$āgatyā kalaśam\ tas\ purodhāya\ kṛta-ānjaliḥ$ ॥ ४ ॥

$kālā-atyayam$—passing the time; $tam$—that; $viloka$—observing; $mune$—of the great sage Jamadagni; $śāpa-viśaṅkitā$—being afraid of the curse; $āgatyā$—returning; $kalaśam$—the waterpot; $tasthau$—stood; $purodhāya$—putting in front of the sage; $kṛta-ānjaliḥ$—with folded hands.

**TRANSLATION**

Later, understanding that the time for offering the sacrifice had passed, Reṇukā feared a curse from her husband. Therefore when she returned she simply put the waterpot before him and stood there with folded hands.

**TEXT 5**

$vyābhicāraya\ pṛṇitītā\ patsyā$ ।
$pṛṇitā\ pustro\ pāpaṁśyutakāste$ ॥ ५ ॥

$vyābhicāraya$—considering; $pṛṇitītā$—having learned; $patsyā$—her husband; $pṛṇitā$—completely; $pustro$—he; $pāpaṁśyutakāste$—with folded hands; $n$—and; $chakire$—stood.
vyabhicāram munir jñātvā
patnyāḥ prakupito 'bravit
ghnataināṁ putrakāḥ pāpāṁ
ity uktās te na ca krirei

vyabhicāram—adultery; munih—the great sage Jamadagni; jñātvā—could understand; patnyāḥ—of his wife; prakupitah—he became angry; abravit—he said; ghnata—kill; enām—her; putrakāḥ—my dear sons; pāpāṁ—sinful; iti uktāṁ—being thus advised; te—all the sons; na—did not; ca krirei—carry out his order.

TRANSLATION
The great sage Jamadagni understood the adultery in the mind of his wife. Therefore he was very angry and told his sons, “My dear sons, kill this sinful woman!” But the sons did not carry out his order.

TEXT 6

rāmaḥ sañcoditāḥ pitrā
bhrāṭīṁ mātrā sahāvadhīt
prabhāva-jñā muneḥ samyak
samādhes tapasaś ca saḥ

rāmaḥ—Lord Paraśurāma; sañcoditāḥ—being encouraged (to kill his mother and brothers); pitrā—by his father; bhrāṭīṁ—all his brothers; mātrā saha—with the mother; avadhīt—killed immediately; prabhāva-jñā—aware of the prowess; muneḥ—of the great sage; samyak—completely; samādheḥ—by meditation; tapasah—by austerity; ca—also; saḥ—he.

TRANSLATION
Jamadagni then ordered his youngest son, Paraśurāma, to kill his brothers, who had disobeyed this order, and his mother, who
had mentally committed adultery. Lord Paraśurāma, knowing the power of his father, who was practiced in meditation and austerity, killed his mother and brothers immediately.

**PURPORT**

The word *prabhāva-jñāh* is significant. Paraśurāma knew the prowess of his father, and therefore he agreed to carry out his father’s order. He thought that if he refused to carry out the order he would be cursed, but if he carried it out his father would be pleased, and when his father was pleased, Paraśurāma would ask the benediction of having his mother and brothers brought back to life. Paraśurāma was confident in this regard, and therefore he agreed to kill his mother and brothers.

**TEXT 7**

वरेण्द्रन्द्यामास श्रीतः सत्यवतिषुतः ।
वव्रे हतानां रामोपि जीवितं चास्म्रतिः बधे ॥ ७ ॥

*varena cchandayām āsa<br>prītaḥ satyavatī-sutah<br>vavre hatānām rāmo 'pi<br>jīvitāṁ cāsmṛtim vadhe*

varena cchandayām āsa—asked to take a benediction as he liked; prītaḥ—being very pleased (with him); satyavati-sutah—Jamadagni, the son of Satyavati; vavre—said; hatānām—of my dead mother and brothers; rāmaḥ—Paraśurāma; api—also; jīvitāṁ—let them be alive; ca—also; asmṛtim—no remembrance; vadhe—of their having been killed by me.

**TRANSLATION**

Jamadagni, the son of Satyavati, was very much pleased with Paraśurāma and asked him to take any benediction he liked. Lord Paraśurāma replied, “Let my mother and brothers live again and not remember having been killed by me. This is the benediction I ask.”
TEXT 8

उत्तस्थुसे कुशलिनो निद्रापये रज्जिसा ।
पितुविद्वांसप्रेतव्रीयं रामचर्येः सुहृदवृष्म ॥ ८ ॥

uttasthus te kuśalino
nirāpāya ivāniṇḍā
pūrṇa vidvāṁs tapo-viryaṁ
rāmaś cakre suhṛt-vadham

uttasthuḥ—got up immediately; te—Lord Paraśurāma’s mother and brothers; kuśalinaḥ—being happily alive; nidrā-apāye—at the end of sound sleep; iva—like; anjasā—very soon; pituḥ—of his father; vidvāṁ—being aware of; tapaḥ—austerity; viryaṁ—power; rāmaḥ—Lord Paraśurāma; cakre—executed; suhṛt-vadham—killing of his family members.

TRANSLATION

Thereafter, by the benediction of Jamadagni, Lord Paraśurāma’s mother and brothers immediately came alive and were very happy, as if awakened from sound sleep. Lord Paraśurāma had killed his relatives in accordance with his father’s order because he was fully aware of his father’s power, austerity and learning.

TEXT 9

येष्वरुपस्य सुता राजन सरन्तः स्पितुर्वक्षम् ॥
रामचर्य्यराज्युता अभिरे शर्म न क्रिचित ॥ ९ ॥

ye ‘ṛjunasya sutā rājan
smarantāḥ sva-pitur vadham
rāma-virya-parābhūtā
lebhire śarma na kvacit

ye—those who; arjunasya—of Kārtavīryaṛjuna; sutāḥ—sons; rājan—O Mahārāja Parīkṣit; smarantaḥ—always remembering; sva-pitūḥ vadham—their father’s having been killed (by Paraśurāma);
Srimad-Bhāgavatam (Canto 9, Ch. 16)

rāma-vīrya-parābhūtāḥ—defeated by the superior power of Lord Paraśurāma; lebhīre—achieved; śarma—happiness; na—not; kvacit—at any time.

TRANSLATION

My dear King Parikṣit, the sons of Kārtavīryārjuna, who were defeated by the superior strength of Paraśurāma, never achieved happiness, for they always remembered the killing of their father.

PURPORT

Jamadagni was certainly very powerful due to his austerities, but because of a slight offense by his poor wife, Reṇukā, he ordered that she be killed. This certainly was a sinful act, and therefore Jamadagni was killed by the sons of Kārtavīryārjuna, as described herein. Lord Paraśurāma was also infected by sin because of killing Kārtavīryārjuna, although this was not very offensive. Therefore, whether one be Kārtavīryārjuna, Lord Paraśurāma, Jamadagni or whoever one may be, one must act very cautiously and sagaciously; otherwise one must suffer the results of sinful activities. This is the lesson we receive from Vedic literature.

TEXT 10

एकदाः अथमतो रामे सभ्रतरि वनं गते ।
बैरं सिषाधयिषवो लन्धच्छिद्रा उपागमनू ॥१०॥

ekadāśramato rāme
sabhrātari vanam gate
vairam siṣādhayiṣavo
labdha-chidrā upāgaman

ekadā—once upon a time; āśramataḥ—from the aśrama of Jamadagni; rāme—when Lord Paraśurāma; sa-bhrātari—with his brothers; vanam—into the forest; gate—having gone; vairam—revenge for past enmity; siṣādhayiṣavo—desiring to fulfill; labdha-chidrāḥ—taking the opportunity; upāgaman—they came near the residence of Jamadagni.
TRANSLATION

Once when Paraśurāma left the āśrama for the forest with Vasumān and his other brothers, the sons of Kārtavirya-ārjuna took the opportunity to approach Jamadagni’s residence to seek vengeance for their grudge.

TEXT 11

द्रष्टवाग्न्यागार आसिनमावेशिताधिः ।
भगवत्युत्तमालोकेः जाग्नुस्ते पापनिस्यः ॥११॥

dṛṣṭvāgny-āgāra āsinam
āvesita-dhiyam munim
bhagavaty uttamaśloke
jaghnus te pāpa-niścayāḥ

*dṛṣṭvā*—by seeing; *agni-āgāre*—at the place where the fire sacrifice is performed; *āsinam*—sitting; *āvesita*—completely absorbed; *dhiyam*—by intelligence; *munim*—the great sage Jamadagni; *bhagavati*—unto the Supreme Personality of Godhead; *uttama-śloke*—who is praised by the best of selected prayers; *jaghnuh*—killed; *te*—the sons of Kārtavirya-ārjuna; *pāpa-niścayāḥ*—determined to commit a greatly sinful act, or the personified sins.

TRANSLATION

The sons of Kārtavirya-ārjuna were determined to commit sinful deeds. Therefore when they saw Jamadagni sitting by the side of the fire to perform yajña and meditating upon the Supreme Personality of Godhead, who is praised by the best of selected prayers, they took the opportunity to kill him.

TEXT 12

यान्यमानाः क्रष्णः रामात्रातिदार्शः ।
प्रसो शिर उत्कृत्य निन्युस्ते क्षत्रवन्धः ॥१२॥

*yañyamānāḥ* क्रष्णः रामात्रातिदार्शः ।
*praso śir utkṛty ninyustē kṣatrvanḍhaḥ* ॥१२॥

*yānṛyamānāḥ*—the two; *kṛṣṇa*—Kṛṣṇa; *rāma-atṛīdāraśha*—the eyes of Rāma; *prasāḥ śir utkṛśha*—they saw it with great intelligence; *nīnyastra kṣatvaraṅhaḥ*—the two sons of Kṛśna were determined to commit a greatly sinful act.
yācyamānāḥ krpaṇayā
rāma-mātrātīdāruṇāḥ
prasahya śīra utkṛtya
ninyus te kṣatra-bandhavaḥ

yācyamānāḥ—being begged for the life of her husband; krpaṇayā—by the poor unprotected woman; rāma-mātrā—by the mother of Lord Parasurāma; ati-dāruṇāḥ—very cruel; prasahya—by force; śīraḥ—the head of Jamadagni; utkṛtya—having separated; ninyuḥ—took away; te—the sons of Kārtavirya-ṛjuna; kṣatra-bandhavaḥ—not kṣatriyas, but the most abominable sons of kṣatriyas.

TRANSLATION
With pitiable prayers, Reṇukā, the mother of Paraśurāma and wife of Jamadagni, begged for the life of her husband. But the sons of Kārtavirya-ṛjuna, being devoid of the qualities of kṣatriyas, were so cruel that despite her prayers they forcibly cut off his head and took it away.

TEXT 13
रेणुकादुःखोकतातनिग्न्नथ्यात्मानात्मतम| रामरामेतितातेतिविभुकोशेष्कःसती ॥१३॥
reṇukā duḥkha-śokārtā
nighnanty ātmānam ātmanā
rāma rāmēti tāteti
vicukrośoccakaiḥ sati

reṇukā—Reṇukā, the wife of Jamadagni; duḥkha-śoka-artā—being very much aggrieved in lamentation (over her husband’s death); nighnantī—striking; ātmānam—her own body; ātmanā—by herself; rāma—O Paraśurāma; rāma—O Paraśurāma; iti—thus; tātā—O my dear son; iti—thus; vicukrośa—began to cry; uccakaiḥ—very loudly; sati—the most chaste woman.
Lamenting in grief for the death of her husband, the most chaste Reñukā struck her own body with her hands and cried very loudly, “O Rāma, my dear son Rāma!”

Although the sons of Jamadagni, including Lord Paraśurāma, were a long distance from home, as soon as they heard Reñukā loudly calling “O Rāma, O my son,” they hastily returned to the āśrama, where they saw their father already killed.
Virtually bewildered by grief, anger, indignation, affliction and lamentation, the sons of Jamadagni cried, “O father, most religious, saintly person, you have left us and gone to the heavenly planets!”

Thus lamenting, Lord Paraśurāma entrusted his father’s dead body to his brothers and personally took up his axe, having decided to put an end to all the kṣatriyas on the surface of the world.
TEXT 17

गत्रा माहिष्मतिः रामो ब्रह्माग्रहिितश्रिष्टििम् ।
तेषां स श्रीर्भी राजन मध्ये चक्ष महागिरिम् ॥ १७॥

gatvā mā hiṣmatiṁ rāmo
brahma-ghna-vihata-śriyam
teśāṁ sa śiṛṣabhi rājan
madhye cakre mahā-girim

gatvā—going; māhiṣmatiṁ—to the place known as Māhiṣmatī; rāmaḥ—Lord Paraśurāma; brahma-ghna—because of the killing of a brahma; vihata-śriyam—doomed, bereft of all opulences; teśām—of all of them (the sons of Kārtavīryārjuna and the other kṣatriya inhabitants); saḥ—he, Lord Paraśurāma; śiṛṣabhiḥ—by the heads cut off from their bodies; rājan—O Mahārāja Parīkṣit; madhye—within the jurisdiction of Māhiṣmatī; cakre—made; mahā-girim—a great mountain.

TRANSLATION

O King, Lord Paraśurāma then went to Māhiṣmatī, which was already doomed by the sinful killing of a brāhmaṇa. In the midst of that city he made a mountain of heads, severed from the bodies of the sons of Kārtavīryārjuna.

TEXTS 18–19

तद्रक्तेन नदीं घोरामङ्ग्रहया यवादाम् ।
हेतुं कृत्वा पितुवर्यं क्षत्रेमक्षणकारिणी ॥ १८॥

तिःसमकृतः पुर्विं कृत्वा निःक्षत्रियं प्रश्चः ।
समन्तपश्चके चक्रे शोणितोदानू हदानू नव ॥ १९॥

tad-raktena nadiṁ ghorām
abrahmanya-bhayāvahāṁ
hetun kṛtvā pitṛ-vadhaṁ
kṣatre 'maṅgala-kāriṇī
With the blood of the bodies of these sons, Lord Paraśurāma created a ghastly river, which brought great fear to the kings who had no respect for brahminical culture. Because the kṣatriyas, the men of power in government, were performing sinful activities, Lord Paraśurāma, on the plea of retaliating for the murder of his father, rid all the kṣatriyas from the face of the earth twenty-one times. Indeed, in the place known as Samanta-pañcaka he created nine lakes filled with their blood.

PURPORT

Paraśurāma is the Supreme Personality of Godhead, and his eternal mission is paritrāṇāya sādhunāṁ vināśāya ca duṣkṛtāṁ—to protect the devotees and annihilate the miscreants. To kill all the sinful men is one among the tasks of the incarnation of Godhead. Lord Paraśurāma killed all the kṣatriyas twenty-one times consecutively because they were disobedient to the brahminical culture. That the kṣatriyas had killed his father was only a plea; the real fact is that because the kṣatriyas, the rul-
ing class, had become polluted, their position was inauspicious. Brahminical culture is enjoined in the śāstra, especially in Bhagavad-gītā (cātur-varṇyaṁ mayā srṣṭaṁ guna-karma-vibhāgaśaḥ). According to the laws of nature, whether at the time of Paraśurāma or at the present, if the government becomes irresponsible and sinful, not caring for brahminical culture, there will certainly be an incarnation of God like Paraśurāma to create a devastation by fire, famine, pestilence or some other calamity. Whenever the government disrespects the supremacy of the Personality of Godhead and fails to protect the institution of varnāśrama-dharma, it will certainly have to face such catastrophes as formerly brought about by Lord Paraśurāma.

TEXT 20

पितुः कायेन सन्धाय दिर आदाय वहिषि ||
सर्वदेवग्यं देवमात्मानमयजन्यस्यः ||२०||

\begin{align*}
pituh kāyena sandhāya \\
śira ādāya barhiṣi \\
sarva-devamayaṁ devam \\
ātmānam ayajan makhaiḥ
\end{align*}

\begin{itemize}
\item \textit{pituh}—of his father; \textit{kāyena}—with the body; \textit{sandhāya}—joining; \textit{śiraḥ}—the head; \textit{ādāya}—keeping; \textit{barhiṣi}—upon kuśa grass; \textit{sarva-devamayaṁ}—the all-pervading Supreme Personality of Godhead, the master of all the demigods; \textit{devam}—Lord Vāsudeva; \textit{ātmānam}—who is present everywhere as the Supersoul; \textit{ayajat}—he worshiped; \textit{makhaiḥ}—by offering sacrifices.
\end{itemize}

\textbf{TRANSLATION}

Thereafter, Paraśurāma joined his father's head to the dead body and placed the whole body and head upon kuśa grass. By offering sacrifices, he began to worship Lord Vāsudeva, who is the all-pervading Supersoul of all the demigods and of every living entity.
TEXTS 21–22


dadau prācīṁ diśam hotre
brahmaṇe daksīṇāṁ diśam
adhvaryave pratīcīṁ vai
udgātre uttarāṁ diśam

anyebhyo 'vāntara-diśaḥ
taśya ca madhyataḥ
āryāvartam upadrasṭre
sadasyebhyas tataḥ param

TRANSLATION

After completing the sacrifice, Lord Paraśurāma gave the eastern direction to the hotā as a gift, the south to the brahmaṇa, the west to the adhvaryu, the north to the udgāta, and the four corners—northeast, southeast, northwest and southwest—to the other priests. He gave the middle to Kaśyapa and the place known
as Áryavarta to the upadraṣṭā. Whatever remained he distributed among the sadasyas, the associate priests.

PURPORT
The tract of land in India between the Himalaya Mountains and the Vindhya Hills is called Áryavarta.

TEXT 23

Thereafter, having completed the ritualistic sacrificial ceremonies, Lord Paraśurāma took the bath known as the avabhṛtha-snāna. Standing on the bank of the great river Sarasvati, cleared of all sins, Lord Paraśurāma appeared like the sun in a clear, cloudless sky.

PURPORT
As stated in Bhagavad-gitā (3.9), yajñārthāt karmano 'nyatra loko 'yam karma-bandhanah: “Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world.” Karma-bandhanah refers to the repeated acceptance of one material body after
another. The whole problem of life is this repetition of birth and death. Therefore one is advised to work to perform yajña meant for satisfying Lord Viśṇu. Although Lord Paraśurāma was an incarnation of the Supreme Personality of Godhead, he had to account for sinful activities. Anyone in this material world, however careful he may be, must commit some sinful activities, even though he does not want to. For example, one may trample many small ants and other insects while walking on the street and kill many living beings unknowingly. Therefore the Vedic principle of pañca-yajña, five kinds of recommended sacrifice, is compulsory. In this age of Kali, however, there is a great concession given to people in general. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasah: we may worship Lord Caitanya, the hidden incarnation of Kṛśna. Kṛṣṇa-varṇam tvīsākṛṣṇam: although He is Kṛṣṇa Himself, He always chants Hare Kṛṣṇa and preaches Kṛṣṇa consciousness. One is recommended to worship this incarnation by chanting, the saṅkīrtana-yajña. The performance of saṅkīrtana-yajña is a special concession for human society to save people from being affected by known or unknown sinful activities. We are surrounded by unlimited sins, and therefore it is compulsory that one take to Kṛṣṇa consciousness and chant the Hare Kṛṣṇa mahā-mantra.

TEXT 24

śvadēḥaṁ jamadagniḥ labdhvā saṁjñāna-lakṣaṇam
vṛṣṇāṁ maṇḍale so 'bhūt
saptama-rāma-pūjitāḥ

sva-deham—his own body; jamadagnih—the great sage Jamadagni; tu—but; labdhvā—regaining; saṁjñāna-lakṣaṇam—showing full symptoms of life, knowledge and remembrance; rṣiṇāṁ—of the great rṣis; maṇḍale—in the group of seven stars; saḥ—he, Jamadagni; abhūt—later became; saptamaḥ—the seventh; rāma-pūjitāḥ—because of being worshiped by Lord Paraśurāma.
TRANSLATION

Thus Jamadagni, being worshiped by Lord Paraśurāma, was brought back to life with full remembrance, and he became one of the seven sages in the group of seven stars.

PURPORT

The seven stars revolving around the polestar at the zenith are called saptarṣi-maṇḍala. On these seven stars, which form the topmost part of our planetary system, reside seven sages: Kaśyapa, Atri, Vasiṣṭha, Viśvāmitra, Gautama, Jamadagni and Bharadvāja. These seven stars are seen every night, and they each make a complete orbit around the polestar within twenty-four hours. Along with these seven stars, all the others stars also orbit from east to west. The upper portion of the universe is called the north, and the lower portion is called the south. Even in our ordinary dealings, while studying a map, we regard the upper portion of the map as north.

TEXT 25

\[\text{Ja} \amdash \text{madagnyop}i \text{bhagavan} \text{ra} \text{m}; \text{kamala-locana} \text{ra}; \text{antare rajan} \text{vartayati vai brhat}\]

\[jāmadagnyopī bhagavān \text{ra} \text{mah kamala-locana} \text{ra}; \text{antare rajan} \text{vartayati vai brhat}\]

\[jāmadagnyopī—\text{the son of Jamadagni}; \text{api—also; bhagavān—}\text{the Personality of Godhead; rāmah—}\text{Lord Paraśurāma; kamala-locanaḥ—}\text{whose eyes are like lotus petals; āgāmini—coming; antare—in the manvantara, the time of one Manu; rājan—O King Parikṣit; vartavayati—will propound; vai—indeed; brhat—Vedic knowledge.}\]

TRANSLATION

My dear King Parikṣit, in the next manvantara the lotus-eyed Personality of Godhead Lord Paraśurāma, the son of Jamadagni,
will be a great propounder of Vedic knowledge. In other words, he will be one of the seven sages.

**TEXT 26**

आस्तेद्वापि महेन्द्राद्रौ न्यस्तदंढः प्रशान्तवीः।
उपगीयमानन्तरितः सिद्धगंधर्ववर्गार्णीः। ॥ २६॥

äste 'dyāpi mahendrādrau
nyasta-dandaḥ praśānta-dhiḥ
upagīyamāna-caritāḥ
siddha-gandharva-cāraṇāiḥ

äste—is still existing; adya api—even now; mahendra-adrau—in the hilly country known as Mahendra; nyasta-dandaḥ—having given up the weapons of a kṣatriya (the bow, arrows and axe); praśānta—now fully satisfied as a brāhmaṇa; dhiḥ—in such intelligence; upagīyamāna-caritāḥ—being worshiped and adored for his exalted character and activities; siddha-gandharva-cāraṇāiḥ—by such celestial persons as the inhabitants of Gandharvaloka, Siddhaloka and Cāraṇaloka.

**TRANSLATION**

Lord Paraśurāma still lives as an intelligent brāhmaṇa in the mountainous country known as Mahendra. Completely satisfied, having given up all the weapons of a kṣatriya, he is always worshiped, adored and offered prayers for his exalted character and activities by such celestial beings as the Siddhas, Cāraṇas and Gandharvas.

**TEXT 27**

एवं भृगुसु विश्वात्मा भगवान् हरिएवः।
अवतीर्थं परं भरं शुचोहनं बहुशो नृपाण ॥ २७॥

evaṁ bhṛguṣu viśvātmā
bhagavān harir īśvarah
avatīrya param bhārāṁ
bhuvo 'han bahuḥo nṛpān
evam—in this way; bhṛgusū—in the dynasty of Bhṛgu; viśva-ātmā—the soul of the universe, the Supersoul; bhagavān—the Supreme Personality of Godhead; hariḥ—the Lord; īśvarah—the supreme controller; avatārya—appearing as an incarnation; param—great; bhāram—the burden; bhuvah—of the world; ahan—killed; bahuśah—many times; nṛpān—kings.

TRANSLATION
In this way the supreme soul, the Supreme Personality of Godhead, the Lord and the supreme controller, descended as an incarnation in the Bhṛgu dynasty and released the universe from the burden of undesirable kings by killing them many times.

TEXT 28

गाधेरभूमभातेरजः समिद्र इव पावकः ।
तपसा क्षात्रस्तुर्जय यो लेबे ब्रह्मवर्चसम ||२८१||

gādhere abhūn mahā-tejāḥ
samiddha iva pāvakaḥ
tapasā kṣātram uṣtrijya
yo lebhe brahma-varcasam

TRANSLATION

Visvāmitra, the son of Mahārāja Gādhi, was as powerful as the flames of fire. From the position of a kṣatriya, he achieved the position of a powerful brahmanā by undergoing penances and austerities.

PURPORT

Now, having narrated the history of Lord Paraśurāma, Śukadeva Gosvāmī begins the history of Viśvāmitra. From the history of
Paraśurāma we can understand that although Paraśurāma belonged to the brahminical group, he circumstantially had to work as a kṣatriya. Later, after finishing his work as a kṣatriya, he again became a brāhmaṇa and returned to Mahendra-parvata. Similarly, we can see that although Viśvāmitra was born in a kṣatriya family, by austerities and penances he achieved the position of a brāhmaṇa. These histories confirm the statements in śāstra that a brāhmaṇa may become a kṣatriya, a kṣatriya may become a brāhmaṇa or vaiśya, and a vaiśya may become a brāhmaṇa, by achieving the required qualities. One’s status does not depend upon birth. As confirmed in Śrimad-Bhāgavatam (7.11.35) by Nārada:

>yasya yāl lakṣanam proktam
  purīsa varṇābhivyajakam
  yad anyatrapī drṣyeta
  tat tenaiva vinirdiṣet

“If one shows the symptoms of being a brāhmaṇa, kṣatriya, vaiśya or śūdra, even if he has appeared in a different class, he should be accepted according to those symptoms of classification.” To know who is a brāhmaṇa and who is a kṣatriya, one must consider a man’s quality and work. If all the unqualified śūdras become so-called brāhmaṇas and kṣatriyas, social order will be impossible to maintain. Thus there will be discrepancies, human society will turn into a society of animals, and the situation all over the world will be hellish.

**TEXT 29**

विष्णुमित्रस्य चैवासन पुत्रा एकशांत गृहः ।
मध्यमस्त मधुच्छन्दः मधुच्छन्दसं एवं ते ॥२९॥

viṣṇumitrasya caivarasa
putrā eka-satam nrpa
madhyamas tu madhucchandā
dadhucchandasa eva te

viṣṇumitrasya—of Viṣṇumitra; ca—also; eva—indeed; āsan—there were; putrāh—sons; eka-satam—101; nrpa—O King Parikṣit;
madhyamaḥ—the middle one; tu—indeed; madhucchandāḥ—known as Madhucchandā; madhucchandasaḥ—named the Madhucchandās; eva—indeed; te—all of them.

TRANSLATION

O King Parikṣit, Viśvāmitra had 101 sons, of whom the middle one was known as Madhucchandā. In relation to him, all the other sons were celebrated as the Madhucchandās.

PURPORT

In this connection, Śrīla Viśvanātha Cakravarti Ṭhākura quotes this statement from the Vedas: tasya ha viśvāmitrasya-śataṁ putrā asuḥ pañcāsad eva jyāyāṁso madhucchandasaḥ pañcāsat kaniyāṁsah. “Viśvāmitra had 101 sons. Fifty were older than Madhucchandā and fifty younger.”

TEXT 30

पुत्रं कृतवं शुनाह्सेफः देवरातं च भार्गवम्।
आजिगर्तं सुतानाः ज्येष्ठं एष प्रकाल्पयताम्।

putram kṛtvā śunāḥṣepam
devarātām ca bhārgavam
ājigartam sutān aha
jyeṣṭha esa prakalpyatām

putram—a son; kṛtvā—accepting; śunāḥṣepam—whose name was Śunāḥṣepa; devarātām—Devarāta, whose life was saved by the demigods; ca—also; bhārgavam—born in the Bhṛgu dynasty; ājigartam—the son of Ajigarta; sutān—to his own sons; aha—ordered; jyeṣṭhaḥ—the eldest; esa—Śunāḥṣepa; prakalpyatām—accept as such.

TRANSLATION

Viśvāmitra accepted the son of Ajigarta known as Śunāḥṣepa, who was born in the Bhṛgu dynasty and was also known as Devarāta, as one of his own sons. Viśvāmitra ordered his other sons to accept Śunāḥṣepa as their eldest brother.
TEXT 31

yo vai hariścandra-makhe
vikritah puruṣah paśuḥ
stutvā devān prajaśādin
mumuce pāśa-bandhanāt

yah—he who (Śunahśepha); vai—indeed; hariścandra-makhe—in the sacrifice performed by King Hariścandra; vikritah—was sold; puruṣah—man; paśuḥ—sacrificial animal; stutvā—offering prayers; devān—to the demigods; prajaśādin—headed by Lord Brahmā; mumuce—was released; pāśa-bandhanāt—from being bound with ropes like an animal.

TRANSLATION

Śunahśepha’s father sold Śunahśepha to be sacrificed as a man-animal in the yajña of King Hariścandra. When Śunahśepha was brought into the sacrificial arena, he prayed to the demigods for release and was released by their mercy.

PURPORT

Here is a description of Śunahśepha. When Hariścandra was to sacrifice his son Rohita, Rohita arranged to save his own life by purchasing Śunahśepha from Śunahśepha’s father to be sacrificed in the yajña. Śunahśepha was sold to Mahārāja Hariścandra because he was the middle son, between the oldest and the youngest. It appears that the sacrifice of a man as an animal in yajña has been practiced for a very long time.

TEXT 32

yo rāto deva-yajane
devaṁ gādhiṣu tāpasah
deva-rāta iti khyātāḥ
śunahṣephas tu bhārgavaḥ

yaḥ—he who (Śunahṣepha); rātāḥ—was protected; deva-yajane—in the arena for worshiping the demigods; devaiḥ—by the same demigods; gadhiṣu—in the dynasty of Gadhi; tāpasaḥ—advanced in executing spiritual life; deva-rātāḥ—protected by the demigods; iti—thus; khyātāḥ—celebrated; śunahṣephaḥ tu—as well as Śunahṣepha; bhārgavaḥ—in the dynasty of Bhṛgu.

TRANSLATION

Although Śunahṣepha was born in the Bhārgava dynasty, he was greatly advanced in spiritual life, and therefore the demigods involved in the sacrifice protected him. Consequently he was also celebrated as the descendant of Gadhi named Devarāta.

TEXT 33

ye madhucchandaso jyeṣṭhāḥ: kusālāṃ menirēṇa tatt
akṣapat tān munīḥ kruddho mlecchā bhavata durjanāḥ

ye—those who; madhucchandāsah—sons of Viśvāmitra, celebrated as the Madhucchandās; jyeṣṭhāḥ—eldest; kuśalam—very good; menirē—accepting; na—not; tatt—that (the proposal that he be accepted as the eldest brother); aṣapat—cursed; tān—all the sons; munīḥ—Viśvāmitra Muni; kruddhab—being angry; mlecchāḥ—disobedient to the Vedic principles; bhavata—all of you become; durjanāḥ—very bad sons.

TRANSLATION

When requested by their father to accept Śunahṣepha as the eldest son, the elder fifty of the Madhucchandās, the sons of
Viśvāmitra, did not agree. Therefore Viśvāmitra, being angry, cursed them. “May all of you bad sons become mlecchas,” he said, “being opposed to the principles of Vedic culture.”

**PURPORT**

In Vedic literature there are names like *mleccha* and *yavana*. The *mlecchas* are understood to be those who do not follow the Vedic principles. In former days, the *mlecchas* were fewer, and Viśvāmitra Muni cursed his sons to become *mlecchas*. But in the present age, Kali-yuga, there is no need of cursing, for people are automatically *mlecchas*. This is only the beginning of Kali-yuga, but at the end of Kali-yuga the entire population will consist of *mlecchas* because no one will follow the Vedic principles. At that time the incarnation Kalki will appear. *Mleccha-nivaha-nidhane kalayasi kara-bālam*. He will kill all the *mlecchas* indiscriminately with his sword.

**TEXT 34**

```
स होवः मधुच्छन्दः सार्थे पश्चात ततः।
यशो भवानु संजानीते तस्मिन्स्तिश्चापि स्यम्।।३४।।
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```
sa hoväca madhucchandah
särdhaṁ pañcaśatä tataḥ
yan no bhavän sañjänîte
tasmirä tiśthämahe vayam
```

=sah—the middle son of Viśvāmitra; ha—indeed; uväca—said; madhucchandäh—Madhucchandā; särdham—with; pañcaśatā—the second fifty of the sons known as the Madhucchandäs; tataḥ—then, after the first half were thus cursed; yat—what; nah—unto us; bhavän—O father; sañjänîte—as you please; tasmin—in that; tiśthämahe—shall remain; vayam—all of us.

**TRANSLATION**

When the elder Madhucchandäs were cursed, the younger fifty, along with Madhucchandā himself, approached their father and
agreed to accept his proposal. “Dear father,” they said, “we shall abide by whatever arrangement you like.”

**TEXT 35**

\[\text{>jyeṣṭham mantra-dṛśam cakrus}
\]
\[\text{tvām anvañca vayam sma hi}
\]
\[\text{viśvāmitraḥ sutān āha}
\]
\[\text{vīravanto bhaviṣyatha}
\]
\[\text{ye mānaṁ me 'nugṛhṇanto}
\]
\[\text{vīravantam akarta mām}
\]

\[\text{jyeṣṭham—the eldest; mantra-dṛśam—a seer of mantras; cakruḥ—they accepted; tvām—you; anvañcaḥ—have agreed to follow; vayam—we; sma—indeed; hi—certainly; viśvāmitraḥ—the great sage Viśvāmitra; sutān—to the obedient sons; āha—said; vīra-vantaḥ—fathers of sons; bhaviṣyatha—become in the future; ye—all of you who; mānam—honor; me—my; anugṛhṇanto—accepted; vīra-vantam—the father of good sons; akarta—you have made; mām—me.}\]

**TRANSLATION**

Thus the younger Madhucchandās accepted Śunahśeṣpha as their eldest brother and told him, “We shall follow your orders.” Viśvāmitra then said to his obedient sons, “Because you have accepted Śunahśeṣpha as your eldest brother, I am very satisfied. By accepting my order, you have made me a father of worthy sons, and therefore I bless all of you to become the fathers of sons also.”

**PURPORT**

Of the one hundred sons, half disobeyed Viśvāmitra by not accepting Śunahśeṣpha as their eldest brother, but the other half accepted his order.
Therefore the father blessed the obedient sons to become the fathers of sons. Otherwise they too would have been cursed to be sonless mlecchas.

**TEXT 36**

एष वः कुशिका वीरो देवरातस्तमनिति ।
अन्ये चाष्टकाहरीतजयक्षतुरादयः ||36||

esa vaḥ kušikā viro
devaṛatatom anvita
anye caṣṭaka-hārita-
java-kratumat-ādayah

**TRANSLATION**

Viśvāmitra said, “O Kuṣikas [descendants of Kauṣika], this Devarāta is my son and is one of you. Please obey his orders.” O King Parikṣit, Viśvāmitra had many other sons, such as Aṣṭaka, Hārita, Jaya and Kratumān.

**TEXT 37**

एवं कौशिकगोत्रं तु विश्वामित्रेऽपि प्रथमितम् ।
प्रवरात्रापविनों तद्भि चैवं प्रकापितम् ||37||

evaṁ kauśika-gotram tu
visvāmitraḥ prthag-vidham
pravarāntaram āpannam
 tad dhi caivaṁ prakalpitam

**TRANSLATION**

in this way (some sons having been cursed and some blessed); kauśika-gotram—the dynasty of Kauṣika; tu—indeed; visvāmitraḥ—by the sons of Viśvāmitra; prthak-vidham—in different varieties; pravarā-
antaram—differences between one another; āpannam—obtained; tat—that; hi—indeed; ca—also; evam—thus; prakalpitam—ascertained.

TRANSLATION

Viśvāmitra cursed some of his sons and blessed the others, and he also adopted a son. Thus there were varieties in the Kauśika dynasty, but among all the sons, Devarāta was considered the eldest.

Thus end the Bhaktivedanta purports of the Ninth Canto, Sixteenth Chapter, of the Śrīmad-Bhāgavatam, entitled “Lord Paraśurāma Destroys the World’s Ruling Class.”
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 Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Mathas (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 Thākura 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 Gauḍīya 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 Gauḍīya 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 Śrīmad-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.
The purports of Śrīmad-Bhāgavatam are all confirmed by standard Vedic authorities. The following authentic scriptures are specifically cited in this volume:


Brahma-samhitā, 9, 29, 50, 68, 119, 188, 230

Caitanya-candrodaya-nāṭaka, 43

Caitanya-caritāmṛta, 38, 171

Mahābhārata, 236–238

Skanda Purāṇa, 60–61

Śrīmad-Bhāgavatam, 6, 7, 8, 25, 29, 45, 97, 104–105, 119, 160, 176, 187, 198, 210, 223, 224, 268

Śvetāsvatara Upaniṣad, 120–121
GENEALOGICAL TABLES

CHART ONE
Sun Dynasty from Amśumān up to Kuśa

This second volume of the Ninth Canto continues from the preceding volume the description of the dynasty which began with the sun-god Vivasvān and his son Śraddhadeva Manu. The dynasty of the moon-god Soma is also traced up to the appearance of Lord Paraśurāma.

CHART ONE (Chapters 9–11)  The descendants of Amśumān up through Lord Rāmacandra, His brothers and Their sons.

CHART TWO (Chapter 12)  The dynasty from Kuśa, younger son of Rāmacandra, up to Brhadabra, last king of the succession born before Sukadeva Gosvāmī spoke Śrīmad-Bhāgavatam to Parīkṣit.

CHART THREE (Chapter 12)  Sukadeva’s prediction of kings yet to come in Kali-yuga, up to the end of the sun dynasty with Sumitra.

CHART FOUR (Chapter 13)  The kings of Mithilā, starting with the city’s founder Janaka (Vaideha), the son of Nimi, up to the second Janaka (Śrīradhvaja), father of mother Sītā.

CHART FIVE (Chapter 13)  Continuing the kings of Mithilā, up to Mahāvasī.

CHART SIX (Chapters 14–16)  The moon dynasty, up to Lord Paraśurāma and the sons of Viśvāmitra Muni.

+ indicates marriage ties

<table>
<thead>
<tr>
<th>Amśumān</th>
</tr>
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<tbody>
<tr>
<td>Dilīpa</td>
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<tr>
<td>Bhagiratha</td>
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<tr>
<td>Śruta</td>
</tr>
<tr>
<td>Nābha</td>
</tr>
<tr>
<td>Sindhudvīpa</td>
</tr>
<tr>
<td>Ayutāyu</td>
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<tr>
<td>Rūparṇa</td>
</tr>
<tr>
<td>Sarvakāma</td>
</tr>
<tr>
<td>Sudāsa</td>
</tr>
<tr>
<td>Saudāsa + Damayanti (Madayanti) (by Vasīṣṭha Muni)</td>
</tr>
<tr>
<td>Aśmaka</td>
</tr>
<tr>
<td>Bālika (Nārikavaca, Mūlaka)</td>
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<tr>
<td>Daśaratha</td>
</tr>
<tr>
<td>Aidavidhi</td>
</tr>
<tr>
<td>Viśvasaha</td>
</tr>
<tr>
<td>Khatvāṅga</td>
</tr>
<tr>
<td>Dirgabhāhu</td>
</tr>
<tr>
<td>Raghu</td>
</tr>
<tr>
<td>Aja</td>
</tr>
<tr>
<td>Daśaratha + Kausalyā &amp; Sumitrā &amp; Kaikeyī</td>
</tr>
<tr>
<td>RāMACANDRA + Sitā</td>
</tr>
<tr>
<td>LAKŠMANA</td>
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<tr>
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</tr>
<tr>
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</table>
### GENEALOGICAL TABLES

#### CHART TWO

**Sun Dynasty from Kuśa up to Brhadbala**

<table>
<thead>
<tr>
<th>Kuśa</th>
<th>Anīha</th>
<th>Puṣpa</th>
<th>Sandhi</th>
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<td>Atithi</td>
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<td>Dhruvasandhi</td>
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<td>Maru</td>
<td>Taksaka</td>
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<td>Devānīka</td>
<td>Hiranayanābha</td>
<td>Prasuśruta</td>
<td>Brhadbala</td>
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#### CHART THREE

**Predicted Kings of Sun Dynasty in Kali-yuga**

<table>
<thead>
<tr>
<th>Brhadbala</th>
<th>Brhadaśva</th>
<th>Sutapā</th>
<th>Śuddhoda</th>
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<tbody>
<tr>
<td>Brhadraṇa</td>
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<td>Amitrajit</td>
<td>Lāṅgala</td>
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<td>Urukriya</td>
<td>Pratikāśva</td>
<td>Brhadṛaja</td>
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<td>Supratika</td>
<td>Barhi</td>
<td>Kṣudraka</td>
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<td>Prativyoma</td>
<td>Marudeva</td>
<td>Kṛtaṇjaya</td>
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<td>Bhānu</td>
<td>Sunakṣatra</td>
<td>Raṇaṇjaya</td>
<td>Suratha</td>
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<td>Divāka</td>
<td>Puṣkara</td>
<td>Saṇjaya</td>
<td>Sumitra</td>
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<td>Sahadeva</td>
<td>Antarikṣa</td>
<td>Śākya</td>
<td>(end of dynasty)</td>
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## GENEALOGICAL TABLES

### CHART FOUR
**Dynasty of Nimi, the Kings of Mithilā (Part One)**

<table>
<thead>
<tr>
<th>Vivasvān</th>
<th>Suketu</th>
<th>Maru</th>
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<tr>
<td>Šrāddhadeva Manu</td>
<td>Devarāta</td>
<td>Pratipaka</td>
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<tr>
<td>Ikṣvāku</td>
<td>Brhadratha</td>
<td>Kṛtaratha</td>
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<tr>
<td>Nimi</td>
<td>Mahāvīrya</td>
<td>Devamīdhra</td>
</tr>
<tr>
<td>Janaka (Vaideha, Mithila)</td>
<td>Sudhṛti</td>
<td>Viśruta</td>
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<tr>
<td>Udāvasu</td>
<td>Dhrṣṭaketu</td>
<td>Mahādhṛti</td>
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<td>Nandivardhana</td>
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### CHART FIVE
**Kings of Mithilā (Part Two)**

<table>
<thead>
<tr>
<th>Śiradhvaja (Janaka)</th>
<th>Kuśadhvaja</th>
<th>Sitā (wife of Rāmacandra)</th>
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<tbody>
<tr>
<td>Dharmadhvaja</td>
<td>Kṛtadhvaja</td>
<td>Yuyudha</td>
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<td>Kesidhvaja</td>
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<td>Śatadyumna</td>
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<td>Vijaya</td>
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<td>Sanadvāja</td>
<td>Rta</td>
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<td></td>
<td>Purujit</td>
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<td>Śunaka</td>
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<td>Yuyudha</td>
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This chart represents the genealogical relationships of the Kings of Mithilā, starting from Vivasvān and ending with various descendants. The chart is structured to show the lineage from one king to the next, with each king being connected to the next through their offspring. The text includes names of kings and their relationships, indicating the lineage and descent. The chart is a visual representation of the genealogical tables, illustrating the connections through marriage and birth. Each king's name is listed along with the names of their children, showing the continuation of the dynasty.
GENEALOGICAL TABLES

CHART SIX
Dynasty of the Moon-God Soma

Viṣṇu
  | Brahмā
     | Atri + Anasūyā

Dattātreya  Soma + Tārā (kidnapped)  Durvāsā
  | Budha + llā (Sudyumna)
     | Purūravā + Urvasī

Āyu  Śrutāyu  Satyāyu  Raya  Vijaya  Jaya
  | Vasumān  Śrutaṅjaya  Eka  Bhima  Amita

  | Kāñcana
  | Hotraka
  | Jahnu
  | Puru
  | Balāka
  | Ajaka
  | Kuśā

Kuśāmbu  Tanaya  Vasu  Kuśanābha
  | Gādhi

Viśvāmitra Muni  Rṣika Muni + Satyavatī

  | Śunahṣepha  49 elder sons  Madhucchandā  50 younger sons  Jamadagni + Reṇukā
  | Vasumān  (other sons)  PARASURĀMA
Glossary

A

Ācārya—a spiritual master who teaches by example.
Ahaṁgraha-upāsanā—self-worship, not recommended for anyone other than God.
Aṇimā—the mystic perfection of becoming smaller than the smallest.
Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.
Araṇā—the devotional process of Deity worship.
Artha—economic development.
Āsana—a sitting posture in yoga practice.
Āśrama—the four spiritual orders of life: celibate student, householder, retired life and renounced life.
Asuras—atheistic demons.
Avaṭāra—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.
Brahmacārya—celibate student life; the first order of Vedic spiritual life.
Brahman—the Absolute Truth; especially the impersonal aspect of the Absolute.
Brāhmaṇa—one wise in the Vedas who can guide society; the first Vedic social order.
Brahmarṣi—a title meaning “sage among the brāhmaṇas.”

D

Dharma—eternal occupational duty; religious principles.

E

Ekādaśi—a special fast day for increased remembrance of Kṛṣṇa, which comes on the eleventh day of both the waxing and waning moon.
G

Goloka (Kṛṣṇaloka)—the highest spiritual planet, containing Kṛṣṇa’s personal abodes, Dvārakā, Mathurā and Vṛndāvana.

Gopis—Kṛṣṇa’s cowherd girl friends, His most confidential servitors.

Gṛha-stha—regulated householder life; the second order of Vedic spiritual life.

Guru—a spiritual master.

H

Hare Kṛṣṇa mantra—See: Mahā-mantra

Hlādini—the Lord’s pleasure potency.

J

Jivan-mukta—one liberated even in this life by practical engagement in devotional service.

Jīva-tattva—the living entities, atomic parts of the Lord.

Jñāna— theoretical knowledge.

Jñāni—one who cultivates knowledge by empirical speculation.

K

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.

Kalpa—daytime of Brahmā, 4,320,000,000 years.

Kāma—lust.

Kāmadhenu—spiritual cows, in the spiritual world, which yield unlimited quantities of milk.

Kaniṣṭha-adhikāris—neophyte devotees.

Karatālas—hand cymbals used in kīrtana.

Karma—fruitive action, for which there is always reaction, good or bad.

Karmi—a person satisfied with working hard for flickering sense gratification.

Kīrtana—chanting the glories of the Supreme Lord.

Kṛṣṇaloka—See: Goloka

Kṣatriyas—a warrior or administrator; the second Vedic social order.

Kuśa—auspicious grass used in Vedic rituals.
Glossary

L

Laghima—the yogic power to become as light as a feather.

M

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.
Marakatamaṇi—an emerald.
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.
Mokṣa—liberation into the spiritual effulgence surrounding the Lord.
Mṛđaṅga—a clay drum used for congregational chanting.

P

Parambrāhma—the Supreme Absolute Truth, Kṛṣṇa.
Paramparā—the chain of spiritual masters in disciplic succession.
Pātalā—the lowest of the universe’s fourteen planetary systems.
Prakaṭa-līlā—the manifestation on earth of the Lord’s pastimes.
Prasāda—food spiritualized by being offered to the Lord.

R

Rājarṣi—a great saintly king.
Rasātala—the lowest planet in the Pātalā system (see above).

S

Sac-cid-ānanda-vigraha—the Lord’s transcendental form, which is eternal, full of knowledge and bliss.
Saṅkīrtana—public chanting of the names of God, the approved yoga process for this age.
Sannyāsa—renounced life; the fourth order of Vedic spiritual life.
Śāpa—a brāhmaṇa’s curse.
Śāstras—revealed scriptures.
Śravaṇaṁ kīrtanaṁ viṣṇoh—the devotional processes of hearing and chanting about Lord Viṣṇu.
Śūdra—a laborer; the fourth of the Vedic social orders.
Surabhi cows—See: Kāmadhenu.
Śvāmī—one who controls his mind and senses; title of one in the renounced order of life.
Śvāyambhuva-manvantara—the duration of Śvāyambhuva Manu’s reign, approximately 308,500,000 years.

T

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

Vaidurya-mañi—a spiritual gem which can display different colors.
Vaikuṇṭha—the spiritual world.
Vaiṣṇava—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.
Varṇa—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.
Viṣṇu-tattva—the original Personality of Godhead’s primary expansions, each of whom is equally God.
Viṣṇu-yajña—a sacrifice performed for the satisfaction of Lord Viṣṇu.
Vṛndāvana—Kṛṣṇa’s personal abode, where He fully manifests His quality of sweetness.
Vyāsadeva—Krṣṇa’s incarnation, at the end of Dvāpara-yuga, for compiling the Vedas.

Y

Yajña—sacrifice; work done for the satisfaction of Lord Viṣṇu.

Yavana—a lowborn person who does not follow Vedic regulations.

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 इ ई उ ऊ ऋ ऌ ए ऐ ओ औ

- m (anusvāra) ʰ (visarga)

Consonants

Gutturals: क ka ख kha ग ga घ gha ङ ्

Palatals: च ca छ cha ज ja झ jha ञ ्

Cerebrals: ट ta ठ tha ड da ढ dha ण ्

Dentals: त ta थ tha द da ध dha न ्

Labials: प pa फ pha ब ba भ bha म ma

Semivowels: य ya र ra ल la व va

Sibilants: श ša ष ् ् sa

Aspirate: ह ha ० (avagraha) - the apostrophe

The numerals are: १ २ ३ ४ ५ ६ ७ ८ ९ ०

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.
i — like the i in pique but held twice as long as short i.
The vowels are written as follows after a consonant:

\[\text{ā ī ṭ ū ṛ ē ē ē e ē ē ai o o au}\]

For example:

\[\text{kā kā ki kī ku kū kṛ kṛ ke kai ko kau}\]

The vowel "a" is implied after a consonant with no vowel symbol.

The symbol virāma (\(\text{\textasciitilde}\)) indicates that there is no final vowel: \(\text{ku}\)

The consonants are pronounced as follows:

\begin{align*}
\text{k} & \quad \text{as in kite} & \text{jh} & \quad \text{as in hedgehog} \\
\text{kh} & \quad \text{as in Eckhart} & \text{ṅ} & \quad \text{as in canyon} \\
\text{g} & \quad \text{as in give} & \text{ṭ} & \quad \text{as in tub} \\
\text{gh} & \quad \text{as in dig-hard} & \text{ṭh} & \quad \text{as in light-heart} \\
\text{n} & \quad \text{as in sing} & \text{ḍ} & \quad \text{as in dove} \\
\text{c} & \quad \text{as in chair} & \text{ḍha} & \quad \text{as in red-hot} \\
\text{ch} & \quad \text{as in staunch-heart} & \text{ṇ} & \quad \text{as rna (prepare to say the r and say na).} \\
\text{j} & \quad \text{as in joy} & & \\
\end{align*}

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

\begin{align*}
\text{t} & \quad \text{as in tub but with tongue against teeth.} \\
\text{th} & \quad \text{as in light-heart but with tongue against teeth.} \\
\end{align*}
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
ph – as in uphill (not f)
b – as in bird
bh – as in rub-hard
m – as in mother
y – as in yes
r – as in run
l – as in light
v – as in vine
ś (palatal) – as in the s in the German word sprechen
ṣ (cerebral) – as the sh in shine
s – as in sun
h – as in home

Generally two or more consonants in conjunction are written together in a special form, as for example: श क्षा त्र त्र

There is no strong accentuation of syllables in Sanskrit, or pausing between words in a line, only a flowing of short and long (twice as long as the short) syllables. A long syllable is one whose vowel is long (ā, ī, ū, e, ai, o, au), or whose short vowel is followed by more than one consonant (including anusvāra and visarga). Aspirated consonants (such as kha and gha) count as only single consonants.
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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<td>aho ājye tīṣṭha tīṣṭha</td>
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<td>aho rūpam aho bhāvo</td>
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<td>āhuḥ mūrasahāṁ yam vai</td>
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<td>ailasya corvāṣī-ghṛbāḥ</td>
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<td>aṇiṣeyo-carmāmbaro arka-dhāmabhīr</td>
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<td>ananta-caranāmboha-</td>
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<td>āniya dattvā tān āśvān</td>
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297
Srimad-Bhagavatam

**A**

athātāḥ śrāvyatām rājan
atha tarhi bhavet pautro
athēśa-māyā račiteṣu saṅgaṁ
ātmānam dārsayat svānāṁ
ātmānam ubhayor madhye

**B**

ātma-sandarsanālādā-
advadhīn naradevam yat
avakirṣyamāṇah sukusumair
avāyuḥ hatendriyāujāḥ śrī-
āyuḥ śrūtāyūḥ satyāyūḥ

**C**

cacārāvyāhāta-gatir
carān vācō 'śrōdā rāmo
citra-sragbhīḥ paṭṭikāḥbir

dadgu prācīṁ diśaṁ hotre
dadhārāvahito saṅgaṁ
dagdāvātma-kṛtya-hata-kṛtyaṁ ahaṁ
dhāraśysiṣyati te vegaṁ
darśayām āśa tām devī

dattam nārāyanānārāṇiṁ saṁ

dehi me 'patya-kāmāyā
deho 'yam mānuso rājan
desōn punanti nirdagdhan
devaiḥ kāma-varo datto
devamīdhas tasya putro

**D**

dattvākṣa-hṛdayaṁ cāṣaiṁ
dehaṁ mamāntuḥ śma nimeh
deham nāvarurute 'ham

**E**

buddhāṭaḥ sraṅgalaṁ rāmoe
buddhāṭaḥ sṛṣṭaṇiḥ rāmoe
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