One day Vṛṣaparvā’s daughter Śarmiṣṭhā, who was innocent but angry by nature, was walking in the palace garden with Śukrācārya’s daughter Devayānī and thousands of other friends. The garden was full of lotuses, sweetly singing birds and bumblebees, and trees laden with flowers and fruits. When the young, lotus-eyed girls came to the bank of a reservoir of water, they wanted to enjoy by bathing. Thus they left their clothing on the bank and began sporting, throwing water on one another. While sporting in the water, the girls suddenly saw Lord Śiva passing by, seated on the back of his bull with his wife, Pārvatī. Ashamed because they were naked, the girls quickly got out of the water and covered themselves with their garments. Śarmiṣṭhā unknowingly put Devayānī’s dress on her own body, thus angering Devayānī, who then spoke as follows: “Oh, just see the activities of this servant-maid, Śarmiṣṭhā! Disregarding all etiquette, she has put on my dress, just like a dog snatching clarified butter meant for use in a sacrifice!” (pp. 19–21)
The princess Śarmiṣṭhā once approached King Yayāti at the appropriate time for conception. In a secluded place, she requested the King, the husband of her friend Devayānī, to enable her to have a son also. Aware of the principles of religion, which state that a warrior or king must fulfill the sexual desire of any woman who approaches him, King Yayāti agreed to Śarmiṣṭhā’s request. Although he remembered that Devayānī’s father, Śukrācārya, had warned him against the act, King Yayāti considered this union the desire of the Supreme and had sex with Śarmiṣṭhā. When the proud Devayānī understood from outside sources that Śarmiṣṭhā was pregnant by her husband, she became frenzied with anger. Thus she departed for her father’s house. King Yayāti, who was very lusty, followed his wife, caught her and tried to appease her by speaking pleasing words and massaging her feet, but he could not satisfy her by any means. When Śukrācārya learned of the situation, he became extremely angry. He furiously addressed the King: “You untruthful fool, lusting after women! You have done a great wrong. I therefore curse you to be attacked and disfigured by old age and invalidity!” (pp. 35–38)
Once, after the exalted King Rantideva spent forty-eight days fasting, not even drinking water, excellent food made with ghee was brought to him, but when he was about to eat it, a brāhmaṇa guest appeared. Rantideva, therefore, did not eat the food, but instead immediately offered a portion of it to the brāhmaṇa. When the brāhmaṇa left and Rantideva was just about to eat the remnants of the food, a śūdra appeared. Rantideva therefore divided the remnants between the śūdra and himself. Again, when he was just about to eat the remnants of the food, another guest appeared. Rantideva therefore gave the rest of the food to the new guest and was about to content himself with drinking some water to quench his thirst, but this also was precluded, for a thirsty guest came and Rantideva gave him the water. This was all ordained by the Supreme Personality of Godhead just to glorify King Rantideva—to show how tolerant a devotee is and how readily he foregoes his own satisfaction for the benefit of others. (pp. 123–129)
After Śrīla Vyāsadeva and his wife (the daughter of Jābāli) had performed penances together for many years, he placed his seed in her womb. The child remained in the womb of his mother for twelve years, and when the father asked the son to come out, the son replied that he would not come out unless he were completely liberated from the influence of māyā (illusion). Vyāsadeva then assured the child that he would not be influenced by māyā, but the child did not believe his father, for the father was still attached to his wife and children. Vyāsadeva then went to Dvārakā and informed Lord Kṛṣṇa, the Personality of Godhead, about his problem. At Vyāsadeva’s request, Lord Kṛṣṇa then went to Vyāsadeva’s cottage, where he assured the child in the womb that he would not be influenced by māyā. Thus assured, the child came out, but he immediately went away and became the great parivrājakācārya (wandering saint) Śukadeva Gosvāmī. (p. 140)
PLATE FIVE

Once when the powerful yogī Durvāsā was a guest at the house of Kuntī’s father, Kuntī satisfied Durvāsā by rendering service. Therefore she received a mystic power by which she could call any demigod. To examine the potency of this mystic power, the pious Kuntī called for the sun-god, who immediately appeared before her, much to her surprise. She told the sun-god, “I was simply examining the effectiveness of this mystic power. I am sorry I have called you unnecessarily. Please return and excuse me.” The sun-god said, “O beautiful Kuntī, your meeting with a demigod cannot be fruitless. Therefore, let me place my seed in your womb so that you may bear a son. I shall arrange to keep your virginity intact, since you are still an unmarried girl.” After saying this, the sun-god discharged his semen into the womb of Kuntī and then returned to the celestial kingdom. Immediately thereafter, Kuntī gave birth to a child, who was like a second sun-god. (pp. 222–224)
The Supreme Personality of Godhead, Kṛṣṇa, the Supersoul in the hearts of all living entities, descends in His original form as a human being in the dynasty of Yadu. By His pleasing smiles, His affectionate behavior, His instructions and His uncommon pastimes like raising Govardhana Hill, Lord Kṛṣṇa pleases all of human society. Although the Lord’s form exactly resembles that of a human being, His form is different from ours, for it is completely spiritual and thus attractive to everyone. Kṛṣṇa’s body is the essence of loveliness, and, as the only abode of beauty, fame and opulence, it is self-perfect and ever-fresh. One of the gopīs once playfully warned her friend about the power of Kṛṣṇa’s attraction: “My dear friend, if you are at all attached to your worldly friends, do not look at the smiling face of Lord Govinda as He stands on the bank of the Yamunā at Keśī-ghāṭa. Casting sidelong glances, He places His flute to His lips, which seem like newly blossomed twigs. His transcendental body, bending in three places, appears very bright in the moonlight.” (p. 248)
Kršna’s face, which is like an eternal festival of beauty, is decorated with ornaments, such as earrings resembling sharks. His ears are beautiful, His cheeks brilliant, and His smiling attractive to everyone. The inhabitants of Vṛndāvana, such as the cowherd boys, the cows, the calves, the gopīs and Kršna’s father and mother, enjoyed seeing Kršna’s beautiful features so much that they could never be fully satisfied. Thus they became angry at the creator for the disturbance caused by the momentary blinking of their eyes. The gopīs especially were very much afflicted by Kršna’s absence. When He left Vṛndāvana village for the pasturing grounds, where He tended the cows and calves, the gopīs saw Kršna walking on the path and thought that His lotus feet (which the gopīs dared not place on their breasts because they thought their breasts too hard) were being pierced by broken chips of stone. Just by thinking in this way, the gopīs were affected, and they cried at home. (pp. 249–250)
ALL GLORY TO ŚRĪ GURU AND GAURĀNGA

ŚRĪMAD BHĀGAVATAM

of

KRŚṆA-DVAIPĀYANA VYĀSA

yan māyā-çeṣṭitam puṁsah
sthity-utpatty-apyayāya hi
anugrahas tan-nivr̥tter
ātma-lābhāya ceṣyate (p. 239)
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THE BHAKTIVEDANTA BOOK TRUST
New York · Los Angeles · London · Bombay
Readers interested in the subject matter of this book are invited by the International Society for Krishna Consciousness to correspond with its Secretary.

International Society for Krishna Consciousness
3764 Watseka Avenue
Los Angeles, California 90034

First Printing, 1977: 20,000 copies

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Printed in the United States of America

Library of Congress Cataloging in Publication Data (Revised)

Puranas. Bhāgavatapurāṇa.
Śrīmad-Bhāgavatam.

Includes bibliographical references and indexes.
CONTENTS: Canto 1. Creation. 3 v.—Canto 2. The cosmic manifestation. 2 v.—Canto 3. The status quo. 4 v.—Canto 4. The creation of the Fourth Order. 4 v.—Canto 5. The creative impetus. 2 v.

BL1135.P7A22 1972 73-169353
ISBN 0-912776-96-x
# Table of Contents

| Preface | ix |
| Introduction | xiii |

## CHAPTER SEVENTEEN

**The Dynasties of the Sons of Purūravā**

| Chapter Summary | 1 |
| Dhanvantari, Inaugurator of Medical Science | 3 |
| Raji’s Sons Refuse to Return Indra’s Heavenly Planet | 9 |

## CHAPTER EIGHTEEN

**King Yayāti Regains His Youth**

| Chapter Summary | 12 |
| Hearing Śrīmad-Bhāgavatam Destroys Material Bondage | 15 |
| The Quarrel Between Devayāni and Ārmiṣṭhā | 20 |
| Astrological Compatibility and Vedic Marriages | 29 |
| Yayāti Cursed to Suffer Premature Old Age | 38 |
| Yayāti Asks His Sons to Trade Youth for Old Age | 40 |
| Puru Accepts His Father’s Old Age and Invalidity | 48 |
| Happiness Depends on Mind and Sense Purification | 52 |

## CHAPTER NINETEEN

**King Yayāti Achieves Liberation**

| Chapter Summary | 55 |
| The Allegory of the He-goat and She-goat | 58 |
| When Family Life Is a Dark Well | 66 |
| The Advanced Spiritualist Is Uninterested in Sex | 71 |
| Suffering in the Cycle of Repeated Birth and Death | 76 |
| Devayāni Attains Liberation by the Grace of Her Husband | 82 |
# Srimad-Bhagavatam

## CHAPTER TWENTY

### The Dynasty of Pūru

<table>
<thead>
<tr>
<th>Chapter Summary</th>
<th>87</th>
</tr>
</thead>
<tbody>
<tr>
<td>Śakuntalā’s Beauty Attracts King Duṣmanta</td>
<td>93</td>
</tr>
<tr>
<td>Sex Life and Vedic Religious Principles</td>
<td>99</td>
</tr>
<tr>
<td>Kṛṣṇa, the Seed of All Living Entities</td>
<td>102</td>
</tr>
<tr>
<td>The Reign of Mahārāja Bharata</td>
<td>106</td>
</tr>
<tr>
<td>The Illegitimate Birth of Bharadvāja</td>
<td>115</td>
</tr>
</tbody>
</table>

## CHAPTER TWENTY-ONE

### The Dynasty of Bharata

<table>
<thead>
<tr>
<th>Chapter Summary</th>
<th>119</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rantideva, Exalted Devotee of the Lord</td>
<td>123</td>
</tr>
<tr>
<td>Human Society’s Real Welfare Workers</td>
<td>129</td>
</tr>
<tr>
<td>Surpassing the Influence of Illusion</td>
<td>133</td>
</tr>
<tr>
<td>The Imitation Śukadeva Gosvāmī</td>
<td>139</td>
</tr>
</tbody>
</table>

## CHAPTER TWENTY-TWO

### The Descendants of Ajamīḍha

<table>
<thead>
<tr>
<th>Chapter Summary</th>
<th>147</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhīṣmadeva, the Greatest Warrior</td>
<td>160</td>
</tr>
<tr>
<td>The Five Pāṇḍava Brothers</td>
<td>165</td>
</tr>
<tr>
<td>Future Sons of the Pāṇḍu Family Described</td>
<td>170</td>
</tr>
<tr>
<td>The Future of the Māgadha Dynasty</td>
<td>175</td>
</tr>
</tbody>
</table>

## CHAPTER TWENTY-THREE

### The Dynasties of the Sons of Yayāti

<table>
<thead>
<tr>
<th>Chapter Summary</th>
<th>179</th>
</tr>
</thead>
<tbody>
<tr>
<td>Description of the Yadu Dynasty</td>
<td>190</td>
</tr>
<tr>
<td>Few Understand That the Supreme Truth Is a Person</td>
<td>192</td>
</tr>
</tbody>
</table>
# Table of Contents

## CHAPTER TWENTY-FOUR

**Krṣṇa, the Supreme Personality of Godhead**  

<table>
<thead>
<tr>
<th>Chapter Summary</th>
<th>205</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kuntī Calls for the Demigod of the Sun</td>
<td>222</td>
</tr>
<tr>
<td>The Wives and Offspring of Vasudeva</td>
<td>230</td>
</tr>
<tr>
<td>Why the Lord’s Incarnations Descend</td>
<td>236</td>
</tr>
<tr>
<td>Relieving the Earth of Its Demonic Burden</td>
<td>242</td>
</tr>
<tr>
<td>Freedom from Material Contamination</td>
<td>246</td>
</tr>
<tr>
<td>Seeing the Lord’s Beauty: A Daily Festival</td>
<td>250</td>
</tr>
</tbody>
</table>

## Appendixes

| The Author | 257 |
| References | 259 |
| Genealogical Table | 260 |
| Glossary | 265 |
| Sanskrit Pronunciation Guide | 269 |
| Index of Sanskrit Verses | 273 |
| General Index | 283 |
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.

\[
\begin{align*}
\text{kaumāra ācāre prājño} \\
\text{dharmān bhāgavatān iha} \\
\text{durlabham mānuṣān janma} \\
\text{tat apy adhruvam arthanām}
\end{align*}
\]

\[(\text{Bhāg. 7.6.1})\]

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

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

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

The Tenth Canto is distinct from the first nine cantos because it deals directly with the transcendental activities of the Personality of Godhead 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):

\[
\text{tad-vāg-visargo janatāgha-viplavo}
\]
\[
yasmin prati-ślokam abaddhavaty api
\]
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."

_Óṁ 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 Vedānta-sūtras. Śrīmad-Bhāgavatam is Vyāsadeva’s commentary on his own Vedānta-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 rājarsī (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
in rapt attention continuously for the seven days leading to the King’s death. The sage Sūta Gosvāmī, who was present on the bank of the Ganges when Sukadeva Gosvāmī first recited Śrīmad-Bhāgavatam, later repeated the Bhāgavatam before a gathering of sages in the forest of Naimiśāraṇya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages’ request that he speak the essence of Vedic wisdom, Sūta Gosvāmī repeated from memory the entire eighteen thousand verses of Śrīmad-Bhāgavatam, as spoken by Sukadeva Gosvāmī to Mahārāja Parikṣit.

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

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

This edition of the Bhāgavatam is the first complete English translation of this important text with an elaborate commentary, and it is the first widely available to the English-speaking public. It is the product of
the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami 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 Bhāgavatam offers a penetrating view into the meaning of India's profound spiritual heritage. To sociologists and anthropologists, the Bhāgavatam 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 Bhāgavatam 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 Bhāgavatam offers simple and practical guidance for attainment of the highest self-knowledge and realization of the Absolute Truth. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

The Publishers
CHAPTER SEVENTEEN

The Dynasties of the Sons of Purûravā

Āyu, the eldest son of Purûravā, had five sons. This chapter describes the dynasties of four of them, beginning with Kṣatrarvṛddha.

Āyu, the son of Purûravā, had five sons—Nahuṣa, Kṣatrarvṛddha, Raji, Rābha and Anenā. The son of Kṣatrarvṛddha was Suhotra, who had three sons, named Kāśya, Kuṣa and Gr̄tsamada. The son of Gr̄tsamada was Śunaka, and his son was Śaunaka. The son of Kāśya was Kāśi. From Kāśi came the sons and grandsons known as Rāṣṭra, Dīrghatama and then Dhanvantari, who was the inaugurator of medical science and was a śaktīavesa incarnation of the Supreme Personality of Godhead, Vāsudeva. The descendants of Dhanvantari were Ketumān, Bhīmaratha, Divodāsa and Dyumān, who was also known as Pratardana, Śatrujit, Vatsa, Rādhvaja and Kuvalayāśva. The son of Dyumān was Alarka, who reigned over the kingdom for many, many years. Following in the dynasty of Alarka were Santati, Śunitha, Niketana, Dharmaketu, Satyaketu, Dhṛṣṭaketu, Sukumāra, Vitihotra, Bharga and Bhārgabhūmi. All of them belonged to the dynasty of Kāśi, the descendant of Kṣatrarvṛddha.

The son of Rābha was Rabhasa, and his son was Gambhīra. Gambhīra’s son was Akriya, and from Akriya came Brahmavit. The son of Anenā was Śuddha, and his son was Śuci. The son of Śuci was Citrakṛt, whose son was Śantaraja. Raji had five hundred sons, all of extraordinary strength. Raji was personally very powerful and was given the kingdom of heaven by Lord Indra. Later, after Raji’s death, when the sons of Raji refused to return the kingdom to Indra, by Brahmavit’s arrangement they became unintelligent, and Lord Indra conquered them.

The grandson of Kṣatrarvṛddha named Kuṣa gave birth to a son named Prati. From Prati came Sañjaya; from Sañjaya, Jaya; from Jaya, Kṛta; and from Kṛta, Haryabala. The son of Haryabala was Sahadeva; the son of Sahadeva, Hina; the son of Hina, Jayasena; the son of Jayasena, Saṅkṛti; and the son of Saṅkṛti, Jaya.
śrī-bādarāyaṇīṁ uvāca
yah purūravasaḥ putra
aṇyūṣa tasyābhavan sutāḥ
nahūṣaḥ kṣatravṛddhäs ca
raji rābhaḥ ca vīryavān
anenā iti rājendra
śṛṇu kṣatravṛddho ’nvayam
kṣatravṛddhā-sutasyāsan
suhotrasya-ātmajās trayāḥ

kāśyāḥ kuśo grtsamada
iti grtsamadād abhūt
śunakah śaunaka yasya
bahvrca-pravaro muniḥ

śrī-bādarāyaṇīṁ uvāca—Śrī Śukadeva Gosvāmī said; yah—one who; purūravasaḥ—of Purūravā; putraḥ—son; aṇyūṣa—his name was Āyu; tasya—of him; abhavan—there were; sutāḥ—sons; nahūṣaḥ—Nahuṣa; kṣatravṛddhāḥ ca—and Kṣatravṛddhaḥ; rajī—Rajī; rābhaḥ—Rābha; ca—also; vīryavān—very powerful; anenāḥ—Anenāḥ; iti—thus; rāja-indra—O Mahārāja Parikṣit; śṛṇu—just hear from me; kṣatravṛddhāḥ—of Kṣatravṛddhaḥ; anvayam—the dynasty; kṣatravṛddhāḥ—of Kṣatravṛddhaḥ; sutasya—of the son; āsan—there were; suhotrasya—of Suhotra; ātmajāḥ—sons; trayāḥ—three; kāśyāḥ—Kāṣya; kuṣāḥ—Kuṣa; grtsamadāḥ—Grtsamadaḥ; iti—thus; grtsamadāt—from Grtsa-
The Dynasties of the Sons of Purūravā

mada; abhūt—there was; śunakah—Śunaka; saunakah—Saunaka; yasya—of whom (Śunaka); bahu-rca-pravaraḥ—the best of those conversant with the Rg Veda; muniḥ—a great saintly person.

TRANSLATION

Śukadeva Gosvāmī said: From Purūravā came a son named Āyu, whose very powerful sons were Nahuṣa, Kṣatrapāda, Raji, Rābha and Anenā. O Mahārāja Parikṣit, now hear about the dynasty of Kṣatrapāda. Kṣatrapāda’s son was Suhotra, who had three sons, named Kāśya, Kuśa and Gr̄tsamada. From Gr̄tsamada came Śunaka, and from him came Saunaka, the great saint, the best of those conversant with the Rg Veda.

TEXT 4

काश्यस काशित्तपुत्रोऽर्जुऽ दीर्घतम: पिता ||
धन्वन्तरिदीर्घतमस आयुर्वेदप्रवर्तकः ||
यज्ञशून्य वासुदेवानां: स्मृतमात्रानातिनाशन: || ४ ॥

kāśyasya kāśis tat-putro
rāṣṭra dirghatamaḥ-pitā
dhanvantarir dirghatamasa
āyur-veda-pravartakaḥ
yajña-bhug vāsudevāṁśaḥ
smṛta-mātrārta-nāśanaḥ

kāśyasya—of Kāśya; kāśiḥ—Kāśi; tat-putraḥ—his son; rāṣṭraḥ—Rāṣṭra; dirghatamaḥ-pitā—he became the father of Dirghatama; dhanvantarir—Dhanvantari; dirghatamasaḥ—from Dirghatama; āyuḥveda-pravartakaḥ—the inaugurator of medical science, Āyu Veda; yajña-bhuk—the enjoyer of the results of sacrifice; vāsudeva-amśaḥ—incarnation of Lord Vāsudeva; smṛta-mātra—if he is remembered; ārti-nāśanaḥ—it immediately vanquishes all kinds of disease.

TRANSLATION

The son of Kāśya was Kāśi, and his son was Rāṣṭra, the father of Dirghatama. Dirghatama had a son named Dhanvantari, who was
the inaugurator of the medical science and an incarnation of Lord Vásudeva, the enjoyer of the results of sacrifices. One who remem­bers the name of Dhanvantari can be released from all disease.

TEXT 5

तत्पुत्रः केतुमानस्य जन्मे भीमरथस्ततः ।
दिवोदासो द्युमास्तस्तत प्रतर्दन इति स्मर्तः ॥ ५ ॥

tat-putraḥ ketumān asya
jaṁe bhīmarathas tataḥ
divodāso dyumāṁs tasmāt
pratardana iti smṛtaḥ

*tat-putraḥ*—his son (the son of Dhanvantari); *ketumān*—Ketumān; asya—his; *jaṁe*—took birth; *bhīmarathas*—a son named Bhīmaratha; *tataḥ*—from him; *divodāsaḥ*—a son named Divodāsa; *dyumān*—Dyumān; *tasmāt*—from him; *pratardanaḥ*—Pratardana; *iti*—thus; *smṛtaḥ*—known.

TRANSLATION

The son of Dhanvantari was Ketumān, and his son was Bhīmaratha. The son of Bhīmaratha was Divodāsa, and the son of Divodāsa was Dyumān, also known as Pratardana.

TEXT 6

स एव शत्रुजिद् वातः ऋतुधवजेन इत्तीति ।
तथा कुवलयाधिति प्रोक्तो तर्कार्यिष्यतः ॥ ६ ॥

sa eva satrujīd vatsa
ṛtadhvaja itiritah
tathā kuvalayaśveti
prokto 'larkādayas tataḥ

*sah*—that Dyumān; *eva*—indeed; *satrujīta*—Satrujīt; *vatsah*—Vatsa; *ṛtadhvajas*—Rtdhvaja; *iti*—like that; *iritaḥ*—known; *tathā*—as well as; *kuvalayaśvā*—Kuvalayaśva; *iti*—thus; *proktaḥ*—well known; *alarka-ādayah*—Alarka and other sons; *tataḥ*—from him.
TRANSLATION

Dyumān was also known as Śatrujit, Vatsa, Ṛtadhvaja and Kuvalayāśva. From him were born Alarka and other sons.

TEXT 7

पश्चिमवर्षसहस्राणि पश्चिमवर्षसहस्राणि च
नालक्षरस्ते राजनु दुधुजे मेदिदिनी युवा

satśīm varṣa-sahasrāṇi
satśīm varṣa-satāṇi ca
nālarkād aparō rājan
bubhuje medinim yuvā

satśīm—sixty; varṣa-sahasrāṇi—such thousands of years; satśīm—sixty; varṣa-satāṇi—hundreds of years; ca—also; na—not; alarkāt—except for Alarka; aparāḥ—anyone else; rājan—O King Parikṣit; bubhuje—enjoyed; medinim—the surface of the world; yuvā—as a young man.

TRANSLATION

Alarka, the son of Dyumān, reigned over the earth for sixty-six thousand years, my dear King Parikṣit. No one other than him has reigned over the earth for so long as a young man.

TEXT 8

अर्थकात् सन्ततिमित्ससात् सन्तिथोऽथ निकेतनः |
धम्मेकतुः संतसमात् सत्याकेतराज्यत ॥ ८ ॥

alarkāt santatis tasmāt
sunītho 'tha niketanah
dharmaketuḥ sutas tasmāt
satyaketur ajāyata

alarkāt—from Alarka; santatiḥ—a son known as Santati; tasmāt—from him; sunīthah—Sunītha; atha—from him; niketanah—a son
named Niketana; dharmaketuh—Dharmaketu; sutah—a son; tasmät—and from Dharmaketu; satyaketuh—Satyaketu; ajayata—was born.

TRANSLATION

From Alarka came a son named Santati, and his son was Sunitha. The son of Sunitha was Niketana, the son of Niketana was Dharmaketu, and the son of Dharmaketu was Satyaketu.

TEXT 9

dhṛṣṭaketus tatas tasmāt
sukumāraḥ kṣitiśvaraḥ
vitihotro 'syā bharga 'to
bhārgabhūmir abhūn nrpa

dhṛṣṭaketuh—Dhṛṣṭaketu; tataḥ—thereafter; tasmāt—from Dhṛṣṭaketu; suṣumāraḥ—a son named Sukumāra; kṣiti-īśvaraḥ—the emperor of the entire world; vitihotraḥ—a son named Vitihotra; asya—his son; bhargaḥ—Bharga; atāḥ—from him; bhārgabhūmiḥ—a son named Bhārgabhūmi; abhūt—generated; nrpa—O King.

TRANSLATION

O King Parikṣit, from Satyaketu came a son named Dhṛṣṭaketu, and from Dhṛṣṭaketu came Sukumāra, the emperor of the entire world. From Sukumāra came a son named Vitihotra; from Vitihotra, Bharga; and from Bharga, Bhārgabhūmi.

TEXT 10

itīme kāsayo bhūpāḥ
kṣatravṛddhāṁvāyāyinaḥ
The Dynasties of the Sons of Purūravā

rābhasya rabhasaḥ putro
gambhīraś cākriyas tataḥ

iti—thus; ime—all of them; kāśayaḥ—born in the dynasty of Kāśī; bhūpāḥ—kings; kṣatrayuddha-anvaya-āyinaḥ—also within the dynasty of Kṣatrayuddha; rābhasya—from Rābha; rabhasaḥ—Rabhasa; putraḥ—a son; gambhīraḥ—Gambhira; ca—also; akrīyaḥ—Akriya; tataḥ—from him.

TRANSLATION

O Mahārāja Parikṣit, all of these kings were descendants of Kāśī, and they could also be called descendants of Kṣatrayuddha. The son of Rābha was Rabhasa, from Rabhasa came Gambhira, and from Gambhira came a son named Akriya.

TEXT 11

The son of Akriya was known as Brahmvit, O King. Now hear about the descendants of Anena. From Anena came a son named Śuddha, and his son was Śuci. The son of Śuci was Dharmasārathi, also called Citrakṛt.
TEXT 12

From Citrakṛt was born a son named Śāntaraja, a self-realized soul who performed all kinds of Vedic ritualistic ceremonies and therefore did not beget any progeny. The sons of Rajī were five hundred, all very powerful.

TEXT 13

by the demigods; abhyarthitah—being requested; daityaḥ—the demons; hatvā—killing; indrāya—to Indra, the King of heaven; adadāt—delivered; divam—the kingdom of heaven; indraḥ—the King
of heaven; tasmai—unto him, Raji; punah—again; dattvā—returning; grhitvā—capturing; caranau—the feet; raheḥ—of Raji; ātmānam—the self; arpayāṁ āsa—surrendered; prahrāda-ādi—Prahlāda and others; ari-śaṅkitaḥ—being afraid of such enemies.

TRANSLATION

On the request of the demigods, Raji killed the demons and thus returned the kingdom of heaven to Lord Indra. But Indra, fearing such demons as Prahlāda, returned the kingdom of heaven to Raji and surrendered himself at Raji’s lotus feet.

TEXT 14

पितृरूपरते पुत्राः याचमानाय नो ददुः ।
त्रिविष्टपं महेन्द्रयां यज्ञभागान समाददुः ||१४||

pitari—when their father; uparate—passed away; putrāḥ—the sons; yācamānāya—although requesting from them; no—not; daduḥ—returned; triviṣṭapam—the heavenly kingdom; mahendrāya—unto Mahendra; yajña-bhāgān—the shares of ritualistic ceremonies; samādadhūḥ—gave.

TRANSLATION

Upon Raji’s death, Indra begged Raji’s sons for the return of the heavenly planet. They did not return it, however, although they agreed to return Indra’s shares in ritualistic ceremonies.

PURPORT

Raji conquered the kingdom of heaven, and therefore when Indra, the heavenly king, begged Raji’s sons to return it, they refused. Because they had not taken the heavenly kingdom from Indra but had inherited it from their father, they considered it their paternal property. Why then should they return it to the demigods?
TEXT 15

Thereafter, Bṛhaspati, the spiritual master of the demigods, offered oblations in the fire so that the sons of Raji would fall from moral principles. When they fell, Lord Indra killed them easily because of their degradation. Not a single one of them remained alive.

TEXT 16

from Kuśa; pratiḥ—a son named Prati; ksātra-vṛddhāt—the grandson of Ksatra-vṛddha; sañjayaḥ—a son named Sañjaya; tat-sutah—his son; jayah—Jaya; tataḥ—from him; kṛtaḥ—Kṛta; kṛtasya—from Kṛta; api—as well as; jajne—was born; haryabalaḥ—Haryabala; nrpaḥ—the king.
From Kuśa, the grandson of Kṣatraprādhāna, was born a son named Prati. The son of Prati was Sañjaya, and the son of Sañjaya was Jaya. From Jaya, Kṛta was born, and from Kṛta, King Haryabala.

TRANSLATION

From Haryabala came a son named Sahadeva, and from Sahadeva came Hina. The son of Hina was Jayasena, and the son of Jayasena was Sāṅkṛti. The son of Sāṅkṛti was the powerful and expert fighter named Jaya. These kings were the members of the Kṣatriya dynasty. Now let me describe to you the dynasty of Nahuṣa.

Thus end the Bhaktivedanta purports of the Ninth Canto, Seventeenth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Dynasties of the Sons of Puruṣavā.”
CHAPTER EIGHTEEN

King Yayātī Regains His Youth

This chapter gives the history of King Yayātī, the son of Nahuṣa. Among Yayātī’s five sons, the youngest son, Pūru, accepted Yayātī’s invalidity.

When Nahuṣa, who had six sons, was cursed to become a python, his eldest son, Yati, took sannyāsa, and therefore the next son, Yayātī, was enthroned as king. By providence, Yayātī married the daughter of Śukrācārya. Śukrācārya was a brāhmaṇa and Yayātī a kṣatriya, but Yayātī married her nonetheless. Śukrācārya’s daughter, named Devayāni, had a girl friend named Śarmiṣṭhā, who was the daughter of Vṛṣaparvā. King Yayātī married Śarmiṣṭhā also. The history of this marriage is as follows. Once Śarmiṣṭhā was sporting in the water with thousands of her girl friends, and Devayāni was also there. When the young girls saw Lord Śiva, seated on his bull with Uma, they immediately dressed themselves, but Śarmiṣṭhā mistakenly put on Devayāni’s clothes. Devayāni, being very angry, rebuked Śarmiṣṭhā, who also became very angry and responded by rebuking Devayāni and throwing her into a well. By chance, King Yayātī came to that well to drink water, and he found Devayāni and rescued her. Thus Devayāni accepted Mahārāja Yayātī as her husband. Thereafter, Devayāni, crying loudly, told her father about Śarmiṣṭhā’s behavior. Upon hearing of this incident, Śukrācārya was very angry and wanted to chastise Vṛṣaparvā, Śarmiṣṭhā’s father. Vṛṣaparvā, however, satisfied Śukrācārya by offering Śarmiṣṭhā as Devayāni’s maidservant. Thus Śarmiṣṭhā, as the maidservant of Devayāni, also went to the house of Devayāni’s husband. When Śarmiṣṭhā found her friend Devayāni with a son she also desired to have a son. Therefore, at the proper time for conception, she also requested Mahārāja Yayātī for sex. When Śarmiṣṭhā became pregnant also, Devayāni was very envious. In great anger, she immediately left for her father’s house and told her father everything. Śukrācārya again became angry and cursed Mahārāja Yayātī to become old, but when Yayātī begged
Śukrācārya to be merciful to him, Śukrācārya gave him the benediction that he could transfer his old age and invalidity to some young man. Yayāti exchanged his old age for the youth of his youngest son, Pūru, and thus he was able to enjoy with young girls.

TEXT 1

svāmuk utpād
yātīpayatī: sāṃyātāpayatīvaḥkṛtī: kṛtī: 1
śād ime nahuṣasyāsann
indriyaṁiva dehinah

śrī-śuka uvāca
yatir yayātīḥ samyātīr
āyatir viyatiḥ kṛtī
data ime nahuṣasyāsann
indriyaṁiva dehinah

śrī-śukah uvāca—Śrī Śukadeva Gosvāmi said; yatīḥ—Yati; yayātīḥ—Yayāti; samyātīḥ—Samyāti; āyatīḥ—Āyati; viyatiḥ—Viyati; kṛtīḥ—Kṛti; śaṭ—six; ime—all of them; nahuṣasya—of King Nahuśa; āsan—were; indriyaṁi—the (six) senses; iva—like; dehinah—of an embodied soul.

TRANSLATION

Śukadeva Gosvāmi said: O King Parikṣit, as the embodied soul has six senses, King Nahuśa had six sons, named Yati, Yayāti, Samyāti, Āyati, Viyati and Kṛti.

TEXT 2

rājyaṁ naiśchad yatīḥ pitrā
dattāṁ tat-parināmavit
yatra praviṣṭāḥ puruṣa
ātmānam nāvabudhyate
rājya— the kingdom; na aicchat— did not accept; yatīh— the eldest son, Yati; pitrā— by his father; dattam— offered; tat-parināma-vita— knowing the result of becoming powerful as a king; yatra— wherein; praviṣṭaḥ— having entered; puruṣaḥ— such a person; ātmānam— self-realization; na— not; avabudhyate— will take seriously and understand.

TRANSLATION

When one enters the post of king or head of the government, one cannot understand the meaning of self-realization. Knowing this, Yati, the eldest son of Nahuṣa, did not accept the power to rule, although it was offered by his father.

PURPORT

Self-realization is the prime objective of human civilization, and it is regarded seriously by those who are situated in the mode of goodness and have developed the brahminical qualities. Kṣatriyas are generally endowed with material qualities conducive to gaining material wealth and enjoying sense gratification, but those who are spiritually advanced are not interested in material opulence. Indeed, they accept only the bare necessities for a life of spiritual advancement in self-realization. It is specifically mentioned here that if one enters political life, especially in the modern day, one looses the chance for human perfection. Nonetheless, one can attain the highest perfection if one hears Śrīmad-Bhāgavatam. This hearing is described as nityam bhāgavata-sevayā. Mahārāja Parikṣit was involved in politics, but because at the end of his life he heard Śrīmad-Bhāgavatam from Śukadeva Gosvāmī, he attained perfection very easily. Śrī Caitanya Mahāprabhu has therefore suggested:

sthāne sthitāḥ śrutī-gatāṁ tanu-vān-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyāṁ

(Bhāg. 10.14.3)

Regardless of whether one is in the mode of passion, ignorance or goodness, if one regularly hears Śrīmad-Bhāgavatam from the self-realized soul, one is freed from the bondage of material involvement.
TEXT 3

पितारि अश्रिते स्थानादिन्द्रमयाजर्णादु द्विजेः ।
प्राप्ते जगतवत्वं तै धार्मिर्भिन्नतः॥ ३ ॥

pitari bhrāṇīte sthānad
dharsanād dvijaḥ
prāpite jagaratvam vai
yayātir abhavan nrpaḥ

pitari—when his father; bhrāṇīte—was caused to fall down; sthānad—from the heavenly planets; dharsanāt—from offending; dvijaḥ—by them (upon her lodging a complaint with the brahmanas); prāpite—being degraded to; ajagaratvam—the life of a snake; vai—indeed; yayātih—the son named Yayāti; abhavat—became; nrpaḥ—the king.

TRANSLATION

Because Nahušā, the father of Yayāti, molested Indra’s wife, Śaci, who then complained to Agastya and other brahmaṇas, these saintly brahmaṇas cursed Nahušā to fall from the heavenly planets and be degraded to the status of a python. Consequently, Yayāti became the king.

TEXT 4

वतस्र्पादिश्रदु दिष्टु आतुर्त्तत्र यत्नसः ।
कृतदारो जुगोपेरी कान्यस्य वृषपर्वे ॥ ४ ॥

catasṛṣv adiśad dikṣu
bhṛatīn bhṛatā yavyāsah
krta-dāro jugopoviṁ
kāvyasya vrṣaparvanāh

catasṛṣu—over the four; adiśat—allowed to rule; dikṣu—directions; bhṛatīn—four brothers; bhṛatā—Yayāti; yavyāsah—young; kṛta-dāraḥ—married; jugopa—ruled; urvīm—the world; kāvyasya—the daughter of Śukrācārya; vrṣaparvanāḥ—the daughter of Vṛṣaparvā.
TRANSLATION

King Yayāti had four younger brothers, whom he allowed to rule the four directions. Yayāti himself married Devayāni, the daughter of Śukrācārya, and Śarmiṣṭhā, the daughter of Vṛṣaparvā, and ruled the entire earth.

TEXT 5

śrī-rājovāca
brahma-rṣīḥ brahmārṣir bhagavān kāvyah
kṣatra-bandhuṣ ca nāhuṣah
rājanya-viprayoh kasmād
vivāhaḥ pratilomakah

śrī-rājā uvāca—Mahārāja Parikṣit inquired; brahma-rṣīḥ—the best of the brahmāṇas; bhagavān—very powerful; kāvyah—Śukrācārya; kṣatra-bandhuḥ—belonged to the kṣatriya class; ca—also; nāhuṣah—King Yayāti; rājanya-viprayoh—of a brāhmaṇa and a kṣatriya; kasmāt—how; vivāhaḥ—a marital relationship; pratilomakah—against the customary regulative principles.

TRANSLATION

Mahārāja Parikṣit said: Śukrācārya was a very powerful brāhmaṇa, and Mahārāja Yayāti was a kṣatriya. Therefore I am curious to know how there occurred this pratiloma marriage between a kṣatriya and a brāhmaṇa.

PURPORT

According to the Vedic system, marriages between kṣatriyas and kṣatriyas or between brāhmaṇas and brāhmaṇas are the general custom. If marriages sometimes take place between different classes, these
marriages are of two types, namely anuloma and pratiloma. Anuloma, 
marriage between a brähmana and the daughter of a kṣatriya, is per-
missible, but pratiloma, marriage between a kṣatriya and the daughter of 
a brähmana, is not generally allowed. Therefore Mahārāja Parikṣit was 
curious about how Śukrācārya, a powerful brähmana, could accept the 
principle of pratiloma. Mahārāja Parikṣit was eager to know the cause for 
this uncommon marriage.

TEXTS 6-7

Sri Śukadeva Gosvāmī said; ekadā—once upon a 
time; dānava-indrasya—of Vṛṣaparva; śarmiṣṭhā—Śarmiṣṭhā; nāma—
by name; kanyakā—a daughter; sakhī-sahasra-saṁyuktā—accompa-
nied by thousands of friends; guru-putryā—with the daughter of the 
guru, Śukrācārya; ca—also; bhāmīni—very easily irritated; 
devayānyā—with Devayāni; pura-udyāne—within the palace garden; 
puspita—full of flowers; druma—with nice trees; saṅkule—congested; 
vyačarat—was walking; kala-gitā—with very sweet sounds; alī—with 
bumblebees; nalinī—with lotuses; puline—in such a garden; abalā—
innocent.
TRANSLATION
Śukadeva Gosvāmi said: One day Vṛṣaparvā’s daughter Sarmiśthā, who was innocent but angry by nature, was walking with Devayāni, the daughter of Śukrācārya, and with thousands of friends, in the palace garden. The garden was full of lotuses and trees of flowers and fruits and was inhabited by sweetly singing birds and bumblebees.

TEXT 8


da jala Śayam āśādyā
kanyāḥ kamala-locanāḥ
tire nyasya dukūlāni
vijahruḥ siṅcatīr mithaḥ

ṭāḥ—they; jala-āśayam—to the lakeside; āśādyā—coming; kanyāḥ—all the girls; kamala-locanāḥ—with eyes like lotus petals; tire—on the bank; nyasya—giving up; dukūlāni—their dresses; vijahruḥ—began to sport; siṅcatīḥ—throwing water; mithaḥ—on one another.

TRANSLATION
When the young, lotus-eyed girls came to the bank of a reservoir of water, they wanted to enjoy by bathing. Thus they left their clothing on the bank and began sporting, throwing water on one another.

TEXT 9

vīkṣya vrajantaṁ giriśaṁ
saha devyā vṛṣa-sthitam
sahasottirya vāsāṁsi
paryadhur vriḍītāḥ striyaḥ
vikṣya—seeing; vrajantam—passing by; giriṣam—Lord Śiva; saha—with; devyā—Pārvatī, the wife of Lord Śiva; vrṣa-sthitam—seated upon his bull; sahasā—quickly; uttirya—getting out of the water; vāsāṃsi—garments; paryadhuvḥ—put on the body; vriditāḥ—being ashamed; striyaḥ—the young girls.

TRANSLATION

While sporting in the water, the girls suddenly saw Lord Śiva passing by, seated on the back of his bull with his wife, Pārvatī. Ashamed because they were naked, the girls quickly got out of the water and covered themselves with their garments.

TEXT 10

śarmiṣṭhājanati vāso
guru-putryāḥ samavayat
svīyam matvā prakupitā
devayānidam abravit

śarmiṣṭhā—the daughter of Vṛṣaparvā; ajānati—without knowledge; vāsaḥ—the dress; guru-putryāḥ—of Devayāni, the daughter of the guru; samavayat—put on the body; svīyam—her own; matvā—thinking; prakupitā—irritated and angry; devayāni—the daughter of Śukrācārya; idam—this; abravit—said.

TRANSLATION

Śarmiṣṭhā unknowingly put Devayāni’s dress on her own body, thus angering Devayāni, who then spoke as follows.
Text 14] King Yayāti Regains His Youth

aho nirikṣyatām asyā
dāsyāḥ karma hy asāmpratam
asmad-dhāryam dhṛtavatī
śuniḥ havir adhvare

aho— alas; nirikṣyatām— just see; asyāḥ— of her (Śarmiṣṭhā);
dāsyāḥ— just like our servant; karma— activities; hi— indeed;
asāmpratam— without any etiquette; asmat-dhāryam— the garment
meant for me; dhṛtavatī— she has put on; śuni iva— like a dog; haviḥ—
clarified butter; adhvare— meant for offering in the sacrifice.

TRANSLATION

Oh, just see the activities of this servant-maid Śarmiṣṭhā! Dis­
regarding all etiquette, she has put on my dress, just like a dog
snatching clarified butter meant for use in a sacrifice.

TEXTS 12-14

yair idam tapasa śrūṇa śrukṣa pums: parśa ye
dhāryate yair iha jyotiḥ
śivaḥ panthāḥ pradarśitaḥ

yān vandanty upatiṣṭhante
loka-nāthāḥ sureśvarāḥ
bhagavān api viśvātmā
pāvanaḥ śrī-niketanaḥ
We are among the qualified brāhmaṇas, who are accepted as the face of the Supreme Personality of Godhead. The brāhmaṇas have created the entire universe by their austerity, and they always keep the Absolute Truth within the core of their hearts. They have directed the path of good fortune, the path of Vedic civilization, and because they are the only worshipable objects within this world, they are offered prayers and worshiped even by the great demigods, the directors of the various planets, and even by the Supreme Personality of Godhead, the Supersoul, the supreme purifier, the husband of the goddess of fortune. And we are even more respectable because we are in the dynasty of Bhrgu. Yet although this woman’s father, being among the demons, is our disciple, she has put on my dress, exactly like a śūdra taking charge of Vedic knowledge.
**TRANSLATION**

Śukadeva Gosvāmi said: When thus rebuked in cruel words, Sarmiṣṭhā was very angry. Breathing heavily like a serpent and biting her lower lip with her teeth, she spoke to the daughter of Śukrācārya as follows.

**TEXT 16**

आत्मवृत्तमविज्ञाय कथसे बहु भिकुकि।
किन न प्रतीक्षसेः साकं गुहान बलिभुजो यथा। ||१६ ||

atma-vṛttam avijñāya
kathase bahu bhikṣuki
kim na pratikṣase 'smākaṁ
grhān balibhujo yathā

atma-vṛttam—one's own position; avijñāya—without understanding; kathase—you are talking madly; bahu—so much; bhikṣuki—beggar; kim—whether; na—not; pratikṣase—you wait; asmākam—our; grhān—at the house; balibhujah—crows; yathā—like.
TRANSLATION

You beggar, since you don’t understand your position, why should you unnecessarily talk so much? Don’t all of you wait at our house, depending on us for your livelihood like crows?

PURPORT

Crows have no independent life; they fully depend on the remnants of foodstuffs thrown by householders into the garbage tank. Therefore, because a brāhmaṇa depends on his disciples, when Śarmiṣṭhā was heavily rebuked by Devayāṇi she charged Devayāṇi with belonging to a family of crowlike beggars. It is the nature of women to fight verbally at even a slight provocation. As we see from this incident, this has been their nature for a long, long time.

TEXT 17

एवं-वित्त: सुपल्ले: विस्तारयक्षुसुतं सतीम् ।
शर्मिष्ठा प्राक्षिपत्र कूपे वास्त्रादाय मन्युना ॥ १७ ॥

evinam-vidhaiḥ suparūṣaiḥ
kṣiptvācārya-sutāṁ satīm
śarmiṣṭhā prākṣipat kūpe
vāsaḥ cādāya manyunā

evinam-vidhaiḥ—such; su-parūṣaiḥ—by unkind words; kṣiptvā—after chastising; acārya-sutāṁ—the daughter of Śukrācārya; satīm—Devayāṇi; śarmiṣṭhā—Śarmiṣṭhā; prākṣipat—threw (her); kūpe—into a well; vāsaḥ—the garments; ca—and; ādāya—taking away; manyunā—because of anger.

TRANSLATION

Using such unkind words, Śarmiṣṭhā rebuked Devayāṇi, the daughter of Śukrācārya. In anger, she took away Devayāṇi’s garments and threw Devayāṇi into a well.

TEXT 18

तस्यां गतायं सगृहं यथातिर्भुगयं चरनः ।
प्रासो यहच्चया कूपे जलार्थीं तां ददर्शे ह ॥ १८ ॥
tasyāṁ gatāyāṁ sva-grham
yayāṁ mṛgayāṁ caran
prāpto yadṛcchayā kūpe
jalārthi tāṁ dadarśa ha

tasyāṁ—when she; gatāyāṁ—went; sva-grham—to her home;
yayāṁ—King Yayāti; mṛgayāṁ—hunting; caran—wandering;
prāptaḥ—arrived; yadṛcchayā—by chance; kūpe—in the well; jalārthi—desiring to drink water; tāṁ—her (Devayāni); dadarśa—saw; ha—indeed.

TRANSLATION

After throwing Devayāni into the well, Śarmiṣṭhā went home. Meanwhile, King Yayāti, while engaged in a hunting excursion, went to the well to drink water and by chance saw Devayāni.

dattvā svam uttaram vāsas
tasyai rājā vivāsase
gṛhitvā pāninā pānim
ujjahāra dayā-parah

dattvā—giving; svam—his own; uttaram—upper; vāsah—cloth; tasyai—unto her (Devayāni); rājā—the King; vivāsase—because she was naked; gṛhitvā—catching; pāninā—with his hand; pānim—her hand; ujjahāra—delivered; dayā-parah—being very kind.

TRANSLATION

Seeing Devayāni naked in the well, King Yayāti immediately gave her his upper cloth. Being very kind to her, he caught her hand with his own and lifted her out.
TEXTS 20-21

tam víram áhauśanasi
prema-nirbharaya girā
rājaṁs tvayā grhīto me
pāniḥ para-puraṇajaya

hasta-grāho 'paro mā bhūd
gṛhitayās tvayā hi me
eṣa iṣa-krto vīra
sambandho nau na pauruṣah

tam—unto him; víram—Yayāti; āha—said; aūsanasi—the daughter of Uśanā Kavi, Śukrācārya; prema-nirbharaya—saturated with love and kindness; girā—by such words; rājan—O King; tvayā—by you; gṛhitah—accepted; me—my; pāniḥ—hand; para-puraṇjaya—the conqueror of the kingdoms of others; hasta-grāhaḥ—he who accepted my hand; aparāḥ—another; mā—may not; bhūt—become; gṛhitayāḥ—accepted; tvayā—by you; hi—indeed; me—of me; eṣaḥ—this; iṣa-krtaḥ—arranged by providence; vīra—O great hero; sambandhaḥ—relationship; nau—our; na—not; pauruṣah—anything man-made.

TRANSLATION

With words saturated with love and affection, Devayāni said to King Yayāti: O great hero, O King, conqueror of the cities of your enemies, by accepting my hand you have accepted me as your married wife. Let me not be touched by others, for our relationship as husband and wife has been made possible by providence, not by any human being.

PURPORT

While taking Devayāni out of the well, King Yayāti must certainly have appreciated her youthful beauty, and therefore he might have asked her which caste she belonged to. Thus Devayāni would have im-
King Yayāti Regains His Youth

Immediately replied, “We are already married because you have accepted my hand.” Uniting the hands of the bride and bridegroom is a system perpetually existing in all societies. Therefore, as soon as Yayāti accepted Devayāni’s hand, they could be regarded as married. Because Devayāni was enamored with the hero Yayāti, she requested him not to change his mind and let another come to marry her.

**TEXT 22**

```yad idam kūpa-magnāyā
bhavato ċaṁanim mama
na brāhmaṇo me bhavitā
hasta-grāho maha-bhuja
kacasya bārhaspatyaśya
sāpād yam aśapaṁ purā```

*yat*—because of; *idam*—this; *kūpa-magnāyāḥ*—fallen in the well; *bhavataḥ*—of your good self; *caṁanim*—meeting; *mama*—with me; *na*—not; *brāhmaṇaḥ*—a qualified *brāhmaṇa*; *me*—my; *bhavitā*—will become; *hasta-grāhaḥ*—husband; *maha-bhuja*—O great mighty-armed one; *kacasya*—of Kaca; *bārhaspatyaśya*—the son of the learned *brāhmaṇa* and celestial priest Brhaspati; *sāpāt*—because of the curse; *yam*—whom; *aśapaṁ*—I cursed; *purā*—in the past.

**TRANSLATION**

Because of falling in the well, I met you. Indeed, this has been arranged by providence. After I cursed Kaca, the son of the learned scholar Brhaspati, he cursed me by saying that I would not have a *brāhmaṇa* for a husband. Therefore, O mighty-armed one, there is no possibility of my becoming the wife of a *brāhmaṇa*.

**PURPORT**

Kaca, the son of the learned celestial priest Brhaspati, had been a student of Śukrācārya, from whom he had learned the art of reviving a man
who has died untimely. This art, called \textit{mrta-sañjīvani}, was especially used during wartime. When there was a war, soldiers would certainly die untimely, but if a soldier’s body was intact, he could be brought to life again by this art of \textit{mrta-sañjīvani}. This art was known to Sukrócárya and many others, and Kaca, the son of Brhaspati, became Sukrócárya’s student to learn it. Devayáni desired to have Kaca as her husband, but Kaca, out of regard for Sukrócárya, looked upon the guru’s daughter as a respectable superior and therefore refused to marry her. Devayáni angrily cursed Kaca by saying that although he had learned the art of \textit{mrta-sañjīvani} from her father, it would be useless. When cursed in this way, Kaca retaliated by cursing Devayáni never to have a husband who was a \textit{brahma}. Because Devayáni liked Yayáti, who was a \textit{ksatriya}, she requested him to accept her as his bona fide wife. Although this would be \textit{pratiloma-viváha}, a marriage between the daughter of a high family and the son of a lower family, she explained that this arrangement was made by providence.

\textbf{TEXT 23}

\textit{yayátiṁ abhipretat ānabor}\
\textit{manas tu tad-gatam buddhavā}

\textit{yayátiṁ—King Yayáti; abhipretam—not liked; daivopahṛtam—brought about by providential arrangements; ātmanaḥ—his personal interest; manaḥ—mind; tu—however; tad-gatam—being attracted to her; buddhavā—by such intelligence; pratijagrāha—accepted; tad-vacaḥ—the words of Devayáni.}

\textbf{TRANSLATION}

Śukadeva Gosvámi continued: Because such a marriage is not sanctioned by regular scriptures, King Yayáti did not like it, but because it was arranged by providence and because he was attracted by Devayáni’s beauty, he accepted her request.
According to the Vedic system, the parents would consider the horoscopes of the boy and girl who were to be married. If according to astrological calculations the boy and girl were compatible in every respect, the match was called *yotaka* and the marriage would be accepted. Even fifty years ago, this system was current in Hindu society. Regardless of the affluence of the boy or the personal beauty of the girl, without this astrological compatibility the marriage would not take place. A person is born in one of three categories, known as *deva-gaṇa*, *manuṣya-gaṇa* and *rakṣasa-gaṇa*. In different parts of the universe there are demigods and demons, and in human society also some people resemble demigods whereas others resemble demons. If according to astrological calculations there was conflict between a godly and a demonic nature, the marriage would not take place. Similarly, there were calculations of *pratiloma* and *anuloma*. The central idea is that if the boy and girl were on an equal level the marriage would be happy, whereas inequality would lead to unhappiness. Because care is no longer taken in marriage, we now find many divorces. Indeed, divorce has now become a common affair, although formerly one’s marriage would continue lifelong, and the affection between husband and wife was so great that the wife would voluntarily die when her husband died or would remain a faithful widow throughout her entire life. Now, of course, this is no longer possible, for human society has fallen to the level of animal society. Marriage now takes place simply by agreement. *Dāmpatye 'bhirucir hetuḥ* (Bhag. 12.2.3). The word *abhiruci* means “agreement.” If the boy and girl simply agree to marry, the marriage takes place. But when the Vedic system is not rigidly observed, marriage frequently ends in divorce.

**TEXT 24**

गते राजनि सा धीरे तत्र सा हुदती पितुः।
न्यावेदयत् ततः सर्वेऽक्तं शरिष्ठया क्रत्सम्।।२४॥

gate rājani sā dhīre
tatra sāma rudatī pituḥ
nyāvedayat tataḥ sarvam
uktam śarmiṣṭhayā kṛtam
gate rājani—after the departure of the King; sā—she (Devayānī); dhīre—learned; tatra sma—returning to her home; rudati—crying; pituh—before her father; nyavedayat—submitted; tatah—thereafter; sarvam—all; uktam—mentioned; śarminiḥhayā—by Śarmiṣṭhā; kṛtam—done.

TRANSLATION

Thereafter, when the learned King returned to his palace, Devayānī returned home crying and told her father, Śukṛcārīya, about all that had happened because of Śarmiṣṭhā. She told how she had been thrown into the well but was saved by the King.

TEXT 25

durmanāḥ bhagavān kāvyah paurohityam vigarhayan stuvaṃ vṛttim ca kāpotim duhitrā sa yayau purāt

durmanāḥ—being very unhappy; bhagavān—the most powerful; kāvyah—Śukṛcārīya; paurohityam—the business of priesthood; vigarhayan—condemning; stuvaṃ—praising; vṛttim—the profession; ca—and; kāpotim—of collecting grains from the field; duhitrā—with his daughter; saḥ—he (Śukṛcārīya); yayau—went; purāt—from his own residence.

TRANSLATION

As Śukṛcārīya listened to what had happened to Devayānī, his mind was very much aggrieved. Condemning the profession of priesthood and praising the profession of uñcha-vṛtti [collecting grains from the fields], he left home with his daughter.

PURPORT

When a brāhmaṇa adopts the profession of a kapota, or pigeon, he lives by collecting grains from the field. This is called uñcha-vṛtti.
brāhmaṇa who takes to this uĉcha-vṛtti profession is called first class because he depends completely on the mercy of the Supreme Personality of Godhead and does not beg from anyone. Although the profession of begging is allowed for a brāhmaṇa or sannyāsi, one does better if he can avoid such a profession and completely depend on the mercy of the Supreme Personality of Godhead for maintenance. Śukrācārya was certainly very sorry that because of his daughter’s complaint he had to go to his disciple to beg some mercy, which he was obliged to do because he had accepted the profession of priesthood. In his heart, Śukrācārya did not like his profession, but since he had accepted it, he was obliged to go unwillingly to his disciple to settle the grievance submitted by his daughter.

**TEXT 26**

vr̥ṣaparvā tam ājñāya
pratyanika-vivakṣitam
gurum prasādayan mūrdhnā
pādayoh patitaḥ pathi

vr̥ṣaparvā—the King of the demons; tam ājñāya—understanding the motive of Śukrācārya; pratyanika—some curse; vivakṣitam—desiring to speak; gurum—his spiritual master, Śukrācārya; prasādayat—he satisfied immediately; mūrdhnā—with his head; pādayoh—at the feet; patitaḥ—fell down; pathi—on the road.

**TRANSLATION**

King Vṛṣaparvā understood that Śukrācārya was coming to chastise or curse him. Consequently, before Śukrācārya came to his house, Vṛṣaparvā went out and fell down in the street at the feet of his guru and satisfied him, checking his wrath.

**TEXT 27**

क्षणार्थमन्युष्मेकदृश्यं व्याच्छ भार्तेः
कामोदस्या कियतं राजनं नेनां त्यक्तत्मिहोतस्ये}

[kṣaṇasarṣmanya-ugamavats t śīpī Śyācaḥ bhārataḥ. kāmōdasya kiyaṁ rajat na nana tyaktamihotase] **२७||**
TRANSLATION

The powerful Sukracarya was angry for a few moments, but upon being satisfied he said to Vršaparvā: My dear King, kindly fulfill the desire of Devayāni, for she is my daughter and in this world I cannot give her up or neglect her.

PURPORT

Sometimes a great personality like Sukracarya cannot neglect sons and daughters, for sons and daughters are by nature dependent on their father and the father has affection for them. Although Sukracarya knew that the quarrel between Devayāni and Sarmitthā was childish, as Devayāni’s father he had to side with his daughter. He did not like to do this, but he was obliged to because of affection. He plainly admitted that although he should not have asked the King for mercy for his daughter, because of affection he could not avoid doing so.

TEXT 28

तथेत्तववस्थिते प्राह देवयानी मनोगतस्य ।
पित्रा दत्ता यतो यास्ये सातुगा यात ममतु ॥२८॥

tathety avasthite prāha
devayānī manogatam
pitrā dattā yato yāsyeyānugā yātumamantu
tathā iti—when King Vṛṣaparvā agreed to Śukrācārya’s proposal; avasthitam—the situation being settled in this way; prāha—said; devayāni—the daughter of Śukrācārya; manogatam—her desire; pitrā—by the father; dattā—given; yataḥ—to whomever; yāsyey—I shall go; sa-anugā—with her friends; yātu—shall go; mām anu—as my follower or servant.

TRANSLATION

After hearing Śukrācārya’s request, Vṛṣaparvā agreed to fulfill Devayāni’s desire, and he awaited her words. Devayāni then expressed her desire as follows: “Whenever I marry by the order of my father, my friend Sarmiśṭhā must go with me as my maidservant, along with her friends.”

TEXT 29

Vṛṣaparvā wisely thought that Śukrācārya’s displeasure would bring danger and that his pleasure would bring material gain.
Therefore he carried out Śukrācārya’s order and served him like a slave. He gave his daughter Śarmiṣṭhā to Devayāni, and Śarmiṣṭhā served Devayāni like a slave, along with thousands of other women.

PURPORT

In the beginning of these affairs concerning Śarmiṣṭhā and Devayāni, we saw that Śarmiṣṭhā had many friends. Now these friends became maidservants of Devayāni. When a girl married a kṣatriya king, it was customary for all her girl friends to go with her to her husband’s house. For instance, when Vasudeva married Devakī, the mother of Kṛṣṇa, he married all six of her sisters, and she also had many friends who accompanied her. A king would maintain not only his wife but also the many friends and maidservants of his wife. Some of these maidservants would become pregnant and give birth to children. Such children were accepted as dāsi-putra, the sons of the maidservants, and the king would maintain them. The female population is always greater than the male, but since a woman needs to be protected by a man, the king would maintain many girls, who acted either as friends or as maidservants of the queen. In the history of Kṛṣṇa’s household life we find that Kṛṣṇa married 16,108 wives. These were not maidservants but direct queens, and Kṛṣṇa expanded Himself into 16,108 forms to maintain different establishments for each and every wife. This is not possible for ordinary men. Therefore although the kings had to maintain many, many servants and wives, not all of them had different establishments.

TEXT 30

nāhusāya sutāṁ dattvā
saha śarmiṣṭhayośanā
tam āha rājaṁ charmīṣṭhāṁ
ādhās talpe na karhicit

nāhusāya—unto King Yayāti, the descendant of Nahuṣa; sutāṁ—his daughter; dattvā—giving in marriage; saha—with; śarmiṣṭhayā—
Śarmiṣṭhā, the daughter of Vṛṣaparvā and servant of Devayāṇī; uśanā—Śukrācārya; tam—unto him (King Yayāti); āha—said; rājan—my dear King; śarmiṣṭhāḥ—Śarmiṣṭhā, the daughter of Vṛṣaparvā; ādhāḥ—allow; talpe—on your bed; na—not; karhicit—at any time.

TRANSLATION

When Śukrācārya gave Devayāṇī in marriage to Yayāti, he had Śarmiṣṭhā go with her, but he warned the King, “My dear King, never allow this girl Śarmiṣṭhā to lie with you in your bed.”

TEXT 31

vilokya uśanasim rāJaṅ
charmīṣṭhā suprajāṁ kvacit
tam eva vavre rahasi
sakhyāḥ patim rtau satī

vilokya—by seeing; auśanasim—Devayāṇī, the daughter of Śukrācārya; rājan—O King Parikṣit; śarmiṣṭhā—the daughter of Vṛṣaparvā; su-prajām—possessing nice children; kvacit—at some time; tam—him (King Yayāti); eva—indeed; vavre—requested; rahasi—in a secluded place; sakhyāḥ—of her friend; patim—the husband; rtau—at the appropriate time; satī—being in that position.

TRANSLATION

O King Parikṣit, upon seeing Devayāṇī with a nice son, Śarmiṣṭhā once approached King Yayāti at the appropriate time for conception. In a secluded place, she requested the King, the husband of her friend Devayāṇī, to enable her to have a son also.

TEXT 32

rajaṣuṣṭaṁ priyotpyate dharmasya ḍharmānyivaḥ
sarṣuṣṭaḥ: kāle dīstamenvaṁśyath

rajaṣuṣṭaṁ—having born a nice son; priyotpyate—upon seeing; dharmasya—ruled by; ḍharmānyivaḥ—conception; sarṣuṣṭaḥ—she has; kāle—in her time; dīstam—being desired; evaṁśyath—at that time.
When Princess Šarmišṭhā begged King Yayāti for a son, the King was certainly aware of the principles of religion, and therefore he agreed to fulfill her desire. Although he remembered the warning of Sukrācārya, he thought of this union as the desire of the Supreme, and thus he had sex with Šarmišṭhā.

PURPORT

King Yayāti was completely aware of the duty of a kṣatriya. When a kṣatriya is approached by a woman, he cannot deny her. This is a religious principle. Consequently, when Dharmarāja, Yudhiṣṭhira, saw Arjuna unhappy after Arjuna returned from Dvārakā, he asked whether Arjuna had refused a woman who had begged for a son. Although Mahārāja Yayāti remembered Sukrācārya’s warning, he could not refuse Šarmišṭhā. He thought it wise to give her a son, and thus he had sexual intercourse with her after her menstrual period. This kind of lust is not against religious principles. As stated in Bhagavad-gītā (7.11), dharmāviruddho bhūteṣu kāmo ’smi: sex life not contrary to the principles of religion is sanctioned by Kṛṣṇa. Because Šarmišṭhā, the daughter of a king, had begged Yayāti for a son, their combination was not lust but an act of religion.
yadum ca turvasum caiva
devayānī vyajāyata
druhyum cānum ca pūrum ca
śarmiṣṭhā vṛṣaparvanī

yadum—Yadu; ca—and; turvasum—Turvasu; ca eva—as well as; devayānī—the daughter of Īśukrācārya; vyajāyata—gave birth to; druhyum—Druhyu; ca—and; anum—Anu; ca—also; pūrum—Puru; ca—also; śarmiṣṭhā—Śarmiṣṭhā; vṛṣaparvanī—the daughter of Vṛṣaparvā.

TRANSLATION

Devayānī gave birth to Yadu and Turvasu, and Śarmiṣṭhā gave birth to Druhyu, Anu and Puru.

TEXT 34

गर्भसम्भवमासुर्यां भर्तृविन्याय मानिनी ।
देवयानी पितुर्गेहं ययौ क्रोधविमृर्चिता ॥३४॥

garbhā-sambhavam āsuryā
bhartur vijnāya mānini
devayānī pitur geham
yayau krodha-vimūrchitā

garbhā-sambhavam—pregnancy; āsuryā—of Śarmiṣṭhā; bhartuḥ—made possible by her husband; vijnāya—knowing (from the brāhmaṇa astrologers); mānini—being very proud; devayānī—the daughter of Īśukrācārya; pituḥ—of her father; geham—to the house; yayau—departed; krodha-vimūrchitā—frenzied because of anger.

TRANSLATION

When the proud Devayānī understood from outside sources that Śarmiṣṭhā was pregnant by her husband, she was frenzied with anger. Thus she departed for her father’s house.

TEXT 35

प्रियामनुगतं कामी वचोभिरुपमन्त्रयत ।
न प्रसादपितुं श्रेष्ठे पादसंवाहनादिमि ॥३५॥

prīyāmanugatam kāmī vachorupamarat ।
n prasādapituraṁ śreṣṭhe padasvāhanaadimī ॥३५॥
priyām anugataḥ kāmī
vacobhir upamantrayan
na prasādayitaṁ śeke
pāda-saṁvāhanādibhiḥ

priyām—his beloved wife; anugataḥ—following; kāmī—very, very lusty; vacobhiḥ—by great words; upamantrayan—appeasing; na—not; prasādayitaṁ—to appease; śeke—was able; pāda-saṁvāhanādibhiḥ—even by massaging her feet.

TRANSLATION

King Yayāti, who was very lusty, followed his wife, caught her and tried to appease her by speaking pleasing words and massaging her feet, but he could not satisfy her by any means.

TEXT 36

śukras tam āha kupitaḥ
strī-kāmānṛta-pūruṣa
tvāṁ jarā viśatāṁ manda
virūpa-karaṇī nṛṇāṁ

śukraḥ—Śukrācārya; tam—unto him (King Yayāti); āha—said; kupitaḥ—being very angry at him; strī-kāma—O you who have lusty desires for women; anṛta-pūruṣa—O untruthful person; tvāṁ—unto you; jarā—old age, invalidity; viśatāṁ—may enter; manda—O fool; virūpa-karaṇī—which disfigures; nṛṇām—the bodies of human beings.

TRANSLATION

Śukrācārya was extremely angry. “You untruthful fool, lusting after women! You have done a great wrong,” he said. “I therefore curse you to be attacked and disfigured by old age and invalidity.”
TEXT 37

श्रीययायतिरिच्छ
अत्सोजस्यं कामानं भ्रमनु दुहितिरं सा ते।
व्यत्यस्यां यथाकामं वयस्सा योऽभिधायति। ||३७॥

śrī-yaśāṭi uvāca
atraśa 'smy adya kāmānāṁ
brahman duhitari sma te
vyatyaśyatāṁ yathā-kāmam
vayasa yo 'bhīdhāsyaṇī
text 38

śrī-yaśāṭiḥ uvāca—King Yayāṭi said; atrptaḥ—unsatisfied; asmi—I am; adya—till now; kāmānāṁ—to satisfy my lusty desires; brahman—O learned brāhmaṇa; duhitari—in connection with the daughter; sma—in the past; te—your; vyatyaśyatāṁ—just exchange; yathā-kāmam—as long as you are lusty; vayasa—with youth; yah abhīdhāsyaṇī—of one who agrees to exchange your old age for his youth.

TRANSLATION

King Yayāṭi said, “O learned, worshipable brāhmaṇa, I have not yet satisfied my lusty desires with your daughter.” Śukračārya then replied, “You may exchange your old age with someone who will agree to transfer his youth to you.”

PURPORT

When King Yayāṭi said that he had not yet satisfied his lusty desires with Śukračārya’s daughter, Śukračārya saw that it was against the interests of his own daughter for Yayāṭi to continue in old age and invalidity, for certainly his lusty daughter would not be satisfied. Therefore Śukračārya blessed his son-in-law by saying that he could exchange his old age for someone else’s youth. He indicated that if Yayāṭi’s son would exchange his youth for Yayāṭi’s old age, Yayāṭi could continue to enjoy sex with Devayāṇi.

TEXT 38

इति लघुवचवानं: पुत्रं ज्येष्ठमोचत।
यदो तत् प्रतीच्छेमां जरां दे हि निजं वयं। ||३८॥
When Yayāti received this benediction from Śukrācārya, he re­quested his eldest son: My dear son Yadu, please give me your youth in exchange for my old age and invalidity.

**TRANSLATION**

My dear son, I am not yet satisfied in my sexual desires. But if you are kind to me, you can take the old age given by your maternal grandfather, and I may take your youth so that I may enjoy life for a few years more.
This is the nature of lusty desires. In *Bhagavad-gītā* (7.20) it is said, *kāmais tais tair hṛta-jñānāḥ*: when one is too attached to sense gratification, he actually loses his sense. The word *hṛta-jñānāḥ* refers to one who has lost his sense. Here is an example: the father shamelessly asked his son to exchange youth for old age. Of course, the entire world is under such illusion. Therefore it is said that everyone is *pramattaḥ*, or exclusively mad. *Nūnaṁ pramattaḥ kurute vikarma*: when one becomes almost like a madman, he indulges in sex and sense gratification. Sex and sense gratification can be controlled, however, and one achieves perfection when he has no desires for sex. This is possible only when one is fully Kṛṣṇa conscious.

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yadavadhi mama cetaḥ kṛṣṇa-pādāravinde
nava-nava-rasa-dhāmany udyatam rāntum āsit
tatadadhī bata nāri-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭhu-niṣṭhīvanam ca
```

"Since I have been engaged in the transcendental loving service of Kṛṣṇa, realizing ever-new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste." Sexual desire can be stopped only when one is fully Kṛṣṇa conscious, and not otherwise. As long as one has desires for sex, one must change his body and transmigrate from one body to another to enjoy sex in different species or forms. But although the forms may differ, the business of sex is the same. Therefore it is said, *punaḥ punaḥ carvita-carvanānāṁ*. Those who are very much attached to sex transmigrate from one body to another, with the same business of "chewing the chewed," tasting sex enjoyment as a dog, sex enjoyment as a hog, sex enjoyment as a demigod, and so on.

**TEXT 40**

श्रीयुतरुवाच

नोत्सहे जरसा स्थातुमन्तरा प्रास्या तव ||
अविदित्वा सुरवं ग्राम्यं वैत्तिष्यं नैति पूर्वः ||४०||
śrī-yadur uvāca
nostahe jarasā sthātum
antarā prāptayā tava
aviditvā sukham grāmyam
vaitṛṣṇyam naiti pūrusah

śrī-yaduḥ uvāca—Yadu, the eldest son to Yayāti, replied; na utsahe—I am not enthusiastic; jarasā—with your old age and invalidity; sthātum—to remain; antarā—while in youth; prāptayā—accepted; tava—your; aviditvā—without experiencing; sukham—happiness; grāmyam—material or bodily; vaitṛṣṇyam—indifference to material enjoyment; na—does not; eti—attain; pūrusah—a person.

TRANSLATION
Yadu replied: My dear father, you have already achieved old age, although you also were a young man. But I do not welcome your old age and invalidity, for unless one enjoys material happiness, one cannot attain renunciation.

PURPORT
Renunciation of material enjoyment is the ultimate goal of human life. Therefore the varṇāśrama institution is most scientific. It aims at giving one the facility to return home, back to Godhead, which one cannot do without completely renouncing all connections with the material world. Śrī Caitanya Mahāprabhu said, nisŚkińcanasya bhagavad-bhajanonmukhasya: one who wants to go back home, back to Godhead, must be nisŚkińcana, free from all affinity for material enjoyment. Brahmanya upaŚamāśrayam: unless one is fully renounced, one cannot engage in devotional service or stay in Brahman. Devotional service is rendered on the Brahman platform. Therefore, unless one attains the Brahman platform, or spiritual platform, one cannot engage in devotional service; or, in other words, a person engaged in devotional service is already on the Brahman platform.

mām ca yo 'vyabhicārena
bhakti-yogena sevate
“One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.” (Bg. 14.26) If one attains devotional service, therefore, he is certainly liberated. Generally, unless one enjoys material happiness, one cannot attain renunciation. Varnāśrama therefore gives the opportunity for gradual elevation. Yadu, the son of Mahārāja Yayāti, explained that he was unable to give up his youth, for he wanted to use it to attain the renounced order in the future.

Mahārāja Yadu was different from his brothers. As stated in the next verse, tvrvasuś cādītaḥ pitṛā druhyūś cānus ca bhārataḥ pratyācakhyuḥ adharmajñāḥ. Mahārāja Yadu’s brothers refused to accept their father’s proposal because they were not completely aware of dharma. To accept orders that follow religious principles, especially the orders of one’s father, is very important. Therefore when the brothers of Mahārāja Yadu refused their father’s order, this was certainly irreligious. Mahārāja Yadu’s refusal, however, was religious. As stated in the Tenth Canto, yados ca dharma-sīlasya: Mahārāja Yadu was completely aware of the principles of religion. The ultimate principle of religion is to engage oneself in devotional service to the Lord. Mahārāja Yadu was very eager to engage himself in the Lord’s service, but there was an impediment: during youth the material desire to enjoy the material senses is certainly present, and unless one fully satisfies these lusty desires in youth, there is a chance of one’s being disturbed in rendering service to the Lord. We have actually seen that many sannyāsīs who accept sannyāsa prematurely, not having satisfied their material desires, fall down because they are disturbed. Therefore the general process is to go through grhaṣṭha life and vānaprastha life and finally come to sannyāsa and devote oneself completely to the service of the Lord. Mahārāja Yadu was ready to accept his father’s order and exchange youth for old age because he was confident that the youth taken by his father would be returned. But because this exchange would delay his complete engagement in devotional service, he did not want to accept his father’s old age, for he was eager to achieve freedom from disturbances. Moreover, among the descendants of Yadu would be Lord Kṛṣṇa. Therefore, because Yadu was
eager to see the Lord’s appearance in his dynasty as soon as possible, Yadu refused to accept his father’s proposal. This was not irreligious, however, because Yadu’s purpose was to serve the Lord. Because Yadu was a faithful servant of the Lord, Lord Kṛṣṇa appeared in his dynasty. As confirmed in the prayers of Kunti, yadoḥ priyasāvavāye. Yadu was very dear to Kṛṣṇa, who was therefore eager to descend in Yadu’s dynasty. In conclusion, Mahārāja Yadu should not be considered adharma-jīna, ignorant of religious principles, as the next verse designates his brothers. He was like the four Sanakas (catuḥ-sana), who refused the order of their father, Brahmā, for the sake of a better cause. Because the four Kumāras wanted to engage themselves completely in the service of the Lord as brahmacārīs, their refusal to obey their father’s order was not irreligious.

TEXT 41

turvasuḥ coditaḥ pitrā
druhyuḥ cānuś ca bhārata
pratyācakhyur adharmajīna
hy anitye nitya-buddhayāḥ

turvasuḥ—Turvasu, another son; coditaḥ—requested; pitrā—by the father (to exchange old age and invalidity for his youth); druhyuḥ—Druhyu, another son; ca—and; anuḥ—Anu, another son; ca—also; bhārata—O King Parikṣit; pratyācakhyuḥ—refused to accept; adharma-jīnāḥ—because they did not know religious principles; hi—in deed; a-nitye—temporary youth; nitya-buddhayāḥ—thinking to be permanent.

TRANSLATION

O Mahārāja Parikṣit, Yayāti similarly requested his sons Turvasu, Druhyu and Anu to exchange their youth for his old age, but because they were unaware of religious principles, they thought that their flickering youth was eternal, and therefore they refused to carry out their father’s order.
King Yayāti then requested Pūru, who was younger than these three brothers but more qualified, “My dear son, do not be disobedient like your elder brothers, for that is not your duty.”

TEXT 43

śrī-pūruḥ uvāca
ko nu loke manuṣya-Indra
pitūḥ ātma-kṛtah pumān
pratikartum kṣamo yasya
prasādād vindate param

śrī-pūruḥ uvāca—Pūru said; kah—what; nu—indeed; loke—in this world; manuṣya-Indra—O Your Majesty, best of human beings; pitūḥ—the father; ātma-kṛtah—who has given this body; pumān—a person; pratikartum—to repay; kṣamah—is able; yasya—of whom; prasādāt—by the mercy; vindate—one enjoys; param—superior life.
TRANSLATION

Pūru replied: O Your Majesty, who in this world can repay his debt to his father? By the mercy of one’s father, one gets the human form of life, which can enable one to become an associate of the Supreme Lord.

PURPORT

The father gives the seed of the body, and this seed gradually grows and develops until one ultimately attains the developed human body, with consciousness higher than that of the animals. In the human body one can be elevated to the higher planets, and, furthermore, if one cultivates Kṛṣṇa consciousness, one can return home, back to Godhead. This important human body is obtained by the grace of the father, and therefore everyone is indebted to his father. Of course, in other lives one also gets a father and mother; even cats and dogs have fathers and mothers. But in the human form of life the father and mother can award their son the greatest benediction by teaching him to become a devotee. When one becomes a devotee, he achieves the greatest benediction because he completely averts the repetition of birth and death. Therefore the father who trains his child in Kṛṣṇa consciousness is the most benevolent father in this world. It is said:

janame janame sabe pitāmātā pāya
kṛṣṇa guru nahi mile bhaja hari ei

Everyone gets a father and mother, but if one gets the benediction of Kṛṣṇa and guru, he can conquer material nature and return home, back to Godhead.

TEXT 44

उत्तमशिष्यिन्तं कुर्यात् प्रोक्तकरी तु मध्यमः ||
अधमोक्षश्रुया कुर्यादकर्तंचरितं पितः ||४४||

uttamaś cintitam kuryāt
prokta-kāri tu madhyamaḥ
adhamo ‘śraddhayā kuryād
akartoccaritam pituh

uttamah—the best; cintitam—considering the father’s idea; kuryāt—acts accordingly; prokta-kāri—one who acts on the order of the father; tu—indeed; madhyamah—mediocre; adhamah—lower class; aśraddhayā—without any faith; kuryāt—acts; akartā—unwilling to do; uccaritam—like stool; pituh—of the father.

TRANSLATION
A son who acts by anticipating what his father wants him to do is first class, one who acts upon receiving his father’s order is second class, and one who executes his father’s order irreverently is third class. But a son who refuses his father’s order is like his father’s stool.

PURPORT
Puru, Yayāti’s last son, immediately accepted his father’s proposal, for although he was the youngest, he was very qualified. Puru thought, “I should have accepted my father’s proposal before he asked, but I did not. Therefore I am not a first-class son. I am second class. But I do not wish to become the lowest type of son, who is compared to his father’s stool.” One Indian poet has spoken of putra and mūtra. Putra means “son,” and mūtra means “urine.” Both a son and urine come from the same genitals. If a son is an obedient devotee of the Lord he is called putra, or a real son; otherwise, if he is not learned and is not a devotee, a son is nothing better than urine.

TEXT 45

इति प्रमुदितः पूर्वः प्रत्यग्रहिनाजराम पितुः।
सोंपि तद्यसा कामान् यथावजुजुपे नृप ॥४५॥

iti pramuditaḥ pūruḥ
pratyagṛhnāj jārāṁ pituḥ
so ’pi tad-vayasā kāmān
yathāvaj jujupe nṛpa
iti—in this way; pramuditaḥ—very pleased; pūruḥ—Puru; pratyagrhnāt—accepted; jārām—the old age and invalidity; pituḥ—of his father; saḥ—that father (Yayāti); api—also; tat-vayasaḥ—by the youth of his son; kāmān—all desires; yathā-vat—as required; jujuṣe—satisfied; nrpa—O Mahārāja Parikṣit.

TRANSLATION
Śukadeva Gosvāmī said: In this way, O Mahārāja Parikṣit, the son named Pūru was very pleased to accept the old age of his father, Yayāti, who took the youth of his son and enjoyed this material world as he required.

TEXT 46

Sāṃśādīpaṇasāmāyaḥpitruṇavālayuṇak ijra:
Yathāpaloṣāpmāṣayān[/ˈjuːʃə]pyāhatendriyaḥ

sapta-dvīpa-patiḥ samyak
pitruṭuḥ pālayaḥ praṇaḥ
yathopajoṣaṁ viṣayān
jujuṣe 'vyāhatendriyaḥ

sapta-dvīpa-patiḥ—the master of the entire world, consisting of seven islands; samyak—completely; pitruṭuḥ—exactly like a father; pālayaḥ—ruling; praṇaḥ—the subjects; yathopajoṣaṁ—as much as he wanted; viṣayān—material happiness; jujuṣe—enjoyed; avyāhata—without being disturbed; indriyaḥ—his senses.

TRANSLATION
Thereafter, King Yayāti became the ruler of the entire world, consisting of seven islands, and ruled the citizens exactly like a father. Because he had taken the youth of his son, his senses were unimpaired, and he enjoyed as much material happiness as he desired.
King Yayāti Regains His Youth

TEXT 47

devayāny apy anudinam
mano-vāg-deha-vastubhiḥ
preyasah paramāṁ prītim
uvāha preyasi rahaḥ

devayani—Mahārāja Yayāti’s wife, the daughter of Śukrācārya; api—also; anudinam—twenty-four hours, day after day; manah-vāk—by her mind and words; deha—body; vastubhiḥ—with all requisite things; preyasah—of her beloved husband; paramāṁ—transcendental; prītim—bliss; uvāha—executed; preyasi—very dear to her husband; rahaḥ—in seclusion, without any disturbance.

TRANSLATION

In secluded places, engaging her mind, words, body and various paraphernalia, Devayāni, the dear wife of Mahārāja Yayāti, always brought her husband the greatest possible transcendental bliss.

TEXT 48

ayajad yajña-puruṣam
kratubhir bhūri-dakṣinaiḥ
sarva-devamayaṁ devam
sarva-vedamayaṁ harim

ayajat—worshiped; yajña-puruṣam—the yajña-puruṣa, the Lord; kratubhiḥ—by performing various sacrifices; bhūri-dakṣinaiḥ—giving abundant gifts to the brahmanas; sarva-deva-mayaṁ—the reservoir of all the demigods; devam—the Supreme Lord; sarva-veda-mayaṁ—the
ultimate object of all Vedic knowledge; harim—the Lord, the Supreme Personality of Godhead.

**TRANSLATION**

King Yayāti performed various sacrifices, in which he offered abundant gifts to the brāhmaṇas to satisfy the Supreme Lord, Hari, who is the reservoir of all the demigods and the object of all Vedic knowledge.

**TEXT 49**

yasminn idam viracitam
vyomniva jaladāvaliḥ
nāneva bhāti nābhāti
svapna-māyā-manorathaḥ

yasmin—in whom; idam—this entire cosmic manifestation; viracitam—created; vyomni—in the sky; iva—just like; jalada-āvaliḥ—clouds; nānā iva—as if in different varieties; bhāti—is manifested; na ābhāti—is unmanifested; svapna-māyā—illusion, like a dream; manah-rathaḥ—created to be traversed by the chariot of the mind.

**TRANSLATION**

The Supreme Lord, Vāsudeva, who created the cosmic manifestation, exhibits Himself as all-pervading, like the sky that holds clouds. And when the creation is annihilated, everything enters into the Supreme Lord, Viṣṇu, and varieties are no longer manifested.

**PURPORT**

As stated by the Lord Himself in Bhagavad-gītā (7.19):

bahūnāṁ janmanāṁ ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." The Supreme Personality of Godhead, Vāsudeva, is one with the Supreme Brahman, the Supreme Absolute Truth. Everything is in Him in the beginning, and at the end all manifestations enter into Him. He is situated in everyone’s heart (sarvasya cāham hṛdi sannivistāh). And from Him everything has emanated (janmādy asya yataḥ). All material manifestations, however, are temporary. The word svapna means “dreams,” māyā means “illusion,” and manoratha means “mental creations.” Dreams, illusions and mental creations are temporary. Similarly, all material creation is temporary, but Vāsudeva, the Supreme Personality of Godhead, is the eternal Absolute Truth.

TEXT 50

tam eva hṛdi vinyasya
vāsudevam guhāsayam
nārāyaṇam anīyāmsam
nirāśīr ayajat prabhum

tam eva—Him only; hṛdi—within the heart; vinyasya—placing; vāsudevam—Lord Vāsudeva; guha-āsayaṁ—who exists in everyone’s heart; nārāyaṇam—who is Nārāyaṇa, or an expansion of Nārāyaṇa; anīyāmsam—invisible to material eyes, although existing everywhere; nirāśīḥ—Yayāti, without any material desires; ayajat—worshiped; prabhum—the Supreme Lord.

TRANSLATION

Without material desires, Mahārāja Yayāti worshiped the Supreme Lord, who is situated in everyone’s heart as Nārāyaṇa and is invisible to material eyes, although existing everywhere.
PURPORT

King Yayāti, although externally seeming very fond of material enjoyment, was internally thinking of becoming an eternal servant of the Lord.

TEXT 51

एवं वर्षसहस्राणि मनःषट्टास्त्रैरसुखम्।
विदधानोदपि नानुस्पत्तार्थभूः कदिनिद्रिययः।

.evam varṣa-sahasrāṇi
manah-ṣaṭṭhair manah-sukham
vidadhānaḥ 'pi nātrpyat
sārva-bhaumaḥ kad-indriyaiḥ

.evam—in this way; varṣa-sahasrāṇi—for one thousand years; manah-ṣaṭṭhair—for the mind and five knowledge-acquiring senses; manah-sukham—temporary happiness created by the mind; vidadhānaḥ—executing; api—although; na atrpyat—could not be satisfied; sārva-bhaumaḥ—although he was the king of the entire world; kad-indriyaiḥ—because of possessing impure senses.

TRANSLATION

Although Mahārāja Yayāti was the king of the entire world and he engaged his mind and five senses in enjoying material possessions for one thousand years, he was unable to be satisfied.

PURPORT

The kad-indriya, or unpurified senses, can be purified if one engages the senses and the mind in Kṛṣṇa consciousness. Sarvopādhi-vinirmuktam tat-paratvena nirmalam. One must be freed from all designations. When one identifies himself with the material world, his senses are impure. But when one achieves spiritual realization and identifies himself as a servant of the Lord, his senses are purified immediately. Engagement of the purified senses in the service of the Lord is called bhakti. Hṛṣikeṣa hṛṣikeśa-sevanam bhaktir ucyate. One may enjoy the
senses for many thousands of years, but unless one purifies the senses, one cannot be happy.

Thus end the Bhaktivedanta purports of the Ninth Canto, Eighteenth Chapter, of the Śrīmad-Bhāgavatam, entitled “King Yayāti Regains His Youth.”
This Nineteenth Chapter describes how Mahārāja Yayāti achieved liberation after he recounted the figurative story of the he-goat and she-goat.

After many, many years of sexual relationships and enjoyment in the material world, King Yayāti finally became disgusted with such materialistic happiness. When satiated with material enjoyment, he devised a story of a he-goat and she-goat, corresponding to his own life, and narrated the story before his beloved Devayānī. The story is as follows. Once upon a time, while a goat was searching in a forest for different types of vegetables to eat, by chance he came to a well, in which he saw a she-goat. He became attracted to this she-goat and somehow or other delivered her from the well, and thus they were united. One day thereafter, when the she-goat saw the he-goat enjoying sex with another she-goat, she became angry, abandoned the he-goat, and returned to her brāhmaṇā owner, to whom she described her husband’s behavior. The brāhmaṇā became very angry and cursed the he-goat to lose his sexual power. Thereupon, the he-goat begged the brāhmaṇā’s pardon and was given back the power for sex. Then the he-goat enjoyed sex with the she-goat for many years, but still he was not satisfied. If one is lusty and greedy, even the total stock of gold in this world cannot satisfy one’s lusty desires. These desires are like a fire. One may pour clarified butter on a blazing fire, but one cannot expect the fire to be extinguished. To extinguish such a fire, one must adopt a different process. The śāstra therefore advises that by intelligence one renounce the life of enjoyment. Without great endeavor, those with a poor fund of knowledge cannot give up sense enjoyment, especially in relation to sex, because a beautiful woman bewilders even the most learned man. King Yayāti, however, renounced worldly life and divided his property among his sons. He personally adopted the life of a mendicant, or sannyāsī, giving up all attraction to material enjoyment, and engaged himself fully in devotional service to the Lord. Thus he attained perfection. Later, when his beloved
wife, Devayānī, was freed from her mistaken way of life, she also engaged herself in the devotional service of the Lord.

**TEXT 1**

श्रीसुकु उवाच

स इत्थमाचरनु कामानु स्त्रैणोपहवमात्रायं: ।

बुद्ध्वा प्रियाये निर्विन्नो गाथामेतामगायत ॥ १ ॥

śrī-śuka uvāca

sa ittham ācaraṇaḥ kāmān
straiṇo 'pahnavam ātmanah
buddhvā priyāyai nirviṁṇo
gāthāṃ etām agāyata

śrī-śuka uvāca—Śrī Śukadeva Gosvāmī said; saḥ—Mahārāja Yayāti; ittham—in this way; ācaraṇaḥ—behaving; kāmān—in regard to lusty desires; straiṇaḥ—very much attached to woman; apahnavam—counteraction; ātmanah—of his own welfare; buddhvā—understanding with intelligence; priyāyai—to his beloved wife, Devayānī; nirviṁṇaḥ—disgusted; gāthāṃ—story; etām—this (as follows); agāyata—narrated.

**TRANSLATION**

Śukadeva Gosvāmī said: O Mahārāja Parikṣit, Yayāti was very much attached to woman. In due course of time, however, when disgusted with sexual enjoyment and its bad effects, he renounced this way of life and narrated the following story to his beloved wife.

**TEXT 2**

भ्रूण भार्त्त्रयमहं गाथां धिरास्यानुशोचनिते बने ग्रामनिवासिनः ॥ २ ॥

śṛṇu bhārgavy amūṁ gāthāṁ
mad-vidhācaritāṁ bhuvi
dhīrā yasyānuśocanti
vane grāma-nivāsinaḥ
śṛṇu—please hear; bhārgavi—O daughter of Śukrācārya; amūm—this; gāthām—history; mat-vidhā—exactly resembling my behavior; ācaritām—behavior; bhuvī—within this world; dhīrāḥ—those who are sober and intelligent; yasya—of whom; anusūcanti—lament very much; vane—in the forest; grāma-nivāsinaḥ—very much attached to materialistic enjoyment.

TRANSLATION

My dearly beloved wife, daughter of Śukrācārya, in this world there was someone exactly like me. Please listen as I narrate the history of his life. By hearing about the life of such a householder, those who have retired from householder life always lament.

PURPORT

Persons who live in the village or town are called grāma-nivāsī, and those who live in the forest are called vana-vāsī or vānaprastha. The vānaprasthas, who have retired from family life, generally lament about their past family life because it engaged them in trying to fulfill lusty desires. Prahlāda Mahārāja said that one should retire from family life as soon as possible, and he described family life as the darkest well (hitvātma-pātam grham andha-kīpam). If one continuously or permanently concentrates on living with his family, he should be understood to be killing himself. In the Vedic civilization, therefore, it is recommended that one retire from family life at the end of his fiftieth year and go to vana, the forest. When he becomes expert or accustomed to forest life, or retired life as a vānaprastha, he should accept sannyāsa. Vanaṁ gato yad dharim āśrayeta. Sannyāsa means accepting unalloyed engagement in the service of the Lord. Vedic civilization therefore recommends four different stages of life—brahmacarya, grhastha, vānaprastha and sannyāsa. One should be very much ashamed of remaining a householder and not promoting oneself to the two higher stages, namely vānaprastha and sannyāsa.
basta eko vane kaścid
vicinvan priyam ātmanah
dadarśa kūpe patitām
sva-karma-vaśagām ajām

bastaḥ—goat; ekāḥ—one; vane—in a forest; kaścit—some; vicinvan—searching for food; priyam—very dear; ātmanah—for himself; dadarśa—saw by chance; kūpe—within a well; patitām—fallen; sva-karma-vaśa-gām—under the influence of the results of fruitive activities; ajām—a she-goat.

TRANSLATION

While wandering in the forest, eating to satisfy his senses, a he-goat by chance approached a well, in which he saw a she-goat standing helplessly, having fallen into it by the influence of the results of fruitive activities.

PURPORT

Here Mahārāja Yayāti compares himself to a he-goat and Devayānī to a she-goat and describes the nature of man and woman. Like a he-goat, a man searches for sense gratification, wandering here and there, and a woman without the shelter of a man or husband is like a she-goat that has fallen into a well. Without being cared for by a man, a woman cannot be happy. Indeed, she is just like a she-goat that has fallen into a well and is struggling for existence. Therefore a woman must take shelter of her father, as Devayānī did when under the care of Śukrācārya, and then the father must give the daughter in charity to a suitable man, or a suitable man should help the woman by placing her under the care of a husband. This is shown vividly by the life of Devayānī. When King Yayāti delivered Devayānī from the well, she felt great relief and requested Yayāti to accept her as his wife. But when Mahārāja Yayāti accepted Devayānī, he became too attached and had sex life not only with her but with others, like Śarmiṣṭhā. Yet still he was dissatisfied. Therefore one should retire by force from such family life as Yayāti’s. When one is fully convinced of the degrading nature of worldly family life, one should completely renounce this way of life, take sannyāsa, and engage himself fully in the service of the Lord. Then one’s life will be successful.
tasyāḥ—of the she-goat; uddharana-upāyam—the means of deliverance (from the well); bastaḥ—the he-goat; kāmī—having lusty desires; vicintayan—planning; vyadhatta—executed; tirtham—a way to come out; uddhṛtya—digging the earth; viṣāṇā-agreṇa—by the point of the horns; rodhasī—at the edge of the well.

TRANSLATION

After planning how to get the she-goat out of the well, the lusty he-goat dug up the earth on the well’s edge with the point of his horns in such a way that she was able to come out very easily.

PURPORT

Attraction for woman is the impetus for economic development, housing and many other things meant for living comfortably in this material world. Digging up the earth to make a way out for the she-goat was a laborious task, but before accepting the she-goat, the he-goat underwent this labor. Aho grha-kṣetra-sutāpta-vittair janasya moho 'yam aham mameti. The union between male and female provides the impetus for gaining a nice apartment, a good income, children and friends. Thus one becomes entangled in this material world.
When the she-goat, who had very nice hips, got out of the well and saw the very handsome he-goat, she desired to accept him as her husband. When she did so, many other she-goats also desired him as their husband because he had a very beautiful bodily structure and a nice mustache and beard and was expert in discharging semen and could increase the lusty desire. He enjoyed being haunted by the ghost of lusty desire and could understand.
semen and in the art of sexual intercourse. Therefore, just as a person haunted by a ghost exhibits madness, the best of the he-goats, attracted by the many she-goats, engaged in erotic activities and naturally forgot his real business of self-realization.

**PURPORT**

Materialists are certainly very much attracted by sexual intercourse. 

Yan maithunādi-grhamedhi-sukham hi tuccham. Although one becomes a grhastha, or householder, to enjoy sex life to his heart’s content, one is never satisfied. Such a lusty materialist is like a goat, for it is said that if goats meant for slaughter get the opportunity, they enjoy sex before being killed. Human beings, however, are meant for self-realization.

\[ tapo divyam putrakā yena sattvam \]
\[ śuddhyed yasmād brahma-saukhyam tv anantam \]

Human life is meant for realization of the self, the spiritual soul within the body (dehino 'smīn yathā dehe). A materialistic rascal does not know that he is not the body but a spiritual soul within the body. However, one should understand his real position and cultivate knowledge by which to get free from bodily entanglement. Like an unfortunate person who acts madly, haunted by ghosts, a materialist haunted by the ghost of lust forgets his real business so that he can enjoy so-called happiness in the bodily concept of life.

**TEXT 7**

\[ tam eva preṣṭhatamaya \]
\[ ramamānam ajānyayā \]
\[ vilokya kūpa-saṁvignā \]
\[ nāmrṣyad basta-karma tat \]

In the Veda, the he-goat; eva—indeed; preṣṭhatamaya—beloved; ramamānam—engaged in sexual activities; ajā—the she-goat; anyayā—with
another she-goat; *vilokyā*—by seeing; *kūpa-samvignā*—the she-goat who had fallen into the well; *na*—not; *amṛṣyat*—tolerated; *bastakarma*—the business of the goat; *tat*—that (sex is accepted here as the business of the goat).

**TRANSLATION**

When the she-goat who had fallen into the well saw her beloved goat engaged in sexual affairs with another she-goat, she could not tolerate the goat’s activities.

**TEXT 8**

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tam durhrdam suhrd-rūpaṁ
kāminam kṣaṇa-sauhrdam
indriyārāmam utsrjya
svāminam duḥkhitā yayau
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*tam*—him (the he-goat); *durhrdam*—cruel hearted; *suhrd-rūpaṁ*—pretending to be a friend; *kāminam*—very lusty; *kṣaṇa-sauhrdam*—having friendship for the time being; *indriyārāmam*—interested only in sense gratification or sensuality; *utsrjya*—giving up; *svāminam*—to her present husband, or to the former maintainer; *duḥkhitā*—being very much aggrieved; *yayau*—she left.

**TRANSLATION**

Aggrieved by her husband’s behavior with another, the she-goat thought that the he-goat was not actually her friend but was hard-hearted and was her friend only for the time being. Therefore, because her husband was lusty, she left him and returned to her former maintainer.

**PURPORT**

The word *svāminam* is significant. *Śvāmi* means “caretaker” or “master.” Devayāṇī was cared for by Śukrācārya before her marriage,
and after her marriage she was cared for by Yayāti, but here the word svāminam indicates that Devayānī left the protection of her husband, Yayāti, and returned to her former protector, Śukrācārya. Vedic civilization recommends that a woman stay under the protection of a man. During childhood she should be cared for by her father, in youth by her husband, and in old age by a grown son. In any stage of life, a woman should not have independence.

TEXT 9

सोपि चानुगतः स्रेणः क्रपणत्तां प्रसादितम् ॥
कुर्विचिद्विदाकारं नासकनोऽथि संधितम् ॥ ९ ॥

so 'pi cānugataḥ straiṇaḥ
krpaṇas tām prasāditum
kurvan idaviḍā-kāram
nāśaknot pathi sandhitum

sah—that he-goat; api—also; ca—also; anugataḥ—following the she-goat; straiṇaḥ—henpecked; krpaṇaḥ—very poor; tām—her; prasāditum—to satisfy; kurvan—making; idaviḍā-kāram—an utterance in the language of the goats; na—not; aśaknot—was able; pathi—on the road; sandhitum—to satisfy.

TRANSLATION

Being very sorry, the he-goat, who was subservient to his wife, followed the she-goat on the road and tried his best to flatter her, but he could not pacify her.

TEXT 10

तस्यतत्र द्विजः कश्चिदजास्याम्यच्छिन्नतः रुषा ॥
लम्बवतः क्रपणंभूयः सन्द्वेष्ठर्थाय योगवित ॥ १ ॥

tasya tatra dvijah kascid
aja-svāmy acchinad rusā
lambantam vrṣaṇam bhūyah
sandadhe 'ṛthāya yogavit

tasya—of the he-goat; tatra—thereupon; dvijaḥ—brāhmaṇa;
kaścit—some; ajā-svāmī—the maintainer of another she-goat; acchinat —castrated, made effeminate; ruṣā—out of anger; lambantam—long;
vrṣaṇam—testicles; bhūyah—again; sandadhe—joined; arthāya—for self-interest; yoga-vit—expert in the power of mystic yoga.

TRANSLATION

The she-goat went to the residence of a brāhmaṇa who was the maintainer of another she-goat, and that brāhmaṇa angrily cut off the he-goat’s dangling testicles. But at the he-goat’s request, the brāhmaṇa later rejoined them by the power of mystic yoga.

PURPORT

Here Śukrācārya is figuratively described as the husband of another she-goat. This indicates that the relationship between husband and wife in any society, whether higher or lower than human society, is nothing but the same relationship between he-goat and she-goat, for the material relationship between man and woman is one of sex. Yan maithunādi-grhamedhi-sukham hi tuccham. Śukrācārya was an acārya, or expert, in family affairs, which involve the transfer of semen from he-goat to she-goat. The words kaścid ajā-svāmī expressly indicate herein that Śukrācārya was no better than Yayāti, for both of them were interested in family affairs generated by śukra, or semen. Śukrācārya first cursed Yayāti to become old so that he could no longer indulge in sex, but when Śukrācārya saw that Yayāti’s emasculation would make his own daughter a victim of punishment, he used his mystic power to restore Yayāti’s masculinity. Because he used his power of mystic yoga for family affairs and not to realize the Supreme Personality of Godhead, this exercise in the magic of yoga was no better than the affairs of he-goats and she-goats. Yogic power should properly be used to realize the Supreme Personality of Godhead. As the Lord Himself recommends in Bhagavad-gītā (6.47):
yogināṁ api sarveśaṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mātaḥ

"Of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all."

**TEXT 11**

सम्बद्धव्रुध्रणाः सोटपि हजया कुपलब्ध्या।
कालं बहुतिथं मद्रे कामेनर्गापि तुष्यति ॥ ११॥

sambaddha-vṛṣanah so 'pi
hy ajayā kūpa-labdhayā
kālam bahu-titham bhadre
kāmaṁ nādyāpi tuṣyati

*sambaddha-vṛṣanah*—rejoined with his testicles; *saḥ*—he; *api*—also; *hi*—indeed; *ajaya*—with the she-goat; *kūpa-labdhayā*—whom he got from the well; *kālam*—for a time; *bahu-titham*—of a long, long duration; *bhadre*—O my dear wife; *kāmaṁ*—with such lusty desires; *na*—not; *adya api*—even until now; *tuṣyati*—is satisfied.

**TRANSLATION**

My dear wife, when the he-goat had his testicles restored, he enjoyed the she-goat he had gotten from the well, but although he continued to enjoy for many, many years, even now he has not been fully satisfied.

**PURPORT**

When one is bound by affection for one’s wife, one is attached to sexual desires that are very difficult to overcome. Therefore, according to Vedic civilization, one must voluntarily leave his so-called home and go to the forest. *Paṅcāśordhvaṁ vanam vrajet*. Human life is meant for
such tapasya, or austerity. By the austerity of voluntarily stopping sex life at home and going to the forest to engage in spiritual activities in the association of devotees, one achieves the actual purpose of human life.

**TEXT 12**

तथाः कुष्णः सुभृ, सत्वत्या: प्रेमयन्तितः ।
आत्मानं नाभिजानामि मोहितस्तव मायया ॥१२॥

tathāham kṛpaṇah subhru
bhavatyāḥ prema-yantritaḥ
ātmānam nabhijānāmi
mohitas tava māyayā

tathā—exactly like the he-goat; aham—I; kṛpaṇah—a miser with no sense of the importance of life; su-bhru—O my wife, with beautiful eyebrows; bhavatyāḥ—in your company; prema-yantritaḥ—as if tied in love, although it is actually lust; ātmānam—self-realization (what I am and what my duty is); na abhijānāmi—I could not realize even until now; mohitaḥ—being bewildered; tava—your; māyayā—by the materially attractive feature.

**TRANSLATION**

O my dear wife with beautiful eyebrows, I am exactly like that he-goat, for I am so poor in intelligence that I am captivated by your beauty and have forgotten the real task of self-realization.

**PURPORT**

If one remains a victim of the so-called beauty of his wife, his family life is nothing but a dark well. Hitvātma-pātam grham andha-kūpam. Existence in such a dark well is certainly suicidal. If one wants relief from the miserable condition of material life, one must voluntarily give up his lusty relationship with his wife; otherwise there is no question of self-realization. Unless one is extremely advanced in spiritual consciousness, household life is nothing but a dark well in which one commits
suicide. Prahlāda Mahārāja therefore recommended that in due time, at least after one's fiftieth year, one must give up household life and go to the forest. *Vanam gato yad dharim āsrayeta.* There one should seek shelter at the lotus feet of Hari.

**TEXT 13**

> yat prthivyāṁ vṛihi-yavāṁ
> hiranyāṁ pāśavāḥ striyāḥ
> na duhyanti manah-prītim
> puṁsaḥ kāma-hatasya te

*TRANSLATION*

A person who is lusty cannot satisfy his mind even if he has enough of everything in this world, including rice, barley and other food grains, gold, animals and women. Nothing can satisfy him.

*PURPORT*

Improvement of one's economic condition is the aim and object of a materialist, but there is no end to this material advancement, for if one cannot control his lusty desires, he will never be pleased, even if he gets all the material wealth of the world. In this age we see much material improvement, but still people are struggling to get more and more material opulence. *Manah śaṣṭhānindriyāṇi prakṛti-sthāṇi karṣati.* Although every living entity is a part of the Supreme Being, because of lusty desires one continuously struggles for so-called betterment of one's
economic condition. To have a satisfied mind, one must give up his heart disease of lusty desires. This can be done only when one is Kṛṣṇa conscious.

bhaktim parāṁ bhagavati pratilabhya kāmam
hrd-rogam āśv apahinoty acireṇa dhīrāh
(Bhāg. 10.33.39)

If one becomes Kṛṣṇa conscious, then he can give up this heart disease; otherwise this disease of lusty desires will continue, and one cannot have peace in his mind.

TEXT 14

na jātu kāmāḥ kamānāṁ
upabhogena śāmyati
haviṣā kṛṣṇa-vartmeva
bhūya evābhivardhate

na—not; jātu—at any time; kāmāḥ—lusty desires; kamānāṁ—of persons who are very lusty; upabhogena—by enjoyment of lusty desires; śāmyati—can be pacified; haviṣā—by supplying butter; kṛṣṇa-vartmā—fire; iva—like; bhūyah—again and again; eva—indeed; abhivardhate—increases more and more.

TRANSLATION

As supplying butter to a fire does not diminish the fire but instead increases it more and more, the endeavor to stop lusty desires by continual enjoyment can never be successful. [In fact, one must voluntarily cease from material desires.]

PURPORT

One may have enough money and enough resources to satisfy the senses but still not be satisfied, for the endeavor to stop lusty desires by
enjoying can never be successful. The example given here is very appropriate. One cannot stop a blazing fire by trying to extinguish it with butter.

**TEXT 15**

*Yadā na kurute bhāvam*  
*sarva-bhūteṣv amaṅgalam*  
*sama-drṣṭes tadā puṁsah*  
*sarvāḥ sukhamaya dīṣaḥ*

*yadā—when; na—not; kurute—does; bhāvam—a different attitude of attachment or envy; sarva-bhūteṣu—to all living entities; amaṅgalam—inauspicious; sama-drṣṭeh—because of being equipoised; tadā—at that time; puṁsah—of the person; sarvāḥ—all; sukhamaya—in a happy condition; dīṣaḥ—directions.

**TRANSLATION**

When a man is nonenvious and does not desire ill fortune for anyone, he is equipoised. For such a person, all directions appear happy.

**PURPORT**

Prabodhānanda Sarasvatī said, *viśvam pūrṇa-sukhāyate*: when one becomes Kṛṣṇa conscious by the mercy of Lord Caitanya, for him the entire world appears happy, and he has nothing for which to hanker. On the brahma-bhūta stage, or the platform of spiritual realization, there is no lamentation and no material hankering (*na śocati na kāṅksati*). As long as one lives in the material world, actions and reactions will continue, but when one is unaffected by such material actions and reactions, he is to be considered free from the danger of being victimized by material desires. The symptoms of those who are satiated with lusty desires are described in this verse. As explained by Śrīla Viśvanātha Cakravartī Ṭhākura, when one is not envious even of his enemy, does
not expect honor from anyone, but instead desires all well-being even for his enemy, he is understood to be a paramahamsa, one who has fully subdued the lusty desires for sense gratification.

TEXT 16

ya dustyajā durmatibhir
jīryato ya na jīryate
tām trṣṇāṁ duḥkha-nivahāṁ
śarma-kāmo drutāṁ tyajet

ya—that which; dustyajā—extremely difficult to give up; durmatibhiḥ—by persons too attached to material enjoyment; jīryataḥ—even by one who is an invalid because of old age; ya—that which; na—not; jīryate—is vanquished; tām—such; trṣṇāṁ—desire; duḥkha-nivahāṁ—which is the cause of all tribulations; śarma-kāmaḥ—a person desiring his own happiness; drutāṁ—very soon; tyajet—should give up.

TRANSLATION

For those who are too attached to material enjoyment, sense gratification is very difficult to give up. Even when one is an invalid because of old age, one cannot give up such desires for sense gratification. Therefore, one who actually desires happiness must give up such unsatisfied desires, which are the cause of all tribulations.

PURPORT

We have actually seen, especially in the Western countries, that men who have reached more than eighty years of age still go to nightclubs and pay heavy fees to drink wine and associate with women. Although such men are too old to enjoy anything, their desires have not ceased. Time deteriorates even the body itself, which is the medium for all sensual satisfaction, but even when a man becomes old and invalid, his desires
are strong enough to dictate that he go here and there to satisfy the desires of his senses. Therefore, by the practice of bhakti-yoga, one should give up his lusty desires. As explained by Śrī Yāmunācārya:

\[ \text{yadavadhi mama cetaḥ krṣṇa-pādāravinde} \]
\[ \text{nava-nava-rasa-dhāmany udyatam rantum āsit} \]
\[ \text{tadavadhi bata nāri-saṅgame smaryamāne} \]
\[ \text{bhavati mukha-vikāraḥ suṣṭhu-niṣṭhīvanam ca} \]

When one is Kṛṣṇa conscious, he gets more and more happiness by discharging duties for Kṛṣṇa. Such a person spits on sense gratification, especially that of sexual enjoyment. An experienced, advanced devotee is no longer interested in sex life. The strong desire for sex can be subdued only by advancement in Kṛṣṇa consciousness.

TEXT 17

माध्रा स्वसा दुहित्राः ना विविक्तासनो भवेत् ।
बलवानिद्रियग्रामो विद्वृंसमपि कर्षति ||१७||

\[ \text{mātrā svasrā duhitrā vā} \]
\[ \text{nāviviktāsana bhavet} \]
\[ \text{balavān indriya-grāmo} \]
\[ \text{vidvāṁsam api kārṣatī} \]

*mātrā*—with one’s mother; *svasrā*—with one’s sister; *duhitrā*—with one’s own daughter; *vā*—either; *na*—not; *aviviktā-āsanah*—seated closely on one seat; *bhavet*—one should be; *balavān*—very strong; *indriya-grāmaḥ*—the group of senses; *vidvāṁsam*—the very learned and advanced person; *api*—even; *kārṣatī*—agitates.

TRANSLATION

One should not allow oneself to sit on the same seat even with one’s own mother, sister or daughter, for the senses are so strong that even though one is very advanced in knowledge, he may be attracted by sex.
Learning the etiquette of how to deal with women does not free one from sexual attraction. As specifically mentioned herewith, such attraction is possible even with one’s mother, sister or daughter. Generally, of course, one is not sexually attracted to his mother, sister or daughter, but if one allows himself to sit very close to such a woman, one may be attracted. This is a psychological fact. It may be said that one is liable to be attracted if he is not very advanced in civilized life; however, as specifically mentioned here, *vidvāṁsam api karṣati*: even if one is highly advanced, materially or spiritually, he may be attracted by lusty desires. The object of attraction may even be one’s mother, sister or daughter. Therefore, one should be extremely careful in dealings with women. Śrī Caitanya Mahāprabhu was most strict in such dealings, especially after He accepted the sannyāsa order. Indeed, no woman could come near Him to offer Him respect. Again, one is warned herewith that one should be extremely careful in dealings with women. A *brahma-cārī* is forbidden even to see the wife of his spiritual master if she happens to be young. The wife of the spiritual master may sometimes take some service from the disciple of her husband, as she would from a son, but if the wife of the spiritual master is young, a *brahma-cārī* is forbidden to render service to her.

**TEXT 18**

<table>
<thead>
<tr>
<th>pūrṇam varṣa-sahasram me</th>
<th>viṣayān sevato 'sakṛt</th>
</tr>
</thead>
<tbody>
<tr>
<td>tathāpi cânusavanam</td>
<td>trṣnā teṣūpajāyate</td>
</tr>
</tbody>
</table>

*pūrṇam*—completely; *varṣa-sahasram*—one thousand years; *me*—my; *viṣayān*—sense gratification; *sevataḥ*—enjoying; *asakṛt*—without cessation, continuously; *tathā api*—still; *ca*—indeed; *anusavānām*—more and more; *trṣnā*—lusty desires; *teṣu*—in sense gratification; *upajāyate*—are increased.
I have spent a full one thousand years enjoying sense gratification, yet my desire to enjoy such pleasure increases daily.

Mahārāja Yayāti is explaining, in terms of his actual experience, how strong are sexual desires, even in old age.

Therefore, I shall now give up all these desires and meditate upon the Supreme Personality of Godhead. Free from the dualities of mental concoction and free from false prestige, I shall wander in the forest with the animals.

To go to the forest and live there with the animals, meditating upon the Supreme Personality of Godhead, is the only means by which to give up lusty desires. Unless one gives up such desires, one’s mind cannot be
freed from material contamination. Therefore, if one is at all interested in being freed from the bondage of repeated birth, death, old age and disease, after a certain age one must go to the forest. \textit{Pa}ñ\c{c}\textit{a}s\textit{ordhvaṁ} \textit{vanaṁ} \textit{vrajet}. After fifty years of age, one should voluntarily give up family life and go to the forest. The best forest is Vṛndāvana, where one need not live with the animals but can associate with the Supreme Personality of Godhead, who never leaves Vṛndāvana. Cultivating Kṛṣṇa consciousness in Vṛndāvana is the best means of being liberated from material bondage, for in Vṛndāvana one can automatically meditate upon Kṛṣṇa. Vṛndāvana has many temples, and in one or more of these temples one may see the form of the Supreme Lord as Rādhā-Kṛṣṇa or Kṛṣṇa-Balarama and meditate upon this form. As expressed here by the words \textit{brahmaṁ adhyāya}, one should concentrate one’s mind upon the Supreme Lord, Parabrahman. This Parabrahman is Kṛṣṇa, as confirmed by Arjuna in \textit{Bhagavad-gītā} (\textit{paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān}). Kṛṣṇa and His abode, Vṛndāvana, are not different. Śrī Caitanya Mahāprabhu said, \textit{ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam}. Vṛndāvana is as good as Kṛṣṇa. Therefore, if one somehow or other gets the opportunity to live in Vṛndāvana, and if one is not a pretender but simply lives in Vṛndāvana and concentrates his mind upon Kṛṣṇa, one is liberated from material bondage. One’s mind is not purified, however, even in Vṛndāvana, if one is agitated by lusty desires. One should not live in Vṛndāvana and commit offenses, for a life of offenses in Vṛndāvana is no better than the lives of the monkeys and hogs there. Many monkeys and hogs live in Vṛndāvana, and they are concerned with their sexual desires. Men who have gone to Vṛndāvana but who still hanker for sex should immediately leave Vṛndāvana and stop their grievous offenses at the lotus feet of the Lord. There are many misguided men who live in Vṛndāvana to satisfy their sexual desires, but they are certainly no better than the monkeys and hogs. Those who are under the control of māyā, and specifically under the control of lusty desires, are called māyā-mṛga. Indeed, everyone in the conditional stage of material life is a māyā-mṛga. It is said, māyā-mṛgaṁ dayitayeṣitaṁ anvadhāvad: Śrī Caitanya Mahāprabhu took sannyāsa to show His causeless mercy to the māyā-mṛgas, the people of this material world, who suffer because of lusty desires. One should follow the principles of Śrī Caitanya Mahāprabhu and always think of Kṛṣṇa in full Kṛṣṇa con-
sciousness. Then one will be eligible to live in Vṛndāvana, and his life will be successful.

TEXT 20


dṛṣṭam srutam asad buddhvā
nānudhyāyen na sandiṣṭet
saṁsṛtim cātma-nāśaṁ ca
tatra vidvān sa ātma-dṛk

*dṛṣṭam*—the material enjoyment we experience in our present life; *srutam*—material enjoyment as promised to the fruitive workers for future happiness (either in this life or in the next, in the heavenly planets and so on); *asad*—all temporary and bad; *buddhvā*—knowing; *na*—not; *anudhyāyet*—one should even think of; *na*—nor; *sandiṣṭet*—should actually enjoy; *saṁsṛtim*—prolongation of material existence; *ca*—and; *ātma-nāśaṁ*—forgetfulness of one’s own constitutional position; *ca*—as well as; *tatra*—in such a subject matter; *vidvān*—one who is completely aware; *saḥ*—such a person; *ātma-dṛk*—a self-realized soul.

TRANSLATION

One who knows that material happiness, whether good or bad, in this life or in the next, on this planet or on the heavenly planets, is temporary and useless, and that an intelligent person should not try to enjoy or even think of such things, is the knower of the self. Such a self-realized person knows quite well that material happiness is the very cause of continued material existence and forgetfulness of one’s own constitutional position.

PURPORT

The living entity is a spiritual soul, and the material body is his encagement. This is the beginning of spiritual understanding.

*dehino 'smin yathā dehe*

*kaumāram yauvanam jarā*
“As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.” (Bg. 2.13) The real mission of human life is to get free from encagement in the material body. Therefore Kṛṣṇa descends to teach the conditioned soul about spiritual realization and how to become free from material bondage. Yady adhuh hi dharmasya glanir bhavati bhārata. The words dharmasya glanīḥ mean “pollution of one’s existence.” Our existence is now polluted, and it must be purified (sattvam śuddhyet). The human life is meant for this purification, not for thinking of happiness in terms of the external body, which is the cause of material bondage. Therefore, in this verse, Maharāja Yayāti advises that whatever material happiness we see and whatever is promised for enjoyment is all merely flickering and temporary. Abrahma-bhuvanāl lokāḥ punar āvartino 'rjuna. Even if one is promoted to Brahmaloka, if one is not freed from material bondage one must return to this planet earth and continue in the miserable condition of material existence (bhūtvā bhūtvā praliyate). One should always keep this understanding in mind so as not to be allured by any kind of sense enjoyment, in this life or in the next. One who is fully aware of this truth is self-realized (sa ātma-drk), but aside from him, everyone suffers in the cycle of birth and death (mṛtyu-saṁsāra-vartmani). This understanding is one of true intelligence, and anything contrary to this is but a cause of unhappiness. Kṛṣṇa-bhakta—nīṣkāma, ataeva ‘śānta.’ Only a Kṛṣṇa conscious person, who knows the aim and object of life, is peaceful. All others, whether karmīs, jñānis or yogīs, are restless and cannot enjoy real peace.

**TEXT 21**

हत्युक्त्या नाहुषो जायं तद्रीयं पुरवे केषः । ।
दत्ता खजरसं तस्सादादे विग्यतस्त्रेहः ॥२१॥

ity uktvā nāhuṣo jāyām
tadiyam pūrave vayaḥ
iti uktvā—saying this; nāhuṣaḥ—Mahārāja Yayāti, the son of King Nahuṣa; jāyāṁ—unto his wife, Devayāni; tadīyam—his own; pūrave—unto his son Pūru; vayah—youth; dattvā—delivering; sva-jarasam—his own invalidity and old age; tasmāt—from him; ādade—took back; vigata-sprhaḥ—being freed from all material lusty desires.

TRANSLATION

Śukadeva Gosvāmī said: After speaking in this way to his wife, Devayāni, King Yayāti, who was now free from all material desires, called his youngest son, Pūru, and returned Pūru’s youth in exchange for his own old age.

TEXT 22

diśi dakṣiṇa-pūrvasyaṁ

druhyum dakṣiṇato yadum

pratīcyāṁ turvasum cakra

udicyāṁ anum iśvaram

diśi—in the direction; dakṣiṇa-pūrvasyaṁ—southeast; druhyum—his son named Druhyu; dakṣiṇatāḥ—in the southern side of the world; yadum—Yadu; pratīcyāṁ—in the western side of the world; turvasum—his son known as Turvasu; cakre—he made; udicyāṁ—in the northern side of the world; anum—his son named Anu; iśvaram—the King.

TRANSLATION

King Yayāti gave the southeast to his son Druhyu, the south to his son Yadu, the west to his son Turvasu, and the north to his son Anu. In this way he divided the kingdom.
TEXT 23

bhū-maṇḍalasya sarvasya
pūrum arhataṁ viśāṁ
abhiśicyāgraṁ tasya
vaśe sthāpya vanam yayau

bhū-maṇḍalasya—of the entire planet earth; sarvasya—of all wealth and riches; pūrum—his youngest son, Pūru; arhat-tamam—the most worshipable person, the king; viśāṁ—of the citizens or the subjects of the world; abhiśicya—crowning on the throne of the emperor; agrajān—all his elder brothers, beginning from Yadu; tasya—of Pūru; vaśe—under the control; sthāpya—establishing; vanam—in the forest; yayau—he went away.

TRANSLATION

Yayāti enthroned his youngest son, Pūru, as the emperor of the entire world and the proprietor of all its riches, and he placed all the other sons, who were older than Pūru, under Pūru’s control.

TEXT 24

āsevitam varṣa-pūgān
ṣaṭ-vargam viṣayesu saḥ
kṣaṇena mumuce niḍāṁ
jāta-pakṣa iva dvijāḥ

āsevitam—being always engaged in; varṣa-pūgān—for many, many years; ṣaṭ-vargam—the six senses, including the mind; viṣayesu—in sense enjoyment; saḥ—King Yayāti; kṣaṇena—within a moment;
mumuce—gave up; nīḍam—nest; jāta-pakṣaḥ—one that has grown its wings; iva—like; dvijaḥ—a bird.

**TRANSLATION**

Having enjoyed sense gratification for many, many years, O King Parikṣit, Yayāti was accustomed to it, but he gave it up entirely in a moment, just as a bird flies away from the nest as soon as its wings have grown.

**PURPORT**

That Mahārāja Yayāti was immediately liberated from the bondage of conditioned life is certainly astonishing. But the example given herewith is appropriate. A tiny baby bird, dependent fully on its father and mother even to eat, suddenly flies away from the nest when its wings have grown. Similarly, if one fully surrenders to the Supreme Personality of Godhead, one is immediately liberated from the bondage of conditioned life, as promised by the Lord Himself (aham tvāṁ sarva-pāpebhyo mokṣayiṣyāmi). As stated in Śrīmad-Bhāgavatam (2.4.18):

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kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye ’nye ca pāpā yad-āpiśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ
```

“Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, for He is the supreme power. I beg to offer my respectful obeisances unto Him.” Lord Viṣṇu is so powerful that He can deliver anyone at once if He is pleased to do so. And Lord Viṣṇu, the Supreme Personality of Godhead, Krṣṇa, can be pleased immediately if we accept His order by surrendering unto Him, as Mahārāja Yayāti did. Mahārāja Yayāti was eager to serve Vāsudeva, Krṣṇa, and therefore as soon as he wanted to renounce material life, Lord Vāsudeva helped him. We must therefore be very sincere in surrendering ourselves unto the lotus feet of the Lord. Then we can immediately
be liberated from all the bondage of conditioned life. This is clearly expressed in the next verse.

TEXT 25

स तत्र निर्मुक्तसमस्तसङ्गा
अत्मानुभूत्या विधुता-त्रिलिंगा
परेमने ब्रह्माणि वासुदेवे
हेमे गति भागवततः प्रतितः ||२५||

sa tatra nirmukta-samasta-saṅga
ātmānubhūtyā vidhuta-trilīṅgaḥ
pare 'male brahmaṇi vāsudeve
lebhe gatīṁ bhāgavatīṁ pratitah

sah—Mahārāja Yayāti; tatra—upon doing this; nirmukta—was immediately liberated from; samasta-saṅga—all contamination; ātmānubhūtyā—simply by understanding his constitutional position; vidhuta—was cleansed of; tri-līṅgaḥ—the contamination caused by the three modes of material nature (sattva-guṇa, rajo-guṇa and tamo-guṇa); pare—unto the Transcendence; amale—without material contact; brahmaṇi—the Supreme Lord; vāsudeve—Vāsudeva, Kṛṣṇa, the Absolute Truth, Bhagavān; lebhe—achieved; gatīṁ—the destination; bhāgavatīṁ—as an associate of the Supreme Personality of Godhead; pratitah—famous.

TRANSLATION

Because King Yayāti completely surrendered unto the Supreme Personality of Godhead, Vāsudeva, he was freed from all contamination of the material modes of nature. Because of his self-realization, he was able to fix his mind upon the Transcendence [Parabrahman, Vāsudeva], and thus he ultimately achieved the position of an associate of the Lord.

PURPORT

The word vidhuta, meaning “cleansed,” is very significant. Everyone in this material world is contaminated (kāraṇam guṇa-saṅgo 'syā).
Because we are in a material condition, we are contaminated either by sattva-guṇa, by rajo-guṇa or by tamo-guṇa. Even if one becomes a qualified brāhmaṇa in the mode of goodness (sattva-guṇa), he is still materially contaminated. One must come to the platform of śuddha-sattva, transcending the sattva-guṇa. Then one is vidhuta-trilīṅga, cleansed of the contamination caused by the three modes of material nature. This is possible by the mercy of Kṛṣṇa. As stated in Śrīmad-Bhāgavatam (1.2.17):

śrṇvātāṁ sva-kathāḥ kṛṣṇah
puṇya-śravaṇa-kirtanaḥ
hrdy antaḥ-stho hy abhadraṁ
vidhunoti suḥṛt-satāṁ

“Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone’s heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.” A person trying to be perfectly Kṛṣṇa conscious by hearing the words of Kṛṣṇa from Śrīmad-Bhāgavatam or Bhagavad-gītā certainly has all the dirty things cleansed from the core of his heart. Caitanya Mahāprabhu also says, ceto-darpaṇa-mārjanam: the process of hearing and chanting the glories of the Supreme Lord washes away the dirty things accumulated in the core of the heart. As soon as one is freed from all the dirt of material contamination, as Mahārāja Yayāti was, one’s original position as an associate of the Lord is revealed. This is called svarūpa-siddhi, or personal perfection.

TEXT 26

श्रुत्वा गाथां देवयानी मेने प्रस्तोभात्मनः ।
ब्रीणुः स्लेहवैकङ्ग्यत परिहासप्रविवृत्तिः ॥२६॥

śrutvā gāthāṁ devayānī
mene prastobham ātmanaḥ
stri-pumsoḥ sneha-vaiklavyāt
parihāsam iveritam
śrutvā—hearing; gāthām—the narration; devayāṇī—Queen Devayāṇī, the wife of Mahārāja Yayāti; mene—understood; prastobham ātmanaḥ—when instructed for her self-realization; stri-pūrṇsoḥ—between the husband and wife; sneha-vaiklavyāt—from an exchange of love and affection; parihāsam—a funny joke or story; iva—like; iṛitam—spoken (by Mahārāja Yayāti).

TRANSLATION

When Devayāṇī heard Mahārāja Yayāti’s story of the he-goat and she-goat, she understood that this story, which was presented as if a funny joke for entertainment between husband and wife, was intended to awaken her to her constitutional position.

PURPORT

When one actually awakens from material life, one understands his real position as an eternal servant of Kṛṣṇa. This is called liberation. Muktir hitvānyathā rūpaṁ svarūpaṇa vyavasthitih (Bhāg. 2.10.6). Under the influence of māyā, everyone living in this material world thinks that he is the master of everything (aḥaṅkāra-vimūḍhātmā kartāham iti manyate). One thinks that there is no God or controller and that one is independent and can do anything. This is the material condition, and when one awakens from this ignorance, he is called liberated. Mahārāja Yayāti had delivered Devayāṇī from the well, and finally, as a dutiful husband, he instructed her with the story about the he-goat and she-goat and thus delivered her from the misconception of material happiness. Devayāṇī was quite competent to understand her liberated husband, and therefore she decided to follow him as his faithful wife.

TEXTS 27–28

सा संनिवासं सुहृदं प्रपायादिव गच्छतामृ |
विज्ञायेव भरतनार्यां मायाविरितिं प्रमोऽ॥२७॥
सर्वेऽऽऽ सक्षुस्त्रज्ञ समौप्यमेन भार्तवी ।
क्रिष्णे मनः समावेश्य व्युत्कौशिकात्मनः ॥२८॥
Thereafter, Devayāni, the daughter of Śukrācārya, understood that the materialistic association of husband, friends and relatives is like the association in a hotel full of tourists. The relationships of society, friendship and love are created by the māyā of the Supreme Personality of Godhead, exactly as in a dream. By the grace of Kṛṣṇa, Devayāni gave up her imaginary position in the material world. Completely fixing her mind upon Kṛṣṇa, she achieved liberation from the gross and subtle bodies.
the material coverings of the gross and subtle bodies, consisting of earth, water, fire, air, ether, mind, intelligence and false ego. One should know that the association of society, friendship, love, nationalism, religion and so on are nothing but creations of *māya*. One's only business is to become *Kṛṣṇa* conscious and render service unto *Kṛṣṇa* as extensively as possible for a living being. In this way one is liberated from material bondage. By the grace of *Kṛṣṇa*, Devayānī attained this state through the instructions of her husband.

**TEXT 29**

\[ \text{नमस्तुभ्यं भगवते वासुदेवाय वेधसे।} \\
\text{सर्वभूताधिवासाय शान्ताय ब्रह्ह्ये नमः॥२९॥} \]

\[ \text{namas tubhyam bhagavate} \\
\text{vāsudevāya vedhase} \\
\text{sarva-bhūtādhivāsāya} \\
\text{śāntāya brhate namaḥ} \]

\[ \text{namah—I offer my respectful obeisances; tubhyam—unto You;} \\
\text{bhagavate—the Supreme Personality of Godhead; vāsudevāya—Lord} \\
\text{Vāsudeva; vedhase—the creator of everything; sarva-bhūta-} \\
\text{adhivāsāya—present everywhere (within the heart of every living entity} \\
\text{and within the atom also); śāntāya—peaceful, as if completely inactive;} \\
\text{brhate—the greatest of all; namah—I offer my respectful obeisances.} \]

**TRANSLATION**

*O Lord Vāsudeva, O Supreme Personality of Godhead, You are the creator of the entire cosmic manifestation. You live as the Supersoul in everyone’s heart and are smaller than the smallest, yet You are greater than the greatest and are all-pervading. You appear completely silent, having nothing to do, but this is due to Your all-pervading nature and Your fullness in all opulences. I therefore offer my respectful obeisances unto You.*

**PURPORT**

How Devayānī became self-realized by the grace of her great husband, Mahārāja Yayāti, is described here. Describing such realization is another way of performing the *bhakti* process.
“Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship, offering prayers to the Lord, becoming His servant, considering the Lord one’s best friend, and surrendering everything unto Him—these nine processes are accepted as pure devotional service.” (Bhāg. 7.5.23) Sravaṇam kīrtanam, hearing and chanting, are especially important. By hearing from her husband about the greatness of Lord Vāsudeva, Devayānī certainly became convinced and surrendered herself unto the lotus feet of the Lord (om namo bhagavate vāsudevaḥ). This is knowledge. Bahunāṁ janmanāṁ ante jñānavān māṁ praṇāyaṁ. Surrender to Vāsudeva is the result of hearing about Him for many, many births. As soon as one surrenders unto Vāsudeva, one is liberated immediately. Because of her association with her great husband, Mahārāja Yayāti, Devayānī became purified, adopted the means of bhakti-yoga, and thus became liberated.

Thus end the Bhaktivedanta purports of the Ninth Canto, Nineteenth Chapter, of the Śrimad-Bhāgavatam, entitled “King Yayāti Achieves Liberation.”
CHAPTER TWENTY

The Dynasty of Pūru

This chapter describes the history of Pūru and his descendant Duṣmanta. The son of Pūru was Janamejaya, and his son was Pracinvān. The sons and grandsons in the line of Pracinvān, one after another, were Pravīra, Manusyu, Cārupada, Sudyu, Bahugava, Saṁyāti, Ahaṁyāti and Raudrāśva. Raudrāśva had ten sons—Ṛteyu, Kakṣeyu, Sthāṇḍileyu, Kṛteyuka, Jaleyu, Sannateyu, Dharmeyu, Satyeyu, Vrateyu and Vaneyu. The son of Ṛteyu was Rantināva, who had three sons—Sumati, Dhruva and Apratiratha. The son of Apratiratha was Kaṇva, and Kaṇva’s son was Medhātithi. The sons of Medhātithi, headed by Praskanna, were all brāhmaṇas. The son of Rantināva named Sumati had a son named Rebhi, and his son was Duṣmanta.

While hunting in the forest, Duṣmanta once approached the āśrama of Mahārṣi Kaṇva, where he saw an extremely beautiful woman and became attracted to her. That woman was the daughter of Viśvāmitra, and her name was Śakuntalā. Her mother was Menakā, who had left her in the forest, where Kaṇva Muni found her. Kaṇva Muni brought her to his āśrama, where he raised and maintained her. When Śakuntalā accepted Mahārāja Duṣmanta as her husband, he married her according to the gandharva-vidhi. Śakuntalā later became pregnant by her husband, who left her in the āśrama of Kaṇva Muni and returned to his kingdom.

In due course of time, Śakuntalā gave birth to a Vaiṣṇava son, but Duṣmanta, having returned to the capital, forgot what had taken place. Therefore, when Śakuntalā approached him with her newly born child, Mahārāja Duṣmanta refused to accept them as his wife and son. Later, however, after a mysterious omen, the King accepted them. After Mahārāja Duṣmanta’s death, Bharata, the son of Śakuntalā, was enthroned. He performed many great sacrifices, in which he gave great riches in charity to the brāhmaṇas. This chapter ends by describing the birth of Bharadvāja and how Mahārāja Bharata accepted Bharadvāja as his son.
TEXT 1
śrī-bādaraṇyaṇīr uvāca
pūroṇa vāṁśam pravakṣyāmi
yatra jāto 'si bhārata
yatra rājarṣayo vāṁśyā
dhrama-vāṁśyāś ca jajñire

śrī-bādaraṇyaṇīh uvāca—Śrī Śukadeva Gosvāmi said; pūroṇa vāṁśam
—the dynasty of Mahārāja Puru; pravakṣyāmi—now I shall narrate;
yatra—in which dynasty; jātaḥ asi—you were born; bhārata—O
Mahārāja Parikṣit, descendant of Mahārāja Bharata; yatra—in which
dynasty; rāja-rṣayaḥ—all the kings were saintly; vāṁśyāḥ—one after
another; dhrama-vāṁśyāḥ—many brāhmaṇa dynasties; ca—also;
jajñire—grew up.

TRANSLATION
Śukadeva Gosvāmi said: O Mahārāja Parikṣit, descendant of
Mahārāja Bharata, I shall now describe the dynasty of Puru, in
which you were born, in which many saintly kings appeared, and
from which many dynasties of brāhmaṇas began.

PURPORT
There are many historical instances by which we can understand that
from kṣatriyas many brāhmaṇas have been born and that from
brāhmaṇas many kṣatriyas have been born. The Lord HimselF says in
Bhagavad-gītā (4.13), cātur-varṇyaṁ mayā sṛṣṭam guṇa-karma-
vibhāgaśaḥ: “According to the three modes of material nature and the
work ascribed to them, the four divisions of human society were created
by Me.” Therefore, regardless of the family in which one takes birth,
when one is qualified with the symptoms of a particular section, he is to
be described accordingly. Yal-lakṣaṇaṁ proktam. One’s place in the
varna divisions of society is determined according to one's symptoms or qualities. This is maintained everywhere in the śāstra. Birth is a secondary consideration; the first consideration is one's qualities and activities.

TEXT 2

janamejayo hy abhūt pūroh
pracinvāms tat-sutas tataḥ
pravirō 'tha manusyur vai
tasmāc cārupado 'bhavat

janamejayaḥ—King Janamejaya; hi—indeed; abhūt—appeared; pūroḥ—from Pūru; pracinvān—Pracinvān; tat—his (Janamejaya’s); sutaḥ—son; tataḥ—from him (Pracinvān); pravirāḥ—Pravira; atha—thereafter; manusyuḥ—Pravira’s son Manusyu; vai—indeed; tasmāt—from him (Manusyu); cārupadāḥ—King Cārupada; abhavat—appeared.

TRANSLATION

King Janamejaya was born of this dynasty of Pūru. Janamejaya’s son was Pracinvān, and his son was Pravira. Thereafter, Pravira’s son was Manusyu, and from Manusyu came the son named Cārupada.

TEXT 3

tasya sudyur abhūt putras
tasmād bahugavas tataḥ
samyātis tasyāhamyātī
daurāśvas tat-sutaḥ-smṛtaḥ

tasya—of him (Cārupada); sudyuḥ—by the name Sudyu; abhūt—appeared; putraḥ—a son; tasmāt—from him (Sudyu); bahugavaḥ—a son
named Bahugava; \textit{tatah}—from him; \textit{sa}ṃ\textit{y}ātīḥ—a son named Saṃyāti; \
\textit{tasya}—and from him; \textit{aha}ṃ\textit{y}ātīḥ—a son named Ahaṃyāti; \
\textit{raudrāsavah}—Raudrāśva; \textit{tat-sutah}—his son; \textit{smrtah}—well known.

\textbf{TRANSLATION}

The son of Cārupada was Sudyu, and the son of Sudyu was Bahugava. Bahugava’s son was Saṃyāti. From Saṃyāti came a son named Ahaṃyāti, from whom Raudrāśva was born.

\textbf{TEXTS 4–5}

\begin{verbatim}
rteyus tasya kakseyuh
sthandileyuḥ kṛt-eyeukah
jaleyuḥ sannateyuś ca
dharma-satya-vrateyavah

dasaite 'psarasah putra
vaneyuś cāvamah smṛtaḥ
gḥṛtacyāṁ indriyāṁīva
mukhyasya jagad-ātmanaḥ
\end{verbatim}

\textit{rteyuḥ}—Rteyu; \textit{tasya}—of him (Raudrāśva); \textit{kakṣeyuḥ}—Kakṣeyu; \
\textit{sthанḍileyuḥ}—Sthāndileyuḥ; \textit{kṛt-eyeukah}—Kṛteyukaḥ; \textit{jaleyuḥ}—Jaleyu; \
\textit{sannateyuḥ}—Sannateyuḥ; \textit{ca}—also; \textit{dharma}—Dharmeyuḥ; \textit{satya}—Satyeyuḥ; \
\textit{vrateyavah}—and Vrateyūḥ; \textit{daṣa}—ten; \textit{ete}—all of them; \
\textit{apsarasah}—born of an Apsara; \textit{putrāḥ}—sons; \textit{vaneyuḥ}—the son named Vaneyu; \textit{ca}—and; \textit{avamaḥ}—the youngest; \textit{smṛtaḥ}—known; \
\textit{gṛtacyām}—Gṛtācī; \textit{indriyāṁīva}—exactly like the ten senses; \
\textit{mukhyasya}—of the living force; \textit{jagat-ātmanaḥ}—the living force of the entire universe.
TRANSLATION

Raudrāśva had ten sons, named Rteyu, Kakṣeyu, Sthaṇḍileyu, Kṛteyuka, Jaleyu, Sannateyu, Dharmeyu, Satyeyu, Vrateyu and Vaneyu. Of these ten sons, Vaneyu was the youngest. As the ten senses, which are products of the universal life, act under the control of life, these ten sons of Raudrāśva acted under Raudrāśva’s full control. All of them were born of the Apsara named Гṛtāci.

TEXT 6

रत्तेयो रान्तिनावोभूतः त्रयस्तत्तमजः नृप ।
सुमतिर्वृहप्रतिरथः कन्योप्रतिरथात्मजः || ६ ॥

रत्तेयो-from the son named Рteyu; रान्तिनावः-the son named Rantināva; अभूत—appeared; तृया—three; तस्य—a (Rantināva’s); अत्माः—sons; नरपा—O King; सुमतिः—Sumati; धृवः—Dhruva; अप्रतिरथः—Apratiratha; कन्या—Kanva; अप्रतिरथः-अत्माः—the son of Apratiratha.

TRANSLATION

Rteyu had a son named Rantināva, who had three sons, named Sumati, Dhruva and Apratiratha. Apratiratha had only one son, whose name was Kanva.

TEXT 7

तस्य मेधातिथिस्तत्तमश्रेणी प्रकरणाय द्विजातयः ।
पुनयोभूत सुमते रेमिदुर्मन्तस्तत्ततो मतः || ७ ॥

tasya medhātithiḥ tasmāt
praskannādyā dvijātayah
putro 'bhūt sumate rebhir
duṣmantas tat-suto mataḥ

tasya—of him (Kaṇva); medhātithiḥ—a son named Medhātithi;
tasmāt—from him (Medhātithi); praskanna-ādyāḥ—sons headed by Praskanna;
dvijātayah—all brāhmaṇas; putrah—a son; abhūt—there was;
sumateḥ—from Sumati; rebhiḥ—Rebhi; duṣmantah—Mahārāja Duṣmanta; tat-sutaḥ—the son of Rebhi; mataḥ—is well-known.

TRANSLATION

The son of Kaṇva was Medhātithi, whose sons, all brāhmaṇas, were headed by Praskanna. The son of Rantināva named Sumati had a son named Rebhi. Mahārāja Duṣmanta is well known as the son of Rebhi.

TEXTS 8–9

duṣmanto mṛgayāṁ yātah
tatrasinam sva-prabhaya
vilockṣa sades teṣaṁyaśāyaṁ śrīyam

duṣmantah—Mahārāja Duṣmanta; mṛgayāṁ yātah—when he went hunting; kaṇva-āśrama-padam—to the residence of Kaṇva; gataḥ—he came; tatra—there; āśināṁ—a woman sitting; sva-prabhayaḥ—by her own beauty; maṇḍyantīṁ—illuminating; ramāṁ iva—exactly like the
The Dynasty of Pūru

goddess of fortune; *vilokya*—by observing; *sadyaḥ*—immediately; *mumuhe*—he became enchanted; *deva-māyām iva*—exactly like the illusory energy of the Lord; *striyam*—a beautiful woman; *babhāse*—he addressed; *tām*—her (the woman); *vara-āroham*—who was the best of beautiful women; *bhaṭaiḥ*—by soldiers; *katipaiyaiḥ*—a few; *vṛtaiḥ*—surrounded.

**TRANSLATION**

Once when King Duśmanta went to the forest to hunt and was very much fatigued, he approached the residence of Kaṇva Muni. There he saw a most beautiful woman who looked exactly like the goddess of fortune and who sat there illuminating the entire āśrama by her effulgence. The King was naturally attracted by her beauty, and therefore he approached her, accompanied by some of his soldiers, and spoke to her.

**TEXT 10**

```
tad-darśana-pramuditah
sannivṛtta-pariśramah
papraccha kāma-santaptaḥ
prahasaṇ ā ślakṣṇayā girā
```

*tad-darśana-pramuditah*—being very much enlivened by seeing the beautiful woman; *sannivṛtta-pariśramah*—being relieved of the fatigue of the hunting excursion; *papraccha*—he inquired from her; *kāma-santaptaḥ*—being agitated by lusty desires; *prahasaṇ*—in a joking mood; *ā ślakṣṇayā*—very beautiful and pleasing; *girā*—with words.

**TRANSLATION**

Seeing the beautiful woman, the King was very much enlivened, and the fatigue of his hunting excursion was relieved. He was of course very much attracted because of lusty desires, and thus he inquired from her as follows, in a joking mood.
TEXT 11

का त्वं कमलपत्राक्षि कस्याति हर्दयामेऽ
किंकिष्किष्कीर्षिं तत्र भवत्या निर्जेन वनं ||१११||

kā tvaṁ kamalapatrākṣi  
kasyāsi hṛdayāṁ-game  
kim svic cikirṣitāṁ tatra  
bhavatyā nirjane vane

kā—who; tvaṁ—are you; kamalapatra-aksi—O beautiful woman with eyes like the petals of a lotus; kasya asi—whom are you related; hṛdayam-game—O most beautiful one, pleasing to the heart; kim svit—what kind of business; cikirṣitam—is being thought of; tatra—there; bhavatyāḥ—by you; nirjane—solitary; vane—in the forest.

TRANSLATION

O beautiful lotus-eyed woman, who are you? Whose daughter are you? What purpose do you have in this solitary forest? Why are you staying here?

TEXT 12

व्यक्तं राजभाषणं वेत्रम्यं लां सुमध्ये ।
न हि चेतः पौरवानप्यं रमते कवित ||१२१||

vyaktam rājanya-tanayāṁ  
vedmy aham tvāṁ sumadhyme  
na hi cetaḥ pauravānāṁ  
adharme ramate kvacit

vyaktam—it appears; rājanya-tanayāṁ—the daughter of a kṣatriya; vedmi—can realize; aham—I; tvāṁ—your good self; su-madhyme—O most beautiful; na—not; hi—indeed; cetaḥ—the mind; pauravānāṁ—of persons who have taken birth in the Pūru dynasty; adharme—in ir-religion; ramate—enjoys; kvacit—at any time.
The Dynasty of Pūru

TRANSLATION

O most beautiful one, it appears to my mind that you must be the daughter of a kṣatriya. Because I belong to the Pūru dynasty, my mind never endeavors to enjoy anything irreligiously.

PURPORT

Mahārāja Duṣmanta indirectly expressed his desire to marry Śakuntalā, for she appeared to his mind to be the daughter of some kṣatriya king.

TEXT 13

श्रीकुंतलोवँच

विश्वामित्रात्मजेवाँ त्यक्त्वा मेनक्या वने ।
बेदेतद्वृ भगवान् कण्वो वीर किं करवाम ते ॥१३॥

śrī-śakuntalovāca
viśvāmitrātmaivāham
tyaktā menakayā vane
vedaitad bhagavān kāṇvo
vīra kim karavāma te

śrī-śakuntalā uvāca—Śrī Śakuntalā replied; viśvāmitra-ātmajā—the daughter of Viśvāmitra; eva—indeed; aham—I (am); tyaktā—left; menakayā—by Menakā; vane—in the forest; veda—knows; etat—all these incidents; bhagavān—the most powerful saintly person; kāṇvaḥ—Kaṇva Muni; vīra—O hero; kim—what; karavāma—can I do; te—for you.

TRANSLATION

Śakuntalā said: I am the daughter of Viśvāmitra. My mother, Menakā, left me in the forest. O hero, the most powerful saint Kaṇva Muni knows all about this. Now let me know, how may I serve you?

PURPORT

Śakuntalā informed Mahārāja Duṣmanta that although she never saw or knew her father or mother, Kaṇva Muni knew everything about her,
and she had heard from him that she was the daughter of Viśvāmitra and that her mother was Menakā, who had left her in the forest.

**TEXT 14**

आस्यातं भरविन्दाख गृह्यामहें च नः।
शुभ्रं सन्ति कुष्ठार्च उष्णा यदि रूचेते ॥१४॥

āsyatāṁ hy aravinda-kṣa
grhyatāṁ arhaṇam ca nah
bhujyatāṁ santi nīvārā
usyatāṁ yadi rocate

āsyatāṁ—please come sit here; hi—indeed; aravinda-aṁśa—O great hero with eyes like the petals of a lotus; grhyatāṁ—please accept; arhaṇam—humble reception; ca—and; nah—our; bhujyatāṁ—please eat; santi—what there is in stock; nīvārāṁ—nīvārā rice; usyatāṁ—stay here; yadi—if; rocate—you so desire.

**TRANSLATION**

O King with eyes like the petals of a lotus, kindly come sit down and accept whatever reception we can offer. We have a supply of nīvārā rice that you may kindly take. And if you so desire, stay here without hesitation.

**TEXT 15**

श्रीदुःष्टकम् उवाच
उपपन्नमिदं सुभ्रु जाताया। कुष्ठिकान्त्ये ।
खयं हि व्रुणे गता कन्यका। सदस्यं वरसु ॥१५॥

śrī-duṣṭamāṇa uvāca
upapannam idam subhru
jātāyaḥ kuśikānvaye
svayam hi vrūnte rājāṁ
kanyakaḥ sādṛṣaṁ varam
śrī-duṣmantaḥ uvāca—King Duṣmanta replied; upapannam—just befitting your position; idam—this; su-bhru—O Śakuntalā, with beautiful eyebrows; jātayāḥ—because of your birth; kuśika-anvaye—in the family of Viśvāmitra; svayam—personally; hi—indeed; vrūute—select; rājñām—of a royal family; kanyakāḥ—daughters; saddrśam—on an equal level; varam—husbands.

TRANSLATION

King Duṣmanta replied: O Śakuntalā, with beautiful eyebrows, you have taken your birth in the family of the great saint Viśvāmitra, and your reception is quite worthy of your family. Aside from this, the daughters of a king generally select their own husbands.

PURPORT

In her reception of Mahārāja Duṣmanta, Śakuntalā clearly said, “Your Majesty may stay here, and you may accept whatever reception I can offer.” Thus she indicated that she wanted Mahārāja Duṣmanta as her husband. As far as Mahārāja Duṣmanta was concerned, he desired Śakuntalā as his wife from the very beginning, as soon as he saw her, so the agreement to unite as husband and wife was natural. To induce Śakuntalā to accept the marriage, Mahārāja Duṣmanta reminded her that as the daughter of a king she could select her husband in an open assembly. In the history of Āryan civilization there have been many instances in which famous princesses have selected their husbands in open competitions. For example, it was in such a competition that Sītādevī accepted Lord Rāmacandra as her husband and that Draupadī accepted Arjuna, and there are many other instances. So marriage by agreement or by selecting one’s own husband in an open competition is allowed. There are eight kinds of marriage, of which marriage by agreement is called gāndharva marriage. Generally the parents select the husband or wife for their daughter or son, but gāndharva marriage takes place by personal selection. Still, although marriage by personal selection or by agreement took place in the past, we find no such thing as divorce by disagreement. Of course, divorce by disagreement took place among low-class men, but marriage by agreement was found even in the very
highest classes, especially in the royal ksatriya families. Mahārāja Duśmanta’s acceptance of Śakuntalā as his wife was sanctioned by Vedic culture. How the marriage took place is described in the next verse.

**TEXT 16**

\(\text{om ity ukte yathā-dharmam upayeme śakuntalāṁ gāndharva-vidhinā rājā deśa-kāla-vidhānavit}\)

*om ity ukte*—by reciting the Vedic praṇava, invoking the Supreme Personality of Godhead to witness the marriage; *yathā-dharmam*—exactly according to the principles of religion (because Nārāyaṇa becomes the witness in an ordinary religious marriage also); *upayeme*—he married; *śakuntalāṁ*—the girl Śakuntalā; *gāndharva-vidhinā*—by the regulative principle of the Gandharvas, without deviation from religious principles; *rājā*—Mahārāja Duśmanta; *deśa-kāla-vidhāna-vit*—completely aware of duties according to time, position and objective.

**TRANSLATION**

When Śakuntalā responded to Mahārāja Duśmanta’s proposal with silence, the agreement was complete. Then the King, who knew the laws of marriage, immediately married her by chanting the Vedic praṇava [oṁkāra], in accordance with the marriage ceremony as performed among the Gandharvas.

**PURPORT**

The oṁkāra, praṇava, is the Supreme Personality of Godhead represented by letters. Bhagavad-gītā says that the letters a-u-m, combined together as oṁ, represent the Supreme Lord. Religious principles are meant to invoke the blessings and mercy of the Supreme Personality of Godhead, Kṛṣṇa, who says in Bhagavad-gītā that He is personally pres-
ent in sexual desires that are not contrary to religious principles. The word *vidhīna* means, “according to religious principles.” The association of men and women according to religious principles is allowed in the Vedic culture. In our Kṛṣṇa consciousness movement we allow marriage on the basis of religious principles, but the sexual combination of men and women as friends is irreligious and is not allowed.

TEXT 17

अमोघवीरयो राजरिम्महिःश्च वीर्यमादार्थे।
श्रोभुते स्तुर्य यातः कालेनासुता सा हुतम् ॥१७॥

*amogha-vīryo rājarṣir mahisyāṁ vīryam ādadhe
śvo-bhūte sva-pūram yātaḥ
kālenāsūta sā sutam*

*amogha-vīryah—a person who discharges semen without being baffled, or, in other words, who must beget a child; rāja-ṛṣih—the saintly King Duṣmanta; mahisyāṁ—into the Queen, Śakuntalā (after her marriage, Śakuntalā became the Queen); vīryam—semen; ādadhe—placed; śvah-bhūte—in the morning; sva-pūram—to his own place; yātaḥ—returned; kālena—in due course of time; asūta—gave birth; sā—she (Śakuntalā); sutam—to a son.*

TRANSLATION

King Duṣmanta, who never discharged semen without a result, placed his semen at night in the womb of his Queen, Śakuntalā, and in the morning he returned to his palace. Thereafter, in due course of time, Śakuntalā gave birth to a son.

TEXT 18

कण्व: कुमारस्य बने चक्रं समुचिता। किया: ॥
बुद्धः मुग्नेन्द्रसरसा क्रीडस्य स वालकः ॥१८॥

*The Dynasty of Pūru*
kaṇvaḥ kumārasya vane
cakre samucitāḥ kriyāḥ
baddhva mṛgendram tarasā
kriḍati sma sa bālakaḥ

kaṇvaḥ—Kaṇva Muni; kumārasya—of the son born of Śakuntalā; vane—in the forest; cakre—executed; samucitāḥ—prescribed; kriyāḥ—ritualistic ceremonies; baddhva—capturing; mṛga-indram—a lion; tarasā—by force; kriḍati—playing; sma—in the past; saḥ—he; bālakaḥ—the child.

TRANSLATION

In the forest, Kaṇva Muni performed all the ritualistic ceremonies concerning the newborn child. Later, the boy became so powerful that he would capture a lion and play with it.

TEXT 19

taṁ duratyaya-vikrāntam
ādāya pramadottamā
harer aṁśaṁsa-sambhūtam
bhartur antikam āgamat

taṁ—him; duratyaya-vikrāntam—whose strength was insurmountable; ādāya—taking with her; pramadā-uttamā—the best of women, Śakuntalā; hareḥ—of God; aṁśa-aṁśa-sambhūtam—a partial plenary incarnation; bhartuḥ antikam—unto her husband; āgamat—approached.

TRANSLATION

Śakuntalā, the best of beautiful women, along with her son, whose strength was insurmountable and who was a partial expansion of the Supreme Godhead, approached her husband, Duṣmanta.
TEXT 20

When the King refused to accept his wife and son, who were both irreproachable, an unembodied voice spoke from the sky as an omen and was heard by everyone present.

PURPORT

Mahārāja Duśmanta knew that Śakuntalā and the boy were his own wife and son, but because they came from outside and were unknown to the citizens, he at first declined to accept them. Śakuntalā, however, was so chaste that an omen from the sky declared the truth so that others could hear. When everyone heard from the omen that Śakuntalā and her child were truly the King’s wife and son, the King gladly accepted them.

TEXT 21

mātā bhastrā pituh putro
yena jātaḥ sa eva saḥ
TRANSLATION

The voice said: O Mahārāja Duṣmanta, a son actually belongs to his father, whereas the mother is only a container, like the skin of a bellows. According to Vedic injunctions, the father is born as the son. Therefore, maintain your own son and do not insult Śakuntalā.

PURPORT

According to the Vedic injunction ātmā vai putra-nāmāsi, the father becomes the son. The mother is simply like a storekeeper, because the seed of the child is placed in her womb, but it is the father who is responsible for maintaining the son. In Bhagavad-gītā the Lord says that He is the seed-giving father of all living entities (aham bija-pradāh pita), and therefore He is responsible for maintaining them. This is also confirmed in the Vedas. Eko bahūnāṃ yo vidadhāti kāmān: although God is one, He maintains all living entities with their necessities for life. The living entities in different forms are sons of the Lord, and therefore the father, the Supreme Lord, supplies them food according to their different bodies. The small ant is supplied a grain of sugar, and the elephant is supplied tons of food, but everyone is able to eat. Therefore there is no question of overpopulation. Because the father, Kṛṣṇa, is fully opulent, there is no scarcity of food, and because there is no scarcity, the propaganda of overpopulation is only a myth. Actually one suffers for want of food when material nature, under the order of the father, refuses to supply him food. It is the living entity’s position that determines whether food will be supplied or not. When a diseased person is forbidden to eat, this does not mean that there is a scarcity of food;
rather, the diseased person requires the treatment of not being supplied with food. In Bhagavad-gītā (7.10) the Lord also says, bijam māṁ sarvabhūtānām: “I am the seed of all living entities.” A particular type of seed is sown within the earth, and then a particular type of tree or plant comes out. The mother resembles the earth, and when a particular type of seed is sown by the father, a particular type of body takes birth.

TEXT 22

रेतोधा: पुत्रो नयति नरदेव यमश्यात् ।
त्यं चास्य थाता गर्भस्य सत्यमाह शकुंतला ||२२||

reto-dhāḥ putro nayati
naradeva yama-kṣayaṭ
tvam cāsyā dhāta garbhasya
satyam āha śakuntalā

retaḥ-dhāḥ—a person who discharges semen; putraḥ—the son;
nayati—saves; nara-deva—O King (Mahārāja Duṣmanta);
yama-kṣayaṭ—from punishment by Yamarāja, or from the custody of Yamarāja; tvam—your good self; ca—and; asya—of this child; dhāta—the creator; garbhasya—of the embryo; satyam—truthfully; āha—said; śakuntalā—your wife, Śakuntalā.

TRANSLATION

O King Duṣmanta, he who discharges semen is the actual father, and his son saves him from the custody of Yamarāja. You are the actual procreator of this child. Indeed, Śakuntalā is speaking the truth.

PURPORT

Upon hearing the omen, Mahārāja Duṣmanta accepted his wife and child. According to Vedic smṛti:

pun-nāmno narakād yasmāt
pitaram trāyate sutaḥ
Because a son delivers his father from punishment in the hell called *put*, the son is called *putra*. According to this principle, when there is a disagreement between the father and mother, it is the father, not the mother, who is delivered by the son. But if the wife is faithful and firmly adherent to her husband, when the father is delivered the mother is also delivered. Consequently, there is no such thing as divorce in the Vedic literature. A wife is always trained to be chaste and faithful to her husband, for this helps her achieve deliverance from any abominable material condition. This verse clearly says, *putro nayati naradeva yamakṣayāt*: “The son saves his father from the custody of Yamarāja.” It never says, *putro nayati mātaram*: “The son saves his mother.” The seed-giving father is delivered, not the storekeeper mother. Consequently, husband and wife should not separate under any condition, for if they have a child whom they raise to be a Vaiṣṇava, he can save both the father and mother from the custody of Yamarāja and punishment in hellish life.

**TEXT 23**

पितृपुरते सोपि चक्रवर्ती महायशाः ।
महिमा गीयते तस्य हरेरंशुन्तो धनवि ॥२३॥

*pitari*—after his father; *uparate*—passed away; *sah*—the King’s son; *api*—also; *cakravarti*—the emperor; *mahā-yaśāḥ*—very famous; *mahimā*—glories; *giyate*—are glorified; *tasya*—his; *hareḥ*—of the Supreme Personality of Godhead; *aṁśa-bhuvah*—a partial representation; *bhuvi*—upon this earth.

**TRANSLATION**

Śukadeva Gosvāmī said: When Mahārāja Duṣmanta passed away from this earth, his son became the emperor of the world, the
proprietor of the seven islands. He is referred to as a partial representation of the Supreme Personality of Godhead in this world.

**PURPORT**

In *Bhagavad-gītā* (10.41) it is said:

\[
yad yad vibhūtimat sattvam  
śrīmad uṛjitam eva và  
tat tad evāvagaccha tvam  
mama tejo 'ṁśa-sambhavam
\]

Anyone extraordinarily powerful must be considered a partial representation of the opulence of the Supreme Godhead. Therefore when the son of Mahārāja Duṣmanta became the emperor of the entire world, he was celebrated in this way.

**TEXTS 24–26**

\[

cakram dakṣiṇa-haste 'sya  
padma-kośo 'sya pādayoh  
īje mahābhīṣekeṇa  
so 'bhiṣikto 'dhirād vibhuḥ
\]

\[
paṇca-paṇcāsātā medhyair  
gaṅgāyām anu vājibhiḥ  
māmateyaṁ purodhāya  
yamunāṁ anu ca prabhuḥ
\]
Mahārāja Bharata, the son of Duṣmanta, had the mark of Lord Kṛṣṇa's disc on the palm of his right hand, and he had the mark of a lotus whorl on the soles of his feet. By worshiping the Supreme Personality of Godhead with a grand ritualistic ceremony, he became the emperor and master of the entire world. Then, under the priesthood of Māmateya, Bhṛgu Muni, he performed fifty-five horse sacrifices on the bank of the Ganges, beginning from its mouth and ending at its source, and seventy-eight horse sacrifices received their respective share.
on the bank of the Yamunā, beginning from the confluence at Prayāga and ending at the source. He established the sacrificial fire on an excellent site, and he distributed great wealth to the brāhmaṇas. Indeed, he distributed so many cows that each of thousands of brāhmaṇas had one badva [13,084] as his share.

PURPORT

As indicated here by the words dauṣmanter agniḥ sāci-guṇe citaḥ, Bharata, the son of Maharaja Duṣmanta, arranged for many ritualistic ceremonies all over the world, especially all over India on the banks of the Ganges and Yamunā, from the mouth to the source, and all such sacrifices were performed in very distinguished places. As stated in Bhagavad-gitā (3.9), yajñārthāt karmano 'nyatra loko 'yam karma-bandhanaḥ: “Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world.” Everyone should engage in the performance of yajña, and the sacrificial fire should be ignited everywhere, the entire purpose being to make people happy, prosperous and progressive in spiritual life. Of course, these things were possible before the beginning of Kali-yuga because there were qualified brāhmaṇas who could perform such yajñas. For the present, however, the Brahma-vaivarta Purāṇa enjoins:

aśvamedhaṁ gavālambhaṁ
sannyāsaṁ pala-pairūkam
devarena sutotpattim
kalau paṇca vivarjayet

“In this age of Kali, five acts are forbidden: offering a horse in sacrifice, offering a cow in sacrifice, accepting the order of sannyāsa, offering oblations of flesh to the forefathers, and begetting children in the wife of one’s brother.” In this age, such yajñas as the aśvamedha-yajña and gomedha-yajña are impossible to perform because there are neither sufficient riches nor qualified brāhmaṇas. This verse says, māmateyam purodhayā: Mahārāja Bharata engaged the son of Mamatā, Bhṛgu Muni, to take charge of performing this yajña. Now, however, such brāhmaṇas are impossible to find. Therefore the sāstras recommend, yajñaiḥ sankirtana-prāyair yajanti hi sumedhasaḥ: those who are intelligent
should perform the *saṅkīrtana-yajña* inaugurated by Lord Śrī Caitanya Mahāprabhu.

\[
\text{krṣṇa-varṇāṁ tviśākrṣṇaṁ}
\text{saṅgopāṅgāstra-pārśadam}
\text{yajñaiḥ saṅkīrtana-prāyair}
\text{yajanti hi sumedhasaḥ}
\]

“In this age of Kali, people endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of *saṅkīrtana-yajña.*” (*Bhāg.* 11.5.32) *Yajña* must be performed, for otherwise people will be entangled in sinful activities and will suffer immensely. Therefore the Kṛṣṇa consciousness movement has taken charge of introducing the chanting of Hare Kṛṣṇa all over the world. This Hare Kṛṣṇa movement is also *yajña,* but without the difficulties involved in securing paraphernalia and qualified *brahmāṇas.* This congregational chanting can be performed anywhere and everywhere. If people somehow or other assemble together and are induced to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, all the purposes of *yajña* will be fulfilled. The first purpose is that there must be sufficient rain, for without rain there cannot be any produce (*annād bhavanti bhūtāni parjanyād anna-sambhavah*). All our necessities can be produced simply by rainfall (*kāmāṁ vavarṣa parjanyah*), and the earth is the original source of all necessities (*sarva-kāmā-dughā mahī*). In conclusion, therefore, in this age of Kali people all over the world should refrain from the four principles of sinful life—illicit sex, meat-eating, intoxication and gambling—and in a pure state of existence should perform the simple *yajña* of chanting the Hare Kṛṣṇa *mahā-mantra.* Then the earth will certainly produce all the necessities for life, and people will be happy economically, politically, socially, religiously and culturally. Everything will be in proper order.

**TEXT 27**

\[\text{त्रयोदशौ नाष्ट वदुष्या विस्मापयन् नुपात।}
\text{दौभान्तिर्यगान्मायां देवनां गुरुभायो।}||\text{२७}||\]
The Dynasty of Pūru

trayas-trimśac-chatam hy aśvān
baddhva vismāpayan nrpān
daśmāntir atyagān māyāṁ
devānāṁ gurum āyayau

trayaḥ—three; trimśat—thirty; śatam—hundred; hi—indeed; aśvān—horses; baddhva—arresting in the yajña; vismāpayan—astonishing; nrpān—all other kings; daśmāntiḥ—the son of Mahārāja Duśmanta; atyagāt—surpassed; māyām—material opulences; devānām—of the demigods; gurum—the supreme spiritual master; āyayau—achieved.

TRANSLATION

Bharata, the son of Mahārāja Duśmanta, hound thirty-three hundred horses for those sacrifices, and thus he astonished all other kings. He surpassed even the opulence of the demigods, for he achieved the supreme spiritual master, Hari.

PURPORT

One who achieves the lotus feet of the Supreme Personality of Godhead certainly surpasses all material wealth, even that of the demigods in the heavenly planets. Yāṁ labdhvā cāparam lābham manyate nādhikam tataḥ. The achievement of the lotus feet of the Supreme Personality of Godhead is the most exalted achievement in life.

TEXT 28

मुगङ्घ्युक्तदत: क्रणान्त हिरण्येन परीष्टान ।
अदात कर्माडिग्नि मनुष्यारं नियुतानि चतुर्दश ॥ २८ ॥

mrgāṇ chukla-dataḥ kṛṣṇān
hiranyena parivrātān
adāt karmāṇi maśnāre
niyutāni caturdaśa

mrgāṇ—first-class elephants; śukla-dataḥ—with very white tusks; kṛṣṇān—with black bodies; hiranyena—with gold ornaments;
When Maharaja Bharata performed the sacrifice known as Maśnāra [or a sacrifice in the place known as Maśnāra], he gave in charity fourteen lakhs of excellent elephants with white tusks and black bodies, completely covered with golden ornaments.

**TEXT 29**

bharatasya mahat karma
na pūrve nāpare nrpāh
naivāpur naiva prāpsyanti
bāhubhyāṁ tridivam yathā

bharatasya—of Mahārāja Bharata, the son of Mahārāja Duṣmanta; mahat—very great, exalted; karma—activities; na—neither; pūrve—previously; na—nor; apare—after his time; nrpāḥ—kings as a class; na—neither; eva—certainly; āpuḥ—attained; na—nor; eva—certainly; prāpsyanti—will get; bāhubhyām—by the strength of his arms; tri-divam—the heavenly planets; yathā—as.

**TRANSLATION**

As one cannot approach the heavenly planets simply by the strength of his arms (for who can touch the heavenly planets with his hands?), one cannot imitate the wonderful activities of Mahārāja Bharata. No one could perform such activities in the past, nor will anyone be able to do so in the future.
TEXT 30

kirāta-hūṇān yavanān
paunḍrān kaṅkān khaśān chakān
abrahmāṇya-nṛpāṁś cāhan
mlecchān dig-vijaye 'khilān

kirāta—the black people called Kirātas (mostly the Africans);
hūṇān—the Huns, the tribes from the far north; yavanān—the meat-eaters; paunḍrān—the Paunḍras; kaṅkān—the Kaṅkas; khaśān—the Mongolians; ākān—the Śakas; abrahmāṇya—against the brahminical culture; nṛpāṁ—kings; ca—and; ahan—he killed; mlecchān—such atheists, who had no respect for Vedic civilization; dik-vijaye—while conquering all directions; akhilān—all of them.

TRANSLATION

When Mahārāja Bharata was on tour, he defeated or killed all the Kirātas, Hūṇas, Yavanas, Paunḍras, Kaṅkas, Khaśas, Śakas and the kings who were opposed to the Vedic principles of brahminical culture.

TEXT 31

jitvā purāsura deveṇu tāsākāṁsī mejire
devakṣiyāḥ rasāṁ nītaḥ prāṇibhiḥ punar āharat

jitvā—conquering; purā—formerly; asurāḥ—the demons; deveṇu—the demigods; ye—all who; rasaukāṁsi—in the lower planetary system known as Rasātala; bhejire—took shelter; deva-striyāḥ—the wives and
daughters of the demigods; rasām—in the lower planetary system; nītāḥ—were brought; prāṇibhiḥ—with their own dear associates; punah—again; āharat—brought back to their original places.

TRANSLATION

Formerly, after conquering the demigods, all the demons had taken shelter in the lower planetary system known as Rasātala and had brought all the wives and daughters of the demigods there also. Mahārāja Bharata, however, rescued all those women, along with their associates, from the clutches of the demons, and he returned them to the demigods.

TEXT 32

sarvān kāmān dudhatuḥ
prajānāṁ tasya rodasi
samās tri-nava-sāhasṛīr
dikṣu cakram avartayat

sarvān kāmān—all necessities or desirable things; dudhatuḥ—fulfilled; prajānāṁ—of the subjects; tasya—his; rodasi—this earth and the heavenly planets; samāḥ—years; tri-nava-sāhasṛīḥ—three times nine thousand (that is, twenty-seven thousand); dikṣu—in all directions; cakram—soldiers or orders; avartayat—circulated.

TRANSLATION

Mahārāja Bharata provided all necessities for his subjects, both on this earth and in the heavenly planets, for twenty-seven thousand years. He circulated his orders and distributed his soldiers in all directions.

TEXT 33

TRANSLATION

Mahārāja Bharata provided all necessities for his subjects, both on this earth and in the heavenly planets, for twenty-seven thousand years. He circulated his orders and distributed his soldiers in all directions.
sa samrād loka-pālākhyam
aiśvaryam adhirāt śriyam
cakram cāskhalitam prānān
mṛṣety upararāma ha

saḥ—he (Mahārāja Bharata); samrāt—the emperor; loka-pālākhyam—known as the ruler of all the lokas, or planets; aiśvaryam—such opulences; adhirāt—thoroughly in power; śriyam—kingdom; cakram—soldiers or orders; ca—and; askhalitam—without failure; prānān—life or sons and family; mṛṣā—all false; iti—thus; upararāma—ceased to enjoy; ha—in the past.

TRANSLATION

As the ruler of the entire universe, Emperor Bharata had the opulences of a great kingdom and unconquerable soldiers. His sons and family had seemed to him to be his entire life. But finally he thought of all this as an impediment to spiritual advancement, and therefore he ceased from enjoying it.

PURPORT

Mahārāja Bharata had incomparable opulence in sovereignty, soldiers, sons, daughters and everything for material enjoyment, but when he realized that all such material opulences were useless for spiritual advancement, he retired from material enjoyment. The Vedic civilization enjoins that after a certain age, following in the footsteps of Mahārāja Bharata, one should cease to enjoy material opulences and should take the order of vānaprastha.

TEXT 34

\[
\begin{align*}
tasyāsan nrpa vaidarbhyaḥ \\
patnyas tisrah susammatāḥ \\
jaghnus tyāga-bhayāt putrān \\
nānurūpā itīrite
\end{align*}
\]
tasya—of him (Mahārāja Bharata); āsan—there were; nṛpa—O King (Mahārāja Parikṣit); vaidarbhyah—daughters of Vidarbha; patnyah—wives; tisrāḥ—three; su-sammatāh—very pleasing and suitable; jaghnuḥ—killed; tyāga-bhayāt—fearing rejection; putrān—their sons; na anurūpāḥ—not exactly like the father; iti—like this; ērite—considering.

TRANSLATION

O King Parikṣit, Mahārāja Bharata had three pleasing wives, who were daughters of the King of Vidarbha. When all three of them bore children who did not resemble the King, these wives thought that he would consider them unfaithful queens and reject them, and therefore they killed their own sons.

TEXT 35

तस्यायं वितथे वंशेः तद्यथं गजतः खतमः ।
मरुत्स्तोमेन मरुतो भरद्वाजगुप्तदुः ||३५||

tasyaivaṁ vitathe varṇe
	tad-artham yajataḥ sutam
marut-stomena maruto
bharadvājam upādadvah

tasya—his (Mahārāja Bharata’s); evam—thus; vitathe—being baffled; varṇe—in generating progeny; tat-artham—to get sons; yajataḥ—performing sacrifices; sutam—a son; marut-stomena—by performing a marut-stoma sacrifice; marutah—the demigods named the Maruts; bharadvājam—Bharadvāja; upādadvah—presented.

TRANSLATION

The King, his attempt for progeny frustrated in this way, performed a sacrifice named marut-stoma to get a son. The demigods known as the Maruts, being fully satisfied with him, then presented him a son named Bharadvāja.
TEXT 36

अन्तर्वतन्यां आतुपत्यां मैथुनाय ब्रह्स्पति: ।
प्रवृत्तो वारितो गर्भं शत्वा वीर्युपास्यात् ॥३६॥

antarvatnyāṁ bhrātr-patnyāṁ
maithunāya brhaspatiḥ
pravṛttto vārito garbham
śaptvā viryam upāsrjat

antah-vatnyāṁ—pregnant; bhrātr-patnyāṁ—with the brother’s wife; maithunāya—desiring sexual enjoyment; brhaspatiḥ—the demigod named Brhaspati; pravṛttāḥ—so inclined; vāritaḥ—when forbidden to do so; garbham—the son within the abdomen; śaptvā—by cursing; viryam—semen; upāsrjat—discharged.

TRANSLATION

When the demigod named Brhaspati was attracted by his brother’s wife, Mamata, who at that time was pregnant, he desired to have sexual relations with her. The son within her womb forbid this, but Brhaspati cursed him and forcibly discharged semen into the womb of Mamata.

PURPORT

The sex impulse is so strong in this material world that even Brhaspati, who is supposed to be the priest of the demigods and a very learned scholar, wanted to have a sexual relationship with his brother’s pregnant wife. This can happen even in the society of the higher demigods, so what to speak of human society? The sex impulse is so strong that it can agitate even a learned personality like Brhaspati.
tam tyaktu-kāmāṁ mamatāṁ
bhārtus tyāga-viśaṅkitāṁ
nāma-nirvācanāṁ tasya
ślokam enam surā jaguḥ

tam—that newly born baby; tyaktu-kāmāṁ—who was trying to avoid; mamatāṁ—unto Mamata; bhārtuḥ tyāga-viśaṅkitāṁ—very much afraid of being forsaken by her husband because of giving birth to an illegitimate son; nāma-nirvācanam—a name-giving ceremony, or nāma-karaṇa; tasya—to the child; ślokam—verse; enam—this; surāḥ—the demigods; jaguḥ—enunciated.

TRANSLATION

Mamatā very much feared being forsaken by her husband for giving birth to an illegitimate son, and therefore she considered giving up the child. But then the demigods solved the problem by enunciating a name for the child.

PURPORT

According to Vedic scripture, whenever a child is born there are some ceremonies known as jāta-karma and nāma-karaṇa, in which learned brāhmaṇas, immediately after the birth of the child, make a horoscope according to astrological calculations. But the child to which Mamata gave birth was begotten by Bṛhaspati irreligiously, for although Mamata was the wife of Utathya, Bṛhaspati made her pregnant by force. Therefore Bṛhaspati became bhartā. According to Vedic culture, a wife is considered the property of her husband, and a son born by illicit sex is called dvāja. The common word still current in Hindu society for such a son is doglā, which refers to a son not begotten by the husband of his mother. In such a situation, it is difficult to give the child a name according to proper regulative principles. Mamata, therefore, was perplexed, but the demigods gave the child the appropriate name Bharadvāja, which indicated that the child born illegitimately should be maintained by both Mamata and Bṛhaspati.
TEXT 38

\[\text{मुद्धे भर द्वाजमिमं भर द्वाजं शहस्पते ।}\
\[\text{याति यदृकत्वा पितरौ भरद्वाजस्ततस्तव्यम्।}13811\]

\[\text{mūḍhe bhara dvājam imāṁ}\
\[\text{bhara dvājam brhaspate}\
\[\text{yātau yad uktvā pitarau}\
\[\text{bharadvājas tatas tv ayam}\]

\text{mūḍhe—O foolish woman; bhara—just maintain; dvājam—although born by an illicit connection between two; imāṁ—this child; bhara—maintain; dvājam—although born by an illicit connection between two; brhaspate—O Brhaspati; yātau—left; yat—because; uktvā—having said; pitarau—both the father and mother; bharadvājah—by the name Bharadvāja; tataḥ—thereafter; tu—indeed; ayam—this child.}

TRANSLATION

Brhaspati said to Mamatā, “You foolish woman, although this child was born from the wife of one man through the semen discharged by another, you should maintain him.” Upon hearing this, Mamatā replied, “O Brhaspati, you maintain him!” After speaking in this way, Brhaspati and Mamatā both left. Thus the child was known as Bharadvāja.

TEXT 39

\[\text{चोधमाना सुरैरेवं मत्वा वितथमात्मजम्।}\
\[\text{व्यस्रजनं मस्तोबिभ्रं दन्तोद्वं वितथेन्त्र्ये।}13911\]

\[\text{codyamānā surair evam}\
\[\text{matvā vitatham ātmajam}\
\[\text{vyasrjan maruto 'bibhran}\
\[\text{datto 'yam vitathe 'nvaye}\]

\text{codyamānā—although Mamatā was encouraged (to maintain the child); suraiḥ—by the demigods; evam—in this way; matvā—}
considering; vitatham—purposeless; ātmajam—her own child; vyasr-jat—rejected; marutah—the demigods known as the Maruts; abibhran—maintained (the child); dattaḥ—the same child was given; ayam—this; vitathe—was disappointed; anvaye—when the dynasty of Mahārāja Bharata.

TRANSLATION

Although encouraged by the demigods to maintain the child, Mamatā considered him useless because of his illicit birth, and therefore she left him. Consequently, the demigods known as the Maruts maintained the child, and when Mahārāja Bharata was disappointed for want of a child, this child was given to him as his son.

PURPORT

From this verse it is understood that those who are rejected from the higher planetary system are given a chance to take birth in the most exalted families on this planet earth.

Thus end the Bhaktivedanta purports of the Ninth Canto, Twentieth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Dynasty of Pūru.”
CHAPTER TWENTY-ONE

The Dynasty of Bharata

This Twenty-first Chapter describes the dynasty born from Mahārāja Bharata, the son of Mahārāja Duśmanta, and it also describes the glories of Rantideva, Ajamiḍha and others.

The son of Bharadvāja was Manyu, and Manyu’s sons were Brhatksatra, Jaya, Mahāvīrya, Nara and Garga. Of these five, Nara had a son named Saṅkṛti, who had two sons, named Guru and Rantideva. As an exalted devotee, Rantideva saw every living entity in relationship with the Supreme Personality of Godhead, and therefore he completely engaged his mind, his words and his very self in the service of the Supreme Lord and His devotees. Rantideva was so exalted that he would sometimes give away his own food in charity, and he and his family would fast. Once, after Rantideva spent forty-eight days fasting, not even drinking water, excellent food made with ghee was brought to him, but when he was about to eat it a brāhmaṇa guest appeared. Rantideva, therefore, did not eat the food, but instead immediately offered a portion of it to the brāhmaṇa. When the brāhmaṇa left and Rantideva was just about to eat the remnants of the food, a śūdra appeared. Rantideva therefore divided the remnants between the śūdra and himself. Again, when he was just about to eat the remnants of the food, another guest appeared. Rantideva therefore gave the rest of the food to the new guest and was about to content himself with drinking the water to quench his thirst, but this also was precluded, for a thirsty guest came and Rantideva gave him the water. This was all ordained by the Supreme Personality of Godhead just to glorify His devotee and show how tolerant a devotee is in rendering service to the Lord. The Supreme Personality of Godhead, being extremely pleased with Rantideva, entrusted him with very confidential service. The special power to render the most confidential service is entrusted by the Supreme Personality of Godhead to a pure devotee, not to ordinary devotees.

Garga, the son of Bharadvāja, had a son named Śini, and Śini’s son was Gārgya. Although Gārgya was a kṣatriya by birth, his sons became
The son of Mahāvīrya was Duritakṣaya, whose sons were Trayyāruṇi, Kavi and Puṣkarāruṇi. Although these three sons were born of a kṣatriya king, they also achieved the position of brahmaṇas. The son of Brhatksattra constructed the city of Hastināpura and was known as Hasti. His sons were Ajamīḍha, Dvimīḍha and Purumīḍha.

From Ajamīḍha came Priyamedha and other brahmaṇas and also a son named Bṛhadiṣu. The sons, grandsons and further descendants of Bṛhadiṣu were Bṛhadḥanu, Bṛhatkāya, Jayadratha, Viśada and Syenajit. From Syenajit came four sons—Rucirāśva, Dṛḍhahanu, Kāśya and Vatsa. From Rucirāśva came a son named Pāra, whose sons were Prthusena and Nipa, and from Nipa came one hundred sons. Another son of Nipa was Brahmadatta. From Brahmadatta came Viśvaksena; from Viśvaksena, Udaksena; and from Udaksena, Bhallāṭa.

The son of Dvimīḍha was Yāvinara, and from Yāvinara came many sons and grandsons, such as Kṛtimān, Satyadṛhti, Dṛḍhanemi, Supārśva, Sumati, Sannatimān, Kṛti, Nipa, Udgrāyudha, Kṣemya, Suvīra, Ripūnjaya and Bahuratha. Purumīḍha had no sons, but Ajamīḍha, in addition to his other sons, had a son named Nila, whose son was Sānti. The descendants of Sānti were Susānti, Puruja, Arka and Bharmyāśva. Bharmyāśva had five sons, one of whom, Mudgala, begot a dynasty of brahmaṇas. Mudgala had twins—a son, Divodāsa, and a daughter, Ahalyā. From Ahalyā, by her husband, Gautama, Satānanda was born. The son of Satānanda was Satyadṛhti, and his son was Śaradvān. Śaradvān’s son was known as Kṛpa, and Śaradvān’s daughter, known as Kṛpī, became the wife of Droṇācārya.

TEXT 1

श्रीशुक् उच्चः
वितथस्य सुतान मन्योऽर्थस्वरो जयसतः ।
महावीयो नरो गर्गः सहृदििस्तु नरत्मजः ॥ १ ॥

śri-śuka uvāca
vitathasya sutān manyor
brhatksatro jayas tataḥ
mahāvīryo naro gargah
saṅkr̥tis tu narātmajaḥ
Śrī-śukāḥ uvāca—Śrī Śukadeva Gosvāmī said; vitathasya—of Vitatha (Bharadvāja), who was accepted in the family of Mahārāja Bharata under special circumstances of disappointment; sutāt—from the son; manyoḥ—named Manyu; brhatksatraḥ—Brhatksatra; jayaḥ—Jaya; tataḥ—from him; mahāvīryah—Mahāvīra; naraḥ—Nara; gargaḥ—Garga; saṅkṛtih—Saṅkṛti; tu—certainly; nara-ātmajaḥ—the son of Nara.

TRANSLATION
Śukadeva Gosvāmī said: Because Bharadvāja was delivered by the Marut demigods, he was known as Vitatha. The son of Vitatha was Manyu, and from Manyu came five sons—Brhatksatra, Jaya, Mahāvīra, Nara and Garga. Of these five, the one known as Nara had a son named Saṅkṛti.

TEXT 2

guruḥ rantiḍevas ca saṅkṛteḥ pāṇḍu-nandana
rantiḍevasya mahimā
ihāmutra ca giyate

guruḥ—a son named Guru; ca—and; rantiḍevas ca—and a son named Rantideva; saṅkṛteḥ—from Saṅkṛti; pāṇḍu-nandana—O Mahārāja Parikṣit, descendant of Pāṇḍu; rantiḍevasya—of Rantideva; mahimā—the glories; iha—in this world; amutra—and in the next world; ca—also; giyate—are glorified.

TRANSLATION
O Mahārāja Parikṣit, descendant of Pāṇḍu, Saṅkṛti had two sons, named Guru and Rantideva. Rantideva is famous in both this world and the next, for he is glorified not only in human society but also in the society of the demigods.
viyat-vittasya dadato
labdham labdham bubhukṣataḥ
niśkiṅcanasya dhīrasya
sakuṭumbasya sidataḥ

vyatīyur aṣṭa-catvārimśad
ahāny apibataḥ kila
ghṛta-pāyasa-saṃyāvaṁ
toyam prātar upasthitam

kṛcchra-prāpta-kuṭumbasya
ksut-trābhyāṁ jāta-vepathoh
atithir brāhmaṇaḥ kāle
bhoktu-kāmasya cāgamat

viyat-vittasya—of Rantideva, who received things sent by providence, just as the caṭaka bird receives water from the sky; dadataḥ—who distributed to others; labdham—whatever he got; labdham—such gains; bubhukṣataḥ—he enjoyed; niśkiṅcanasya—always penniless; dhīrasya—yet very sober; sa-kuṭumbasya—even with his family members; sidataḥ—suffering very much; vyatīyuh—passed by; aṣṭa-catvārimśat—forty-eight; ahāni—days; apibataḥ—without even drinking water; kila—indeed; ghṛta-pāyasa—food prepared with ghee and milk; saṃyāvaṁ—varieties of food grains; toyam—water; prātaḥ—in the morning; upasthitam—arrived by chance; kṛcchra-prāpta—undergoing suffering; kuṭumbasya—whose family members; ksut-


TRANSLATION

Rantideva never endeavored to earn anything. He would enjoy whatever he got by the arrangement of providence, but when guests came he would give them everything. Thus he underwent considerable suffering, along with the members of his family. Indeed, he and his family members shivered for want of food and water, yet Rantideva always remained sober. Once, after fasting for forty-eight days, in the morning Rantideva received some water and some foodstuffs made with milk and ghee, but when he and his family were about to eat, a brāhmaṇa guest arrived.

TEXT 6

तस्मै सन्यमजत्व सोऽसामाहत्य अद्यान्निचिः ||
हरिः सर्वत्र संपश्यन्त स्खुत्ति प्रथ्यान्निन्त्रि: || ६ ॥

\[
\text{tasmaǐ saṁvyabhajat so } \text{annam}
\]
\[
\text{ādṛtya śraddhayānvitaḥ}
\]
\[
\text{harim sarvatra sampaśyan}
\]
\[
\text{sa bhuktvā prayayau dvijaḥ}
\]

tasmaį—unto him (the brāhmaṇa); saṁvyabhajat—after dividing, gave his share; saḥ—he (Rantideva); annam—the food; ādṛtya—with great respect; śraddhayā anvitaḥ—and with faith; harim—the Supreme Lord; sarvatra—everywhere, or in the heart of every living being; sampaśyan—conceiving; saḥ—he; bhuktvā—after eating the food; prayayau—left that place; dvijaḥ—the brāhmaṇa.

TRANSLATION

Because Rantideva perceived the presence of the Supreme Godhead everywhere, and in every living entity, he received the guest.
with faith and respect and gave him a share of the food. The brāhmaṇa guest ate his share and then went away.

PURPORT

Rantideva perceived the presence of the Supreme Personality of Godhead in every living being, but he never thought that because the Supreme Lord is present in every living being, every living being must be God. Nor did he distinguish between one living being and another. He perceived the presence of the Lord both in the brāhmaṇa and in the caṇḍāla. This is the true vision of equality, as confirmed by the Lord Himself in Bhagavad-gītā (5.18):

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
pañcitāḥ sama-darśinaḥ

“The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste].” A pañcita, or learned person, perceives the presence of the Supreme Personality of Godhead in every living being. Therefore, although it has now become fashionable to give preference to the so-called daridra-nārāyaṇa, or “poor Nārāyaṇa,” Rantideva had no reason to give preference to any one person. The idea that because Nārāyaṇa is present in the heart of one who is daridra, or poor, the poor man should be called daridra-nārāyaṇa is a wrong conception. By such logic, because the Lord is present within the hearts of the dogs and hogs, the dogs and hogs would also be Nārāyaṇa. One should not mistakenly think that Rantideva subscribed to this view. Rather, he saw everyone as part of the Supreme Personality of Godhead (hari-sambandhi-vastunāḥ). It is not that everyone is the Supreme Godhead. Such a theory, which is propounded by the Māyāvāda philosophy, is always misleading, and Rantideva would never have accepted it.

TEXT 7

अथान्त्ये मोक्ष्यमाणस्य विभक्तस्य महीपते।
विभक्तं व्यभिचत्ते तस्मै द्वराय हरि सर्वे ॥ ७ ॥
The Dynasty of Bharata

Text 8]

atha—thereafter; anyaḥ—another guest; bhokṣyamāṇasya—who was just about to eat; vibhaktasya—after setting aside the share for the family; mahipateḥ—of the King; vibhaktam—the food allotted for the family; vyabhajat—he divided and distributed; tasmai—unto him; vr̥salaya—unto a śūdra; harim—the Supreme Personality of Godhead; smaran—remembering.

TRANSLATION

Thereafter, having divided the remaining food with his relatives, Rantideva was just about to eat his own share when a śūdra guest arrived. Seeing the śūdra in relationship with the Supreme Personality of Godhead, King Rantideva gave him also a share of the food.

PURPORT

Because King Rantideva saw everyone as part of the Supreme Personality of Godhead, he never distinguished between the brāhmaṇa and the śūdra, the poor and the rich. Such equal vision is called sama-darśinaḥ (paṇḍitāḥ sama-darśinaḥ). One who has actually realized that the Supreme Personality of Godhead is situated in everyone’s heart and that every living being is part of the Lord does not make any distinction between the brāhmaṇa and the śūdra, the poor (daridra) and the rich (dhani). Such a person sees all living beings equally and treats them equally, without discrimination.

TEXT 8

yāte śūdre tamoṣyottamadārthiḥ: śambhirājrajaḥ |
rajanu māṃ deyatamamn samāny bhūtyakṣte || 8 ||

yāte śūdre tam anyo 'gād |
atithiḥ śvabhīr āvṛtaḥ
When the śūdra went away, another guest arrived, surrounded by dogs, and said, “O King, I and my company of dogs are very hungry. Please give us something to eat.”

With great respect, King Rantideva offered the balance of the food to the dogs and the master of the dogs, who had come as guests. The King offered them all respects and obeisances.
TEXT 10

पानीयमान्यस्मेच्छेदं तत्रैकप्रितिपर्यंपम ।
पास्यतः पुलकसोम्यागार्दयो देहायुभाय मे ॥ १०१॥

pañīya-mātram ucchēṣam
tac caika-paritarpaṇam
pāsyataḥ pulkaso 'bhya-gād
apo dehy aśubhāya me

pañīya-mātram—only the drinking water; ucchēṣam—what remained of the food; tat ca—that also; eka—for one; paritarpaṇam—satisfying; pāsyataḥ—when the King was about to drink; pulkasah—a caṇḍāla; abhya-gāt—came there; apaḥ—water; dehi—please give; aśubhāya—although I am a lowborn caṇḍāla; me—to me.

TRANSLATION

Thereafter, only the drinking water remained, and there was only enough to satisfy one person, but when the King was just about to drink it, a caṇḍāla appeared and said, “O King, although I am lowborn, kindly give me some drinking water.”

TEXT 11

तस्य तां करुणां वाचं निशम्य विपुलश्रामम् ।
क्रपया भृतसन्तप्ता इद्रमाहास्त्तं वचः ॥ १११॥

tasya tāṁ karuṇāṁ vācāṁ
niśamya vipula-śramāṁ
krpayā bhrṣa-santapta
idam āhāmṛtam vacah

tasya—of him (the caṇḍāla); tāṁ—those; karuṇāṁ—pitiable; vācāṁ—words; niśamya—hearing; vipula—very much; śramāṁ—fatigued; krpayā—out of compassion; bhrṣa-santaptaḥ—very much
Aggrieved; idam—these; āha—spoke; amṛtam—very sweet; vacaḥ—words.

**TRANSLATION**

Aggrieved at hearing the pitiable words of the poor fatigued caṇḍāla, Mahārāja Rantideva spoke the following nectarean words.

**PURPORT**

Mahārāja Rantideva’s words were like amṛta, or nectar, and therefore, aside from rendering bodily service to an aggrieved person, by his words alone the King could save the life of anyone who might hear him.

**TEXT 12**


\[
\begin{align*}
na & \text{ kāmaye } 'hām gatim īśvarāt parām \\
aśṭārddhi-yuktaṁ apunar-bhavaṁ vā \\
ārtim & \text{ prapadye } 'khila-deha-bhājām \\
antaḥ-sthito & \text{ yena bhavanty aduḥkhāḥ}
\end{align*}
\]

na—not; kāmaye—desire; aham—I; gatim—destination; īśvarāt—from the Supreme Personality of Godhead; parām—great; aśta-rddhi-yuktaṁ—composed of the eight kinds of mystic perfection; apunah-bhavam—cessation of repeated birth (liberation, salvation); vā—either; ārtim—sufferings; prapadye—I accept; akhila-deha-bhājām—of all living entities; antah-sthitāḥ—staying among them; yena—by which; bhavanti—they become; aduḥkhāḥ—without distress.

**TRANSLATION**

I do not pray to the Supreme Personality of Godhead for the eight perfections of mystic yoga, nor for salvation from repeated
birth and death. I want only to stay among all the living entities and suffer all distresses on their behalf, so that they may be freed from suffering.

PURPORT

Vāsudeva Datta made a similar statement to Śrī Caitanya Mahāprabhu, requesting the Lord to liberate all living entities in His presence. Vāsudeva Datta submitted that if they were unfit to be liberated, he himself would take all their sinful reactions and suffer personally so that the Lord might deliver them. A Vaiṣṇava is therefore described as being para-duḥkha-duḥkhī, very much aggrieved by the sufferings of others. As such, a Vaiṣṇava engages in activities for the real welfare of human society.

TEXT 13

क्षुत्त्रत-श्रामो गात्रपरिभ्रामा: दैन्यं क्रमं शोकविषादस्मोहः ।
सर्वे निषुत्तिति क्रपानसया जान्तो-जिष्ठीविशोज्जलर्पणान्मे ॥ १३ ॥

kṣut-trt-śramo gātra-paribhramaś ca
dainyaṁ klamaḥ śoka-visāda-mohāḥ
sarve nivṛttāḥ kṛpaṇasya jantar
jīṭhiṣor jīva-jalārpaṇān me

kṣut—from hunger; trt—and thirst; śramaḥ—fatigue; gātra-paribhramaḥ—trembling of the body; ca—also; dainyam—poverty; klamaḥ—distress; śoka—lamentation; viṣāda—moroseness; mohāḥ—and bewilderment; sarve—all of them; nivṛttāḥ—finished; kṛpaṇasya—of the poor; jantoh—living entity (the caṇḍāla); jīṭhiḥ—desiring to live; jīva—maintaining life; jala—water; arpaṇāt—by delivering; me—mine.

TRANSLATION

By offering my water to maintain the life of this poor caṇḍāla, who is struggling to live, I have been freed from all hunger, thirst,
fatigue, trembling of the body, moroseness, distress, lamentation and illusion.

TEXT 14

इति प्रभाष व यां स्त्राबंधन: व्यासमय ।
पुरुषसायाददातृसे निसर्गकरुणो नुप ॥१४॥

iti prabhāṣya pāṇīyaṁ
mriyamānāḥ pipāsayā
pulkasāyādaddād dhiro
nisarga-karuṇo nrpaḥ

iti—thus; prabhāṣya—giving his statement; pāṇīyaṁ—drinking water; mriyamānāḥ—although on the verge of death; pipāsayā—because of thirst; pulkasāya—unto the low-class caṇḍāla; adadāt—delivered; dhīrah—sober; nisarga-karuṇaḥ—by nature very kind; nrpaḥ—the King.

TRANSLATION

Having spoken thus, King Rantideva, although on the verge of death because of thirst, gave his own portion of water to the caṇḍāla without hesitation, for the King was naturally very kind and sober.

TEXT 15

तस्य निर्मृणनाघीशा: फलदा: फलविन्छताम् ।
आत्मानं दर्शयाकुर्मया विष्णुविनिर्मिता: ॥१५॥

tasya tribhuvanādhiśāḥ
phaladāh phalam icchatām
ātmānanāṁ darsayāṁ cakrur
māyā viśnu-vinirmitāḥ

tasya—before him (King Rantideva); tri-bhuvana-adhiśāḥ—the controllers of the three worlds (demigods like Brahmā and Śiva); phala-
dāh—who can bestow all fruitive results; phalam icchatām—of persons who desire material benefit; ātmānam—their own identities; darśayām cakruḥ—manifested; māyāḥ—the illusory energy; viṣṇu—by Lord Viṣṇu; vinirmitāḥ—created.

TRANSLATION
Demigods like Lord Brahmā and Lord Śiva, who can satisfy all materially ambitious men by giving them the rewards they desire, then manifested their own identities before King Rantideva, for it was they who had presented themselves as the brāhmaṇa, śūdra, caṇḍāla and so on.

TEXT 16

sa vai tebhyyo namaskṛtya
nihsaṅgo vigata-sprhaḥ
vāsudeve bhagavati
bhaktyā cakre manaḥ param

saḥ—he (King Rantideva); vai—indeed; tebhyyah—unto Lord Brahmā, Lord Śiva and the other demigods; namah-kṛtya—offering obeisances; nihsaṅgah—with no ambition to take any benefit from them; vigata-sprhaḥ—completely free from desires for material possessions; vāsudeve—unto Lord Vāsudeva; bhagavati—the Supreme Lord; bhaktyā—by devotional service; cakre—fixed; manaḥ—the mind; param—as the ultimate goal of life.

TRANSLATION
King Rantideva had no ambition to enjoy material benefits from the demigods. He offered them obeisances, but because he was factually attached to Lord Viṣṇu, Vāsudeva, the Supreme Personality of Godhead, he fixed his mind at Lord Viṣṇu’s lotus feet.
PURPORT
Śrīla Narottama dāsa Thākura has sung:

anye devāśraya nāi, tomāre kahinu bhāi,
Ei bhakti parama karaṇa

If one wants to become a pure devotee of the Supreme Lord, one should not hanker to take benedictions from the demigods. As stated in Bhagavad-gītā (7.20), kāmais tais tair hṛta-jaṅnāḥ prapadyante 'nyadevatāḥ: those befooled by the illusion of the material energy worship gods other than the Supreme Personality of Godhead. Therefore, although Rantideva was personally able to see Lord Brahmā and Lord Śiva, he did not hanker to take material benefits from them. Rather, he fixed his mind upon Lord Vāsudeva and rendered devotional service unto Him. This is the sign of a pure devotee, whose heart is not adulterated by material desires.

anyābhilāṣitā-śūnyam
jaṅnā-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śilanāṁ bhaktir uttamā

“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through frutitive activities or philosophical speculation. That is called pure devotional service.”

TEXT 17

इष्करालम्बनं चित्तं कुर्वतोजन्यार्थसः ||
मायां गुणमयो राजन खम्मवत् प्रत्यलीयत ॥१७॥

iṣvāralambanam cittam
kurvato 'nanya-rādhasah
māyā guṇamayi rājan
svapnavat pratyaliyata

iṣvāra-ālambanam—completely taking shelter at the lotus feet of the Supreme Lord; cittam—his consciousness; kurvataḥ—fixing; ananya-
rādhasah—for Rantideva, who was undeviating and desired nothing other than to serve the Supreme Lord; māyā—the illusory energy; guṇa-mayī—consisting of the three modes of nature; rājan—O Maharāja Parikṣit; svapna-vat—like a dream; pratyaliyata—merged.

TRANSLATION

O Maharāja Parikṣit, because King Rantideva was a pure devotee, always Kṛṣṇa conscious and free from all material desires, the Lord’s illusory energy, māyā, could not exhibit herself before him. On the contrary, for him māyā entirely vanished, exactly like a dream.

PURPORT

As it is said:

\[
\begin{align*}
\text{kṛṣṇa—sūrya-sama;} & \text{ māyā haya andhakāra} \\
\text{yāhān kṛṣṇa, tāhān nāhi māyāra adhikāra}
\end{align*}
\]

Just as there is no chance that darkness can exist in the sunshine, in a pure Kṛṣṇa conscious person there can be no existence of māyā. The Lord Himself says in Bhagavad-gītā (7.14):

\[
\begin{align*}
daivi hy eṣā guṇamayī \\
mama māyā duratyayā \\
mām eva ye prapadyante \\
māyām etāṁ taranti te
\end{align*}
\]

“This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.” If one wants to be free from the influence of māyā, the illusory energy, one must become Kṛṣṇa conscious and always keep Kṛṣṇa prominent within the core of his heart. In Bhagavad-gītā (9.34) the Lord advises that one always think of Him (man-mana bhava mad-bhakto mad-yājī mām namaskuru). In this way, by always being Kṛṣṇa-minded or Kṛṣṇa conscious, one can surpass the influence of māyā (māyām etāṁ taranti te). Because Rantideva was Kṛṣṇa conscious, he was not under the influence of the illusory energy. The word svapnavat
is significant in this connection. Because in the material world the mind is absorbed in materialistic activities, when one is asleep many contradictory activities appear in one’s dreams. When one awakens, however, these activities automatically merge into the mind. Similarly, as long as one is under the influence of the material energy he makes many plans and schemes, but when one is Kṛṣṇa conscious such dreamlike plans automatically disappear.

**TEXT 18**

तत्प्रसांगानुभावेन  रङ्गितेवानुवर्तिनः।
अभवन्  योगिनः  सर्वेः  नारायणपरायणः।।१८।।

tat-prasaṅgānubhāvena
rantidevānuvartinah
abhavan yoginah sarve
nārāyaṇa-parāyaṇāḥ

*tat-prasaṅga-anubhāvena*—because of associating with King Rantideva (when talking with him about bhakti-yoga); *rantideva-anuvartinah*—the followers of King Rantideva (that is, his servants, his family members, his friends and others); *abhavan*—became; *yoginah*—first-class mystic yogīs, or bhakti-yogīs; *sarve*—all of them; *nārāyaṇa-parāyaṇāḥ*—devotees of the Supreme Personality of Godhead, Nārāyaṇa.

**TRANSLATION**

All those who followed the principles of King Rantideva were totally favored by his mercy and became pure devotees, attached to the Supreme Personality of Godhead, Nārāyaṇa. Thus they all became the best of yogīs.

**PURPORT**

The best yogīs or mystics are the devotees, as confirmed by the Lord Himself in *Bhagavad-gītā* (6.47):

yogināṁ api sarveṣāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo mām
sa me yuktatamo mataḥ

"Of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all." The best yogī is he who constantly thinks of the Supreme Personality of Godhead within the core of the heart. Because Rantideva was the king, the chief executive in the state, all the residents of the state became devotees of the Supreme Personality of Godhead, Nārāyaṇa, by the king’s transcendental association. This is the influence of a pure devotee. If there is one pure devotee, his association can create hundreds and thousands of pure devotees. Śrīla Bhaktivinoda Ṭhākura has said that a Vaiṣṇava is meritorious in proportion to the number of devotees he has created. A Vaiṣṇava becomes superior not simply by jugglery of words but by the number of devotees he has created for the Lord. Here the word rantidevānuvartinaḥ indicates that Rantideva’s officers, friends, relatives and subjects all became first-class Vaiṣṇavas by his association. In other words, Rantideva is confirmed herein to be a first-class devotee, or mahā-bhāgavata. Mahat-sevāṁ dvāram āḥur vimukteḥ: one should render service to such mahātmās, for then one will automatically achieve the goal of liberation. Śrīla Narottama dāsa Ṭhākura has also said, chādiyā vaiṣṇava-sevā nistāra pāyeche kebā: one cannot be liberated by his own effort, but if one becomes subordinate to a pure Vaiṣṇava, the door to liberation is open.

TEXTS 19–20

gargāc chinis tato gārgyaḥ
ksatrād brahma hy avartata
duritaksayo mahāvīryāt
tasya trayyāruṇīḥ kaviḥ
puṣkarārūṇir ity atra
ye brāhmaṇa-gatim gatāḥ
brhatkṣatrasya putro 'bhūd
dhasti yad-dhastināpuram

gargāt—from Garga (another grandson of Bharadvāja); śiniḥ—a son named Śini; tataḥ—from him (Śini); gārgyaḥ—a son named Gārgya; kṣatrāt—although he was a kṣatriya; brahma—the brāhmaṇas; hi—indeed; avartata—became possible; duritakṣayāḥ—a son named Duritakṣaya; mahāvīryāt—from Mahāvīrya (another grandson of Bharadvāja); tasya—his; trayyārūṇiḥ—the son named Trayyārūṇi; kaviḥ—a son named Kavi; puṣkarārūṇiḥ—a son named Puṣkarārūṇi; iti—thus; atra—therein; ye—all of them; brāhmaṇa-gatim—the position of brāhmaṇas; gatāḥ—achieved; brhatkṣatrasya—of the grandson of Bharadvāja named Brhatkṣatra; putraḥ—the son; abhūt—became; hasti—Hasti; yat—from whom; hastināpuram—the city of Hastināpura (New Delhi) was established.

TRANSLATION

From Garga came a son named Śini, and his son was Gārgya. Although Gārgya was a kṣatriya, there came from him a generation of brāhmaṇas. From Mahāvīrya came a son named Duritakṣaya, whose sons were Trayyārūṇi, Kavi and Puṣkarārūṇi. Although these sons of Duritakṣaya took birth in a dynasty of kṣatriyas, they too attained the position of brāhmaṇas. Brhatkṣatra had a son named Hasti, who established the city of Hastināpura [now New Delhi].

TEXT 21

अजमीद्दो दिमीद्वृ पुरुमीद्वृ हलितनिः ||
अजमीद्विस्त्र बंत्त्या: स्यु: प्रियमेद्धाद्यो द्विजा: ||२१||

ajamīḍho dvimīḍhaś ca
purumīḍhaś ca hastināḥ
ajamīḍhasya varṇasyāḥ syuḥ
priyamedhādayo dvijāh
From King Hasti came three sons, named Ajamīḍha, Dvimīḍha and Purumīḍha. The descendants of Ajamīḍha, headed by Priyamedha, all achieved the position of brāhmaṇas.

PURPORT
This verse gives evidence confirming the statement of Bhagavad-gītā that the orders of society—brāhmaṇa, ksatriya, vaiśya and śūdra—are calculated in terms of qualities and activities (guṇa-karma-vibhāgaśaḥ). All the descendants of Ajamīḍha, who was a ksatriya, became brāhmaṇas. This was certainly because of their qualities and activities. Similarly, sometimes the sons of brāhmaṇas or ksatriyas become vaiśyas (brāhmaṇā vaiśyatāṁ gataḥ). When a ksatriya or brāhmaṇa adopts the occupation or duty of a vaiśya (kṛṣi-gorakṣya-vāṇijyam), he is certainly counted as a vaiśya. On the other hand, if one is born a vaiśya, by his activities he can become a brāhmaṇa. This is confirmed by Nārada Muni. Yasya yāl-lakṣaṇāṁ proktam. The members of the varṇas, or social orders—brāhmaṇa, ksatriya, vaiśya and śūdra—must be ascertained by their symptoms, not by birth. Birth is immaterial; quality is essential.
ajamidhat—from Ajami; brhadishu—a son named Brhadisu; tasya—his; putrah—son; brhaddhanu—Brhaddhanu; brhatkaya—Brhatkaya; tat—thereafter; tasya—his; putrah—son; asiit—was; jayadratha—Jayadratha.

TRANSLATION

From Ajami came a son named Brhadisu, from Brhadisu came a son named Brhaddhanu, from Brhaddhanu a son named Brhatkaya, and from Brhatkaya a son named Jayadratha.

TEXT 23

\[
\begin{align*}
tat-suto & \text{ visadas tasya} \\
\text{syenajit} & \text{ samajyata} \\
rucirasha & \text{ drdhahanu} \\
\text{kasya} & \text{ vatsa ca tat-sutah}
\end{align*}
\]

tat-sutah—the son of Jayadratha; visadah—Viśada; tasya—the son of Viśada; syenajit—Syenajit; samajyata—was born; rucirasha—Rucirāśva; dṛdhahanu—Dṛdhahanu; kasya—Kāśya; vatsa—Vatsa; ca—also; tat-sutah—sons of Syenajit.

TRANSLATION

The son of Jayadratha was Viśada, and his son was Syenajit. The sons of Syenajit were Rucirāśva, Dṛdhahanu, Kāśya and Vatsa.

TEXT 24

\[
\begin{align*}
rucirasha-sutah & \text{ parah} \\
prthusenas & \text{ tad-ātmajah}
\end{align*}
\]
The Dynasty of Bharata

pārasya tanayo nipas
tasya putra-satam tv abhūt

rucirāśva-sutah—the son of Rucirāśva; pārah—Pāra; prthusenah—Prthusena; tat—his; ātmajah—son; pārasya—from Pāra; tanayah—a son; nipah—Nipa; tasya—his; putra-satam—one hundred sons; tu—indeed; abhūt—generated.

TRANSLATION

The son of Rucirāśva was Pāra, and the sons of Pāra were Prthusena and Nipa. Nipa had one hundred sons.

TEXT 25

sa kṛtyāṁ śuka-kanyāyāṁ
brahmadattam ajījanat
yogi sa gavi bhāryāyāṁ
viśvaksenam adhāt sutam

sah—he (King Nipa); kṛtyāṁ—in his wife, Kṛtvī; śuka-kanyāyāṁ—who was the daughter of Śuka; brahmadattam—a son named Brahmadatta; ajījanat—begot; yogi—a mystic yogi; saḥ—that Brahmadatta; gavi—by the name Gau or Sarasvati; bhāryāyāṁ—in the womb of his wife; viśvaksenam—Viśvaksena; adhāt—begot; sutam—a son.

TRANSLATION

King Nipa begot a son named Brahmadatta through the womb of his wife, Kṛtvī, who was the daughter of Śuka. And Brahmadatta, who was a great yogi, begot a son named Viśvaksena through the womb of his wife, Sarasvati.

PURPORT

The Śuka mentioned here is different from the Śukadeva Gosvāmī who spoke Śrīmad-Bhāgavatam. Śukadeva Gosvāmī, the son of
Vyāsadeva, is described in great detail in the *Brahma-vaivarta Purāṇa*. There it is said that Vyāsadeva maintained the daughter of Jābālī as his wife and that after they performed penances together for many years, he placed his seed in her womb. The child remained in the womb of his mother for twelve years, and when the father asked the son to come out, the son replied that he would not come out unless he were completely liberated from the influence of māyā. Vyāsadeva then assured the child that he would not be influenced by māyā, but the child did not believe his father, for the father was still attached to his wife and children. Vyāsadeva then went to Dvārakā and informed the Personality of Godhead about his problem, and the Personality of Godhead, at Vyāsadeva’s request, went to Vyāsadeva’s cottage, where He assured the child in the womb that he would not be influenced by māyā. Thus assured, the child came out, but he immediately went away as a *parivrājakācārya*. When the father, very much aggrieved, began to follow his saintly boy, Śukadeva Gosvāmī, the boy created a duplicate Śukadeva, who later entered family life. Therefore, the *śuka-kanyā*, or daughter of Śukadeva, mentioned in this verse is the daughter of the duplicate or imitation Śukadeva. The original Śukadeva was a lifelong brahmacāri.

**TEXT 26**

Jaigīṣavyopadeśena
yoga-tantram cakāra ha
udaksesanā tatas tasmād
bhallāto bārhadiśavāḥ

jahgīṣavya—of the great rṣi named Jaigīṣavya; upadeśena—by the instruction; yoga-tantram—an elaborate description of the mystic yoga system; cakāra—compiled; ha—in the past; udaksesanā—Udakṣena; tataḥ—from him (Viṣvaksena); tasmāt—from him (Udakṣena); bhallātaḥ—a son named Bhallāṭa; bārhadiśavāḥ—all of these are known as) descendants of Bṛhadiṣu.
TRANSLATION
Following the instructions of the great sage Jaigīṣavya, Viṣvāksena compiled an elaborate description of the mystic yoga system. From Viṣvāksena, Udakṣena was born, and from Udakṣena, Bhallāṭa. All these sons are known as descendants of Brhaddhīśu.

TEXT 27

यविनरो द्विमीदास्य कृतिमांस्तत्तुतः स्मर्तः || नास्रा सत्यध्रतिस्तस्य एदनेमिः सुपार्शकृतः ||२७||

yavīnaraḥ dvimiḍhasya
kṛtimāṁś tat-sutaḥ smṛtaḥ
nāmnā satyadhrtis tasya
dṛḍhanemīḥ supārśvavṛt

The son of Dvimiḍha was Yavīnara; dvimiḍhasya—the son of Dvimiḍha; kṛtimāṁ—Kṛtimāṁ; tat-sutaḥ—the son of Yavīnara; smṛtaḥ—is well known; nāmnā—by name; satyadhrtiḥ—Satyadhrti; tasya—of him (Satyadhrti); dṛḍhanemīḥ—Dṛḍhanemi; supārśva-kṛt—the father of Su-pārśva.

TRANSLATION
The son of Dvimiḍha was Yavīnara, whose son was Kṛtimāṁ. The son of Kṛtimāṁ was well known as Satyadhrti. From Satyadhrti came a son named Dṛḍhanemi, who became the father of Su-pārśva.

TEXTS 28–29

सुपार्शवत् सुमतिस्तस्य पुत्रः सचातिमांस्ततः
कृती हिरण्यनाभादु यो योगं प्राग्य जगां सम पद्धः ||२८||
संहिता: प्राच्यसाप्तां वै नीपो छुद्ग्रायुधस्ततम: ||
तस्य शेषम्: सुवीरोत्स सुवीतस्स रिपुज्यः ||२९||

supārśvāt sumatis tasya
putraḥ sannatimāṁś tataḥ
TRANSLATION

From Supārśva came a son named Sumati, from Sumati came Sannatiman, and from Sannatiman came Kṛtī, who achieved mystic power from Brahmā and taught six sāṁhitās of the Prācyasāma verses of the Sāma Veda. The son of Kṛtī was Nipa; the son of Nipa, Udgrāyudha; the son of Udgrāyudha, Kṣemya; the son of Kṣemya, Suvira; and the son of Suvira, Ripuṇjaya.

TEXT 30

tato bahuratho nāma
purumīḍho 'prajo 'bhavat
nalinyāṁ ajamīḍhasya
nilaḥ śāntis tu tat-sutaḥ
tataḥ—from him (Ripuñjaya); bahurathah—Bahuratha; nāma—named; purumīdhah—Purumīdhha, the younger brother of Dvimīdhha; aprajah—sonless; abhavat—became; nalīnyām—through Nalini; ajamīdhasya—of AjamiQha; nilāḥ—Nila; śāntiḥ—Śānti; tu—then; tat-sutaḥ—the son of Nila.

TRANSLATION

From Ripuñjaya came a son named Bahuratha. Purumīdhha was sonless. AjamiQha had a son named Nila by his wife known as Nalini, and the son of Nila was Śānti.

TEXTS 31–33

शान्तेः सुशान्तिसतत्पुत्र: पुरुजोक्कस्ततोभवत्।
भर्मयाः सत्ता पञ्चासनमुद्गलाद: ॥३१॥

यविनरो श्रद्धिः कामिन्धः संजय: सुता:।
मभर्मव: प्राह पुत्रा मे पञ्चानां रक्षणाय हि ॥३२॥

विष्णुक्तमनुमिती इति पञ्चालसंज्ञिता:।
मुद्गलाद् ग्रह निर्देश गोत्रं मोद्यसंज्ञितम् ॥३३॥

śānteh susāntis tat-putrah
purujokkstato bhavat
bharmaśvas tanayas tasya
pañcāsan mudgalādayaḥ

yavīnaro brhadiśvah
kāmpillaḥ sañjayah sutāḥ
bharmaśvah prāha putrā me
pañcānām rakṣanāya hi

viṣayānām alam ime
iti pañcāla-saṁjñitāḥ
mudgalād brahma-nirvṛttam
gotram maudgalya-saṁjñitam
The son of Sānti was Suṣānti, the son of Suṣānti was Puruja, and the son of Puruja was Arka. From Arka came Bharmyāśva, and from Bharmyāśva came five sons—Mudgala, Yavinara, Brhadvisva, Kāmpilla and Sañjaya. Bharmyāśva prayed to his sons, “O my sons, please take charge of my five states, for you are quite competent to do so.” Thus his five sons were known as the Pañcālas. From Mudgala came a dynasty of brāhmaṇas known as Maudgalya.

TEXT 34

mithunam muddgalad bharmyad
divodasaḥ pumān abhūt
ahalyā kanyakā yasyām
satānandas tu gautamāt

mithunam—twins, one male and one female; muddgalat—from Mudgala; bharmyāt—the son of Bharmyāśva; divodasaḥ—Divodāsa; pumān—the male one; abhūt—generated; ahalyā—Ahalyā; kanyakā—the female; yasyām—through whom; satānandas—Śatānanda; tu—indeed; gautamāt—generated by her husband, Gautama.
TRANSLATION

Mudgala, the son of Bharmyāśva, had twin children, one male and the other female. The male child was named Divodāsa, and the female child was named Ahalyā. From the womb of Ahalyā by the semen of her husband, Gautama, came a son named Satānanda.

TEXT 35

tasya satyadhṛtiḥ putro
dhanur-veda-visāradah
śaradvāṁs tat-suto yasmād
urvaśī-darśanāt kila
śara-stambe 'patad reto
mithunam tad abhūc chubham

tasya—of him (Satānanda); satyadhṛtiḥ—Satyadhṛti; putraḥ—a son; dhanuḥ-veda-visāradah—very expert in the art of archery; śaradvāṁ—Śaradvāṁ; tat-sutah—the son of Satyadhṛti; yasmāt—from whom; urvaśī-darśanāt—simply by seeing the celestial Urvāśī; kila—indeed; śara-stambe—on a clump of śara grass; apatat—fell; retaḥ—semen; mithunam—a male and female; tat abhūt—there were born; subham—all-auspicious.

TRANSLATION

The son of Satānanda was Satyadhṛti, who was expert in archery, and the son of Satyadhṛti was Śaradvāṁ. When Śaradvāṁ met Urvāśī, he discharged semen, which fell on a clump of śara grass. From this semen were born two all-auspicious babies, one male and the other female.

TEXT 36

tad dhanuḥ kṛṣṇājaṇāśastraṇaḥ sarirīgamḥ chanu
kṛṣṇaḥ kumarāḥ kanyāḥ ca trṇapatnīśvarat kṛṣṇī

The son of Bharmaśva, and the son of Satyadhṛti, was Śaradvāṁ. When Śaradvāṁ met Urvāśī, he discharged semen, which fell on a clump of śara grass. From this semen were born two all-auspicious babies, one male and the other female.
tad drṣṭvā kṛpayāgrhitac
chāntanur mṛgayāṁ caran
kṛpaḥ kumārah kanyā ca
drona-patny abhavat kṛpi

**TRANSLATION**

While Mahārāja Śāntanu was on a hunting excursion, he saw the male and female children lying in the forest, and out of compassion he took them home. Consequently, the male child was known as Kṛpa, and the female child was named Kṛpi. Kṛpi later became the wife of Droṇācārya.
CHAPTER TWENTY-TWO

The Descendants of Ajamīdha

This chapter describes the descendants of Divodāsa. It also describes Jarāsandha, who belonged to the Rkṣa dynasty, as well as Duryodhana, Arjuna and others.

The son of Divodāsa was Mitrāyu, who had four sons, one after another—Cyavana, Sudāsa, Sahadeva and Somaka. Somaka had one hundred sons, of whom the youngest was Prṣata, from whom Drupada was born. Drupada’s daughter was Draupadi, and his sons were headed by Dhrṣṭadyumna. Dhrṣṭadyumna’s son was Dhrṣṭaketu.

Another son of Ajamīdha was named Rkṣa. From Rkṣa came a son named Śaṁvarāṇa, and from Śaṁvarāṇa came Kuru, the king of Kurukṣetra. Kuru had four sons—Parikṣi, Sudhanu, Jahnu and Niṣadha. Among the descendants in the dynasty from Sudhanu were Suhotra, Cyavana, Kṛti and Uparicara Vasu. The sons of Uparicara Vasu, including Bṛhadṛatha, Kuṣāmba, Matsya, Pratyagṛha and Cedi, became kings of the Cedi state. In the dynasty from Bṛhadṛatha came Kuśāgra, Ṛṣabhā, Satyahita, Puṣpavān and Jahu, and from Bṛhadṛatha through the womb of another wife came Jarāsandha, who was followed by Sahadeva, Somāpi and Śrutaśravā. Parikṣi, the son of Kuru, had no sons. Among the descendants of Jahnu were Suratha, Vidūrātha, Sārvabhauma, Jayasena, Rādhika, Ayutāyu, Akrodhana, Devātithi, Rkṣa, Dilipa and Pratipa.

The sons of Pratipa were Devāpi, Śāntanu and Bāhlika. When Devāpi retired to the forest, his younger brother Śāntanu became the king. Although Śāntanu, being younger, was not eligible to occupy the throne, he disregarded his elder brother. Consequently, there was no rainfall for twelve years. Following the advice of the brahmanaśa, Śāntanu was ready to return the kingdom to Devāpi, but by the intrigue of Śāntanu’s minister, Devāpi became unfit to be king. Therefore Śāntanu resumed charge of the kingdom, and rain fell properly during his regime. By mystic power, Devāpi still lives in the village known as Kalāpa-grāma. In this Kali-yuga, when the descendants of Soma known as the candra-varṣa (the lunar dynasty) die out, Devāpi, at the beginning of
Satya-yuga, will reestablish the dynasty of the moon. The wife of Śāntanu named Gaṅgā gave birth to Bhīṣma, one of the twelve authorities. Two sons named Citrāṅgada and Vicitrāvīrya were also born from the womb of Satyavatī by the semen of Śāntanu, and Vyāsadeva was born from Satyavatī by the semen of Parāśara. Vyāsadeva instructed the history of the Bhāgavatam to his son Śukadeva. Through the womb of the two wives and the maidservant of Vicitrāvīrya, Vyāsadeva begot Dhrītarāṣṭra, Pāṇḍu and Vidura.

Dhrītarāṣṭra had one hundred sons, headed by Duryodhana, and one daughter named Duḥśalā. Pāṇḍu had five sons, headed by Yudhiṣṭhira, and each of these five sons had one son from Draupadī. The names of these sons of Draupadī were Prativindhya, Śṛutasena, Śrutakīrti, Śatānīka and Śrutakarmā. Besides these five sons, by other wives the Pāṇḍavas had many other sons, such as Devaka, Ghaṭotkaca, Sarvagata, Suhotra, Naramitra, Irāvān, Bahhruvāhana and Abhimanyu. From Abhimanyu, Mahārāja Parikṣit was born, and Mahārāja Parikṣit had four sons—Janamejaya, Śṛutasena, Bhīmasena and Ugrasena.

Next Śukadeva Gosvāmī described the future sons of the Pāṇḍu family. From Janamejaya, he said, would come a son named Śatānīka, and following in the dynasty would be Sahasrāṇīka, Āsvamedhaja, Āsimakṛṣṇa, Nemicakra, Citraratha, Śuciratha, Vṛṣṭimān, Suṣena, Sunītha, Nṛcakṣu, Sukhīnala, Pariplava, Sunaya, Medhāvi, Nṛpaṇjaya, Dūrva, Timi, Bṛhadratha, Sudāsa, Śatānīka, Durdamana, Mahīnara, Daṇḍapāṇi, Nimi and Kṣemaka.

Śukadeva Gosvāmī then predicted the kings of the māgadha-varṇīsa, or Māgadha dynasty. Sahadeva, the son of Jarāsandha, would beget Mārjari, and from him would come Śrutaśravā. Subsequently taking birth in the dynasty will be Yutāyu, Nirmitra, Sunakṣatra, Bṛhattesena, Karmajit, Sutaṇḍjaya, Vipra, Śuci, Kṣema, Suvarata, Dharmasūtra, Sama, Dyumatsena, Sumati, Subala, Sunītha, Satyajit, Viśvajit and Rupūṇjaya.

TEXT 1

श्रीशुक उवाच
भिन्नायुष्ट दिवोदोसाल्ल्यवनस्तत्ततो नूप ।
सुदास: सहदेवोस्थ सोमको जन्तुजन्मकर्तः || १ ||
The Descendants of Ajamiđha

śrī-śuka uvāca
mitrāyuḥ ca divodāsāc
cyavanas tat-suto nrpa
sudāsah sahadevo 'tha
somako jantu-janmakṛt

śrī-śukāḥ uvāca—Śrī Śukadeva Gosvāmi said; mitrāyuḥ—Mitrāyuḥ; ca—and; divodāsāt—was born from Divodāsa; cyavanah—Cyavana; tat-sutaḥ—the son of Mitrayuḥ; nrpa—O King; sudāsah—Sudāsa; sahadevaḥ—Sahadeva; atha—thereafter; somakaḥ—Somaka; jantu-janma-kṛt—the father of Jantu.

TRANSLATION
Śukadeva Gosvāmi said: O King, the son of Divodāsa was Mitrayuḥ, and from Mitrayuḥ came four sons, named Cyavana, Sudāsa, Sahadeva and Somaka. Somaka was the father of Jantu.

TEXT 2

स तस्माद दुपदे जेने सर्वसमप्पत्तमनिवितः

tasya putra-śataṁ teśāṁ
yavīyāṁ prśataḥ sutāḥ
sa tasmād drupado jajñe
sarva-sampat-samanvitaḥ

tasya—of him (Somaka); putra-śataṁ—one hundred sons; teśām—of all of them; yavīyāṁ—the youngest; prśataḥ—Prśata; sutāḥ—the son; saḥ—he; tasmāt—from him (Prśata); drupadoḥ—Drupada; jajñe—was born; sarva-sampat—with all opulences; samanvitaḥ—decorated.

TRANSLATION
Somaka had one hundred sons, of whom the youngest was Prśata. From Prśata was born King Drupada, who was opulent in all supremacy.
TEXT 3

drupadād draupadī tasya
dhrṣṭadyumna-dadayāḥ sutāḥ
dhrṣṭadyumna dhrṣṭaketur
bhārmyāḥ pāncālakā ime

drupadāt—from Drupada; draupadi—Draupadi, the famous wife of the Pāṇḍavas; tasya—of him (Drupada); dhrṣṭadyumna-ādayaḥ—headed by Dhṛṣṭadyumna; sutāḥ—sons; dhrṣṭadyumna—from Dhṛṣṭadyumna; dhrṣṭaketuḥ—the son named Dhṛṣṭaketu; bhārmyāḥ—all descendants of Bharmyasva; pāncālakāḥ—they are known as the Pāncālakas; ime—all of these.

TRANSLATION

From Maharaja Drupada, Draupadi was born. Maharaja Drupada also had many sons, headed by Dhṛṣṭadyumna. From Dhṛṣṭadyumna came a son named Dhṛṣṭaketu. All these personalities are known as descendants of Bharmyasva or as the dynasty of Pāncāla.

TEXTS 4–5

yo 'jamidha-suto hy anya
rksaḥ samvaranas tataḥ
tapatyāṁ sūrya-kanyāyāṁ
kurukṣetra-patiḥ kuruh
Another son of Ajamiḍha was known as Ṛkṣa. From Ṛkṣa came a son named Saṁvaraṇa, and from Saṁvaraṇa through the womb of his wife, Tapati, the daughter of the sun-god, came Kuru, the King of Kurukṣetra. Kuru had four sons—Parikṣi, Sudhanu, Jahnu and Niṣadha. From Sudhanu, Suhotra was born, and from Suhotra, Cyavana. From Cyavana, Kṛti was born.

TEXT 6

vasus tasyoparicaro
brhadratha-mukhāḥ tataḥ
kuśāmba-matsya-pratyagrapadyāḥ ca cedipāḥ

vasuḥ—a son named Vasu; tasya—of him (Kṛti); uparicaraḥ—the surname of Vasu; brhadratha-mukhāḥ—headed by Brhadratha; tataḥ—from him (Vasu); kuśāmba—Kuśāmba; matsya—Matsya; pratyagra—
Pratyagra; cedipa-ādyāḥ—Cedipa and others; ca—also; cedi-pāḥ—all of them became rulers of the Cedi state.

TRANSLATION

The son of Kṛti was Uparicara Vasu, and among his sons, headed by Brhadratha, were Kuśāmba, Matsya, Pratyagra and Cedipa. All the sons of Uparicara Vasu became rulers of the Cedi state.

TEXT 7

ब्रह्दराथात् कुशाग्रोप्‌मुद्र्मनस्तस्य तत्सूतः ।
जाजे सत्यहितोपत्त्यं पुष्पवांस्तस्तुतो जाहुः ॥ ७ ॥

brhadrathat kuśāgro 'bhūd
tsabhās tasya tat-sutāḥ
jaiñe satyahito 'patyāṁ
puṣpavāṁs tat-suto jahuḥ

brhadrathat—from Brhadratha; kuśāgra—Kuśāgra; abhūt—a son was born; ṛṣabhāḥ—Ṛṣabha; tasya—of him (Kuśāgra); tat-sutāḥ—his (Ṛṣabha’s) son; jaiñe—was born; satyahitaḥ—Satyahita; apatyam—offspring; puṣpavān—Puṣpavān; tat-sutāḥ—his (Puṣpavān’s) son; jahuḥ—Jahu.

TRANSLATION

From Brhadratha, Kuśāgra was born; from Kuśāgra, Ṛṣabha; and from Ṛṣabha, Satyahita. The son of Satyahita was Puṣpavān, and the son of Puṣpavān was Jahu.

TEXT 8

अन्यस्यामपि भार्यां शकले दे ब्रह्दराथात् ।
ये मात्रा बहिहिस्तृये जरया चाभिसन्निधते ।
जीवजीवेनि क्रीडन्त्या जरासन्धोभवत्‌सुतः ॥ ८ ॥

anye saṁśaya saṁśaya śakale de bhradrathat
yeh maatra bahihisgreye jaraya cha bhishnnte
jīva jīvēnti krīḍanātya jarāsaṁśāmabhat sukta: ॥ ८ ॥
anyasyām api bhāryāyām
śakale dve bṛhadrathāt
ye mātrā bahir utṛṣṭe
jarayā cābhīsandhite
jīva jīveti kṛiḍantya
jarāsandho 'bhavat sutaḥ

anyasyām—in another; api—also; bhāryāyām—wife; śakale—parts; dve—two; bṛhadrathāt—from Bṛhadratha; ye—which two parts; mātrā—by the mother; bahiḥ utṛṣṭe—because of rejection; jarayā—by the demoness named Jarā; ca—and; abhīsandhite—when they were joined together; jīva jīva iti—O living entity, be alive; kṛiḍantyaḥ—playing like that; jarāsandhaḥ—Jarāsandha; abhavat—was generated; sutaḥ—a son.

TRANSLATION

Through the womb of another wife, Bṛhadratha begot two halves of a son. When the mother saw those two halves she rejected them, but later a she-demon named Jarā playfully joined them and said, “Come to life, come to life!” Thus the son named Jarāsandha was born.

TEXT 9

ततः सहदेवोभूत सोमापिर्चुतथवः ।
पीरक्षिरपनपत्योभूत सुस्वो नाम जाहवः ॥ ९ ॥

tataḥ ca sahadevo 'bhūt
somāpir yac chrutaśravāḥ
parikṣir anapatyo 'bhūt
suratho nāma jāhnavaḥ

tataḥ ca—and from him (Jarāsandha); sahadevāḥ—Sahadeva; abhūt—was born; somāpiḥ—Somāpi; yat—of him (Somāpi); śrutaśravāḥ—a son named Śrutaśravā; parikṣīḥ—the son of Kuru named Parikṣī; anapatyaḥ—without any son; abhūt—became; surathāḥ—Suratha; nāma—named; jāhnavaḥ—was the son of Jahnu.
TRANSLATION

From Jarāsandha came a son named Sahadeva; from Sahadeva, Somāpi; and from Somāpi, Śrutaśravā. The son of Kuru called Parīkṣi had no sons, but the son of Kuru called Jahnu had a son named Suratha.

TEXT 10

From Suratha came a son named Vidūratha, from whom Śārvabhauma was born. From Śārvabhauma came Jayasena; from Jayasena, Rādhika; and from Rādhika, Ayutayu.

TRANSLATION

From Suratha came a son named Vidūratha, from whom Śārvabhauma was born. From Śārvabhauma came Jayasena; from Jayasena, Rādhika; and from Rādhika, Ayutayu.

TEXT 11

From Suratha came a son named Vidūratha, from whom Śārvabhauma was born. From Śārvabhauma came Jayasena; from Jayasena, Rādhika; and from Rādhika, Ayutayu.
From Ayutāyu came a son named Akrodhana, and his son was Devātithi. The son of Devātithi was Rksa, the son of Rksa was Dilipa, and the son of Dilipa was Pratipa.

TEXTS 12–13

devāpiḥ śāntanuḥ tasya
bāhlika iti cātmajāḥ
pitr-rājyaṁ parityajya
devāpis tu vanam gataḥ

abhavat cātmajāḥ
cātāmjaḥ
pitr-rājyaṁ parityajya
devāpis tu vanam gataḥ

prān mahābhīṣa-saṁjñītaḥ
yāṁ yāṁ karābhyaṁ spr̥ṣati
jirṇaṁ yauvanam eti saḥ

devāpiḥ—Devāpi; śāntanuḥ—Śāntanu; tasya—of him (Pratīpā); bāhlikaḥ—Bāhlika; iti—thus; ca—also; ātmajāḥ—the sons; pitr-rājyaṁ—the father’s property, the kingdom; parityajya—rejecting; devāpiḥ—Devāpi, the eldest; tu—indeed; vanam—to the forest; gataḥ—left; abhavat—was; śāntanuḥ—Śāntanu; rājā—the king; prāk—before; mahābhīṣa—Mahābhīṣa; saṁjñītaḥ—most celebrated; yāṁ yāṁ—whomever; karābhyaṁ—with his hands; spr̥ṣati—touched; jirṇaṁ—although very old; yauvanam—youth; eti—attained; saḥ—he.
The sons of Pratipa were Deväpi, Śántanu and Bählika. Deväpi left the kingdom of his father and went to the forest, and therefore Śántanu became the king. Śántanu, who in his previous birth was known as Mahâbhiśa, had the ability to transform anyone from old age to youth simply by touching that person with his hands.

**TRANSLATION**

The sons of Pratipa were Deväpi, Śántanu and Bählika. Deväpi left the kingdom of his father and went to the forest, and therefore Śántanu became the king. Śántanu, who in his previous birth was known as Mahâbhiśa, had the ability to transform anyone from old age to youth simply by touching that person with his hands.

**TEXTS 14–15**

śântim āpnoti caivaśgryāṁ
karmaṇā tena śântanuḥ
samā dvādaśa tad-rājye
na vavarṣa yadā vibhuḥ
śântanur brāhmaṇair uktāḥ
parivettāyam agrabhuk
rājyam dehy agrajāyaśu
pura-rāṣṭra-vivrddhayē

śântim—youthfulness for sense gratification; āpnoti—one gets; ca—also; eva—indeed; agryāṁ—principally; karmaṇā—by the touch of his hand; tena—because of this; śântanuḥ—known as Śântanu; samāḥ—years; dvādaśa—twelve; tat-rājye—in his kingdom; na—not; vavarṣa—sent rain; yadā—when; vibhuḥ—the controller of the rain, namely the King of heaven, Indra; śântanuḥ—Śântanu; brāhmaṇaiḥ—by the learned brāhmaṇas; uktāḥ—when advised; parivettā—faulty because of being a usurper; ayam—this; agrā-bhuk—enjoying in spite of your elder brother’s being present; rājyam—the kingdom; dehi—give; agrajāya—to your elder brother; āśu—immediately; pura-rāṣṭra—of your home and the kingdom; vivrddhayē—for elevation.
Because the King was able to make everyone happy for sense gratification, primarily by the touch of his hand, his name was Sāntanu. Once, when there was no rainfall in the kingdom for twelve years and the King consulted his learned brahminical advisors, they said, “You are faulty for enjoying the property of your elder brother. For the elevation of your kingdom and home, you should return the kingdom to him.”

PURPORT
One cannot enjoy sovereignty or perform an agnihotra-yajña in the presence of one’s elder brother, or else one becomes a usurper, known as parivettā.

TEXTS 16–17

एवम्‌युक्तं द्विजेज्येष्ठं छन्दयामास तोडब्येत्‌।
तन्मानप्रतिःप्रतिप्रवेदाय विच्छिन्तिते गिरा॥१६॥
वेदवादातिवादान् सै। तदा देवो वर्ष ह ।
देवापिर्योगमालाप्य कलाप्रामबास्तितः॥१७॥

evam ukto dvijair jyēṣtham
chandayām āśa so 'bravīt
tan-mantri-prahitair viprair
vedād vibhramśito girā

veda-vādātivādān vai
tadā devo vavarṣa ha
devāpīr yogam āsthāya
kalāpa-grāmam āśritaḥ

evam—thus (as above mentioned); uktaḥ—being advised; dvijaiḥ—by the brāhmaṇas; jyeṣtham—unto his eldest brother, Devāpi; chandayām āśa—requested to take charge of the kingdom; sah—he (Devāpi); abravit—said; tat-mantri—by Śāntanu’s minister; prahitaiḥ—instigated; vipraiḥ—by the brāhmaṇas; vedāt—from the
principles of the Vedas; vibhramśītaḥ—fallen; girā—by such words; veda-vāda-ativādān—words blaspheming the Vedic injunctions; vai—indeed; tada—at that time; devaḥ—the demigod; vavarśa—showered rains; ha—in the past; devāpiḥ—Devāpi; yogaṁ āsthyāya—accepting the process of mystic yoga; kalāpa-grāmam—the village known as Kalāpa; āśritaḥ—took shelter of (and is living in even now).

TRANSLATION

When the brāhmanas said this, Maharāja Śāntanu went to the forest and requested his elder brother Devāpi to take charge of the kingdom, for it is the duty of a king to maintain his subjects. Previously, however, Śāntanu’s minister Aśvavāra had instigated some brāhmaṇas to induce Devāpi to transgress the injunctions of the Vedas and thus make himself unfit for the post of ruler. The brāhmaṇas deviated Devāpi from the path of the Vedic principles, and therefore when asked by Śāntanu he did not agree to accept the post of ruler. On the contrary, he blasphemed the Vedic principles and therefore became fallen. Under the circumstances, Śāntanu again became the king, and Indra, being pleased, showered rains. Devāpi later took to the path of mystic yoga to control his mind and senses and went to the village named Kalāpa-grāma, where he is still living.

TEXTS 18–19

soma-vamśe kalau nāṣte ।
vr̥̄hīkaṭāḥ soma-vamśa-bhūd bhirīśrīśrīvāśvapāt । १८।
śr̥ṣṭaḥ śāntanorāgāśe gajānaṁ bhīṣma ātmanām ।
sarr̥ṣṭhīṁ viśvāṁ āsyaḥ mahāmaṁvāt । कवि: ||१९।

soma-vamśe kalau naṣṭe
kṛtadau sthāpayiṣyati
bhālikāt soma-datto 'bhūd
bhūrīr bhūriśravās tataḥ
śalaś ca śāntanor āsīd
gangāyāṁ bhīṣma ātmavān
sarva-dharma-vidāṁ śreṣṭho
mahā-bhāgavataḥ kaviḥ

soma-vamśe—when the dynasty of the moon-god; kalau—in this age of Kali; naśte—being lost; kṛta-ādau—at the beginning of the next Satya-yuga; sthāpayiṣyati—will reestablish; bāhlikā—from Bāhlika; somadattaḥ—Somadatta; abhūt—generated; bhūriḥ—Bhūri; bhūri-sravāḥ—Bhūrīsravā; tataḥ—thereafter; śalaḥ ca—a son named Śala; śāntanoḥ—from Śāntanu; āsīt—generated; gangāyāṁ—in the womb of Gaṅgā, the wife of Śāntanu; bhīṣmah—a son named Bhīṣma; ātmavān—self-realized; sarva-dharma-vidām—of all religious persons; śreṣṭhaḥ—the best; mahā-bhāgavataḥ—an exalted devotee; kaviḥ—and a learned scholar.

TRANSLATION

After the dynasty of the moon-god comes to an end in this age of Kali, Devāpi, in the beginning of the next Satya-yuga, will reestablish the Soma dynasty in this world. From Bāhlika [the brother of Śāntanu] came a son named Somadatta, who had three sons, named Bhūri, Bhūrīsravā and Śala. From Śāntanu, through the womb of his wife named Gaṅgā, came Bhīṣma, the exalted, self-realized devotee and learned scholar.

TEXT 20

vīra-yuṭhāgraṇir yena
rāmo 'pi yudhi toṣitaḥ
śāntanor dāsa-kanyāyāṁ
jajnē citrāṅgadaṁ sutah

vīra-yuṭha-agranir—Bhīṣmadeva, the foremost of all warriors; yena—by whom; rāmaḥ api—even Paraśurāma, the incarnation of God;
yudhi—in a fight; toṣitah—was satisfied (when defeated by Bhīṣmadeva); săntanoh—by Śāntanu; dāsa-kanyāyām—in the womb of Satyavatī, who was known as the daughter of a śūdra; jajñe—was born; citrāṅgadaḥ—Citrāṅgada; sutaḥ—a son.

**TRANSLATION**

Bhīṣmadeva was the foremost of all warriors. When he defeated Lord Paraśurāma in a fight, Lord Paraśurāma was very satisfied with him. By the semen of Śāntanu in the womb of Satyavatī, the daughter of a fisherman, Citrāṅgada took birth.

**PURPORT**

Satyavatī was actually the daughter of Uparicara Vasu by the womb of a fisherwoman known as Matsyagārbha. Later, Satyavatī was raised by a fisherman.

The fight between Paraśurāma and Bhīṣmadeva concerns three daughters of Kaśīrāja—Ambikā, Ambālikā and Ambā—who were forcibly abducted by Bhīṣmadeva, acting on behalf of his brother Vicitrāvīrya. Ambā thought that Bhīṣmadeva would marry her and became attached to him, but Bhīṣmadeva refused to marry her, for he had taken the vow of brahmācarya. Ambā therefore approached Bhīṣmadeva’s military spiritual master, Paraśurāma, who instructed Bhīṣma to marry her. Bhīṣmadeva refused, and therefore Paraśurāma fought with him to force him to accept the marriage. But Paraśurāma was defeated, and he was pleased with Bhīṣma.

**TEXTS 21–24**

विचित्रित्वीयश्वारजो नाम्सा विचित्राङ्क्रो हतः ।
यस्यां पराशरात साक्षादवतीर्णों हरे कला ॥२१॥
वेदयुगो युजिनः कृष्णो यतोऽहमिद्मयापायू ।
हित्वा खचित्त्यानू पैलादीनू भगवानू वादरायणः ॥२२॥
महं पुत्राय शान्ताय परं गुधमिदं जनी ।
विचित्रित्वीयौशेषास्त ऋषिराजस्यते वलात ॥२३॥
vicitraviryaś cāvarajo
nāmnā citrāṅgado ṇataḥ
yasyām parāsarāt sākṣād
avatirṇo hareḥ kalā

veda-gupto munih krṣno
yato āham idam adhyagām
hitvā sva-śisyān pailādin
bhagavān bādarāyaṇāḥ

mahyam putrāya sāntāya
param guhyam idam jagau
vicitraviryo 'thovāha
kāśirāja-sute balat

svayamvarād upānīte
ambikāmbālike ubhe
tayor āsakta-hṛdayo
grhiito yakṣmaṇā mṛtaḥ

vicitraviryaḥ—Vicitravirya, the son of Śāntanu; ca—and; avarajah—the younger brother; nāmnā—by a Gandharva named Citrāṅgada; citrāṅgadaḥ—Citrāṅgada; ṇataḥ—was killed; yasyām—in the womb of Satyavatī previous to her marriage to Śāntanu; parāsarāt—by the semen of Parāśara Muni; sākṣāt—directly; avatirṇah—incarnated; hareḥ—of the Supreme Personality of Godhead; kāla—expansion; veda-guptah—the protector of the Vedaś; munih—the great sage; krṣṇāḥ—Krṣṇa Dvaipāyana; yataḥ—from whom; āham—I (Śukadeva Gosvāmi); idam—this (Śrimad-Bhāgavatam); adhyagām—studied thoroughly; hitvā—rej ecting; sva-śisyān—his disciples; pailā-ādin—headed by Paila; bhagavān—the incarnation of the Lord; bādarāyaṇāḥ—Vyāsadeva; mahyam—unto me; putrāya—a son; sāntāya—who was truly controlled from sense gratification; param—the supreme;
guhyam—the most confidential; idam—this Vedic literature (Śrīmad-Bhāgavatam); jagau—instructed; vicitrīvīryaḥ—Vicitrīvīrya; atha—thereafter; uvāha—married; kāśīrāja-sute—two daughters of Kāśīrāja; balāt—by force; svayāmvarāt—from the arena of the svayāmvara; upāṇīte—being brought; ambikā-ambālike—Ambikā and Ambālikā; ubhe—both of them; tayoḥ—unto them; āsakta—being too attached; hṛdayaḥ—his heart; grhitah—being contaminated; yaksmaṇā—by tuberculosis; mṛtaḥ—he died.

TRANSLATION

Citrāngada, of whom Vicitrīvīrya was the younger brother, was killed by a Gandharva who was also named Citrangada. Satyavati, before her marriage to Śāntanu, gave birth to the master authority of the Vedas, Vyāsadeva, known as Kṛṣṇa Dvaipāyana, who was begotten by Parāśara Muni. From Vyāsadeva, I [Śukadeva Gosvāmi] was born, and from him I studied this great work of literature, Śrīmad-Bhāgavatam. The incarnation of Godhead Vedavyāsa, rejecting his disciples, headed by Paila, instructed Śrīmad-Bhāgavatam to me because I was free from all material desires. After Ambikā and Ambālikā, the two daughters of Kāśīrāja, were taken away by force, Vicitrīvīrya married them, but because he was too attached to these two wives, he had a heart attack and died of tuberculosis.

TEXT 25

क्षेत्रेषप्रज्ञति कै भारतन्त्रोत्तो बादरायणः 1
प्रतरां च पाण्डु च बिपुरु च चाप्यजीवन ॥२५॥

kṣetre 'prajāsya vai bhrātur
mātroktō bādarāyaṇaḥ
dhṛtarāṣṭram ca pāṇḍum ca
viduram cāpy ajījanat

kṣetre—in the wives and maidservant; aprajāsya—of Vicitrīvīrya, who had no progeny; vai—indeed; bhrātuh—of the brother; mātrā uktah—being ordered by the mother; bādarāyaṇaḥ—Vedavyāsa;
dhṛtarāṣṭram—a son named Dhṛtarāṣṭra; ca—and; pāṇḍu—a son named Pāṇḍu; ca—and; viduram—a son named Vidura; ca—and; api—indeed; ajijanat—begot.

TRANSLATION

Bādarāyaṇa, Śri Vyāsadeva, following the order of his mother, Satyavati, begot three sons, two by the womb of Ambikā and Ambālikā, the two wives of his brother Vicitravirya, and the third by Vicitravirya’s maidservant. These sons were Dhṛtarāṣṭra, Pāṇḍu and Vidura.

PURPORT

Vicitravirya died of tuberculosis, and his wives, Ambikā and Ambālikā, had no issue. Therefore, after Vicitravirya’s death, his mother, Satyavati, who was also the mother of Vyāsadeva, asked Vyāsadeva to beget children through the wives of Vicitravirya. In those days, the brother of the husband could beget children through the womb of his sister-in-law. This was known as devaṁeṇa sutotpatti. If the husband was somehow unable to beget children, his brother could do so through the womb of his sister-in-law. This devaṁeṇa sutotpatti and the sacrifices of aśvamedha and gomeṣha are forbidden in the age of Kali.

aśvamedhaṁ gavālambhaṁ
sannyāsaṁ pala-pairkam
devaṁeṇa sutotpattiṁ
kalau paṇca vivarjayet

“In this age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyāsa, the offering of oblations of flesh to the forefathers, and a man’s begetting children in his brother’s wife.” (Brahma-vaivarta Purāṇa).

TEXT 26
Dhṛtarāṣṭra's wife, Gāndhārī, gave birth to one hundred sons and one daughter, O King. The oldest of the sons was Duryodhana, and the daughter's name was Duḥśalā.

**TEXTS 27–28**

\[\text{ añānāmyuṛdrasya pāṇḍo: inānyā mahārathā: }\]
\[\text{ jāta dharmānilendreṇayog yudhiṣṭhiravatāśya: }\]
\[\text{ nakulaḥ sahadevas ca }\]
\[\text{ mādryāṁ nāsatya-dasrayoḥ }\]
\[\text{ draupadyāṁ pañca pañcabhyoḥ }\]
\[\text{ putrās te pitaro 'bhavan }\]

\[\text{ sāpān maithuna-ruddhasya }\]
\[\text{ pāṇḍoḥ kuntyāṁ mahā-rathāḥ }\]
\[\text{ jātā dharmānilendreṇayaḥ }\]
\[\text{ yudhiṣṭhira-mukhāḥ trayāḥ }\]

\[\text{ nakulaḥ sahadevas ca }\]
\[\text{ mādryāṁ nāsatya-dasrayoḥ }\]
\[\text{ draupadyāṁ pañca pañcabhyoḥ }\]
\[\text{ putrās te pitaro 'bhavan }\]

\[\text{ sāpān maithuna-ruddhasya }\]
\[\text{ pāṇḍoḥ kuntyāṁ mahā-rathāḥ }\]
\[\text{ jātā dharmānilendreṇayaḥ }\]
\[\text{ yudhiṣṭhira-mukhāḥ trayāḥ }\]

\[\text{ nakulaḥ sahadevas ca }\]
\[\text{ mādryāṁ nāsatya-dasrayoḥ }\]
\[\text{ draupadyāṁ pañca pañcabhyoḥ }\]
\[\text{ putrās te pitaro 'bhavan }\]

\[\text{ sāpān maithuna-ruddhasya }\]
\[\text{ pāṇḍoḥ kuntyāṁ mahā-rathāḥ }\]
\[\text{ jātā dharmānilendreṇayaḥ }\]
\[\text{ yudhiṣṭhira-mukhāḥ trayāḥ }\]

\[\text{ nakulaḥ sahadevas ca }\]
\[\text{ mādryāṁ nāsatya-dasrayoḥ }\]
\[\text{ draupadyāṁ pañca pañcabhyoḥ }\]
\[\text{ putrās te pitaro 'bhavan }\]

\[\text{ sāpān maithuna-ruddhasya }\]
\[\text{ pāṇḍoḥ kuntyāṁ mahā-rathāḥ }\]
\[\text{ jātā dharmānilendreṇayaḥ }\]
\[\text{ yudhiṣṭhira-mukhāḥ trayāḥ }\]

\[\text{ nakulaḥ sahadevas ca }\]
\[\text{ mādryāṁ nāsatya-dasrayoḥ }\]
\[\text{ draupadyāṁ pañca pañcabhyoḥ }\]
\[\text{ putrās te pitaro 'bhavan }\]

\[\text{ sāpān maithuna-ruddhasya }\]
\[\text{ pāṇḍoḥ kuntyāṁ mahā-rathāḥ }\]
\[\text{ jātā dharmānilendreṇayaḥ }\]
\[\text{ yudhiṣṭhira-mukhāḥ trayāḥ }\]

\[\text{ nakulaḥ sahadevas ca }\]
\[\text{ mādryāṁ nāsatya-dasrayoḥ }\]
\[\text{ draupadyāṁ pañca pañcabhyoḥ }\]
\[\text{ putrās te pitaro 'bhavan }\]

\[\text{ sāpān maithuna-ruddhasya }\]
\[\text{ pāṇḍoḥ kuntyāṁ mahā-rathāḥ }\]
\[\text{ jātā dharmānilendreṇayaḥ }\]
\[\text{ yudhiṣṭhira-mukhāḥ trayāḥ }\]

\[\text{ nakulaḥ sahadevas ca }\]
\[\text{ mādryāṁ nāsatya-dasrayoḥ }\]
\[\text{ draupadyāṁ pañca pañcabhyoḥ }\]
\[\text{ putrās te pitaro 'bhavan }\]
Mahārāja Dharma, or Dharmarāja; *anila*—by the demigod controlling the wind; *indrebhyah*—and by the demigod Indra, the controller of rain; *yudhiṣṭhirā*—Yudhiṣṭhira; *mukhāḥ*—headed by; *trayaḥ*—three sons (Yudhiṣṭhira, Bhima and Arjuna); *nakulaḥ*—Nakula; *sahadevaḥ*—Sahadeva; *ca*—also; *mādryām*—in the womb of Mādri; *nāsatya-dasrayoh*—by Nāsatya and Dasra, the Aśvini-kumāras; *draupadyām*— in the womb of Draupadi; *pañca*—five; *pañcabhyah*—from the five brothers (Yudhiṣṭhira, Bhima, Arjuna, Nakula and Sahadeva); *putrāḥ*—sons; *te*—they; *pitaraḥ*—uncles; *abhavan*—became.

**TRANSLATION**

Pāṇḍu was restrained from sexual life because of having been cursed by a sage, and therefore his three sons Yudhiṣṭhira, Bhima and Arjuna were begotten through the womb of his wife, Kunti, by Dharmarāja, by the demigod controlling the wind, and by the demigod controlling the rain. Pāṇḍu’s second wife, Mādri, gave birth to Nakula and Sahadeva, who were begotten by the two Aśvini-kumāras. The five brothers, headed by Yudhiṣṭhira, begot five sons through the womb of Draupadi. These five sons were your uncles.

**TEXT 29**

*Yudhiṣṭhirāt prativindhyah*  
*śrutaseno vrksodarāt*  
*arjunāc chrutakirtis tu*  
*śatānikas tu nākuliḥ*

*yudhiṣṭhirāt*—from Mahārāja Yudhiṣṭhira; *prativindhyah*—a son named Prativinda; *śrutasenaḥ*—Śrutasena; *vrksodarāt*—begotten by Bhima; *arjunāt*—from Arjuna; *chrutakirtiḥ*—a son named Śrutakirti; *tu*—indeed; *śatānikah*—a son named Śatānika; *tu*—indeed; *nākuliḥ*—of Nakula.
TRANSLATION

From Yudhiṣṭhira came a son named Prativindhya, from Bhima a son named Śrutasena, from Arjuna a son named Śrutakirti, and from Nakula a son named Śatānika.

TEXTS 30–31

sahadeva-suto rājaṁ
chrutakarmā tathāpare
yudhiṣṭhirāt tu paurationāṁ
devakō 'tha ghaṭotkacāḥ

bhimasenād dhiḍimbāyāṁ
kālyāṁ sarvagatas tataḥ
sahadevāt suhotrāṁ tu
vijayāśūta pārvati

sahadeva-sutaḥ—the son of Sahadeva; rājan—O King; śrutakarmā—Srutakarma; tathā—as well as; apare—others; yudhiṣṭhirāt—from Yudhiṣṭhira; tu—indeed; paurationāṁ—in the womb of Pauravī; devakāḥ—a son named Devaka; atha—as well as; ghaṭotkacāḥ—Ghaṭotkaca; bhimasenāt—from Bhimesana; hidiṃbāyāḥ—in the womb of Hidimbā; kālyāṁ—in the womb of Kāli; sarvagataḥ—Sarvagata; tataḥ—thereafter; sahadevāt—from Sahadeva; suhotram—Suhotra; tu—indeed; vijayā—Vijaya; asūta—gave birth to; pārvatī—the daughter of the Himalayan king.

TRANSLATION

O King, the son of Sahadeva was Śrutakarmā. Furthermore, Yudhiṣṭhira and his brothers begot other sons in other wives. Yudhiṣṭhira begot a son named Devaka through the womb of
Pauravi, and Bhimasena begot a son named Ghatotkaca through his wife Hidimbā and a son named Sarvagata through his wife Kāli. Similarly, Sahadeva had a son named Suhotra through his wife named Vijayā, who was the daughter of the king of the mountains.

TEXT 32

\[
\begin{align*}
\text{kareṇumatyāṁ nakulo} & \quad \text{naramitram tathārjunaḥ} \\
\text{irāvantam ulupyāṁ vai} & \quad \text{sutāyāṁ babhruvāhanam} \\
\text{manipura-pateḥ so 'pi} & \quad \text{tat-putraḥ putrikā-sutaḥ}
\end{align*}
\]

\*kareṇumatyāṁ—\(\text{in the wife named Kareṇumatī; nakulaḥ—Nakula; naramitram—\text{a son named Naramitra; tathā—also; arjunaḥ—Arjuna; irāvantam—Irāvān; ulupyāṁ—\text{in the womb of the Nāga-kanyā named Ulupī; vai—indeed; sutāyām—\text{in the daughter; babhruvāhanam—\text{a son named Babhruvāhana; manipura-pateḥ—\text{of the king of Manipura; saḥ—he; api—although; tat-putraḥ—\text{the son of Arjuna; putrikā-sutaḥ—\text{the son of his maternal grandfather.}}}}\)\)

TRANSLATION

Nakula begot a son named Naramitra through his wife named Kareṇumatī. Similarly, Arjuna begot a son named Irāvān through his wife known as Ulupī, the daughter of the Nāgas, and a son named Babhruvāhana by the womb of the princess of Manipura. Babhruvāhana became the adopted son of the king of Manipura.

PURPORT

It is to be understood that Pārvatī is the daughter of the king of the very, very old mountainous country known as the Manipura state.
Five thousand years ago, therefore, when the Pāṇḍavas ruled, Maṇipura existed, as did its king. Therefore this kingdom is a very old, aristocratic Vaiṣṇava kingdom. If this kingdom is organized as a Vaiṣṇava state, this revitalization will be a great success because for five thousand years this state has maintained its identity. If the Vaiṣṇava spirit is revived there, it will be a wonderful place, renowned throughout the entire world. Maṇipuri Vaiṣṇavas are very famous in Vaiṣṇava society. In Vṛndāvana and Navadvīpa there are many temples constructed by the king of Maṇipura. Some of our devotees belong to the Maṇipura state. The Kṛṣṇa consciousness movement, therefore, can be well spread in the state of Maṇipura by the cooperative efforts of the Kṛṣṇa conscious devotees.

TEXT 33

तव  तातः  सुमद्रायमभिमिन्यःप्राजयत ।
सर्वातिरथ्यजीवे  उत्तराया  ततो  भवान् ॥ ३३ ॥

tava tātaḥ subhadrāyām
abhimanyur ajāyata
sarvātirathajid vīra
uttarāyāṁ tato bhavān

tava—your; tātaḥ—father; subhadrāyām—in the womb of Subhadrā; abhimanyuyuh—Abhimanyu; ajāyata—was born; sarvātirathajit—a great fighter who could defeat the atirathas; vīra—a great hero; uttarāyāṁ—in the womb of Uttarā; tataḥ—from Abhimanyu; bhavān—your good self.

TRANSLATION

My dear King Parikṣit, your father, Abhimanyu, was born from the womb of Subhadrā as the son of Arjuna. He was the conqueror of all atirathas [those who could fight with one thousand charioteers]. From him, by the womb of Uttarā, the daughter of Virāḍrāja, you were born.
TEXT 34

parikṣiṇeṣu kuruṣu
drauṇer brahmāstra-tejasā
tvam ca krṣṇanubhāvena
sajīvo mocito 'ntakāt

parikṣiṇeṣu—because of being annihilated in the Kurukṣetra war; kuruṣu—the members of the Kuru dynasty, such as Duryodhana; drauṇer—Aśvatthāmā, the son of Droṇācārya; brahmāstra-tejasā—because of the heat of the brahmāstra nuclear weapon; tvam ca—your good self also; krṣṇa-anubhāvena—because of the mercy of Lord Krṣṇa; sajīvaḥ—with your life; mocitaḥ—released; antakāt—from death.

TRANSLATION

After the Kuru dynasty was annihilated in the Battle of Kurukṣetra, you also were about to be destroyed by the brahmāstra atomic weapon released by the son of Droṇācārya, but by the mercy of the Supreme Personality of Godhead, Krṣṇa, you were saved from death.

TEXT 35

taveme tanayās tāta
janamejaya-pūrvakāh
śrutaseno bhīmasena
ugrasenaś ca viryavān

tava—your; ime—all these; tanayāḥ—sons; tāta—my dear King Parīkṣit; janamejaya—Janamejaya; pūrvakāḥ—headed by;
Srutasenaḥ—Srutasena; Bhimasenaḥ—Bhimasena; Ugrasenaḥ—Ugrasena; ca—also; vīryavān—all very powerful.

TRANSLATION

My dear King, your four sons—Janamejaya, Srutasena, Bhimasena and Ugrasena—are very powerful. Janamejaya is the eldest.

TEXT 36

Janamejayaḥ vidiṁ vā taksakān nidhanam gatam
sarpān vai sarpa-yāgāṇau
sa hāsyati rūṣānvitaḥ

janamejayaḥ—the eldest son; tvām—about you; vidiṁvā—knowing; taksakāt—by the Takṣaka serpent; nidhanam—death; gatam—undergone; sarpān—the snakes; vai—indeed; sarpa-yāga-āṇau—in the fire of the sacrifice for killing all the snakes; saḥ—he (Janamejaya); hāsyati—will offer as a sacrifice; rūṣā-anvitaḥ—because of being very angry.

TRANSLATION

Because of your death by the Takṣaka snake, your son Janamejaya will be very angry and will perform a sacrifice to kill all the snakes in the world.

TEXT 37

Kālaśeym purodhāya
turāṁ turaṁ turaga-medhasāt
The Descendants of Ajamīḍha

\[ \text{samantāt prthivin sarvām} \\
\text{jitvā yakṣyati cādhvaraiḥ} \]

kālaśeyam— the son of Kalaśa; purodhāya— accepting as the priest; turam— Turā; turaga-medhaśāṭ— he will be known as Turaga-medhaśāṭ (a performer of many horse sacrifices); samantāt— including all parts; prthivim— the world; sarvām— everywhere; jitvā— conquering; yakṣyati— will execute sacrifices; ca— and; adhvaraiḥ— by performing aśvamedha-yajñas.

TRANSLATION

After conquering throughout the world and after accepting Tura, the son of Kalaśa, as his priest, Janamejaya will perform aśvamedha-yajñas, for which he will be known as Turaga-medhaśāṭ.

TEXT 38

tasya putraḥ satānīko
yājñavalkyāt trayim pathan
astra-jnānam kriyā-jnānam
śaunakāt param esyati

tasya— of Janamejaya; putraḥ— the son; satānikāḥ— Satānīka; yājñavalkyāt— from the great sage known as Yājñavalkya; trayim— the three Vedas (Sāma, Yajur and Rg); pathan— studying thoroughly; astra-jnānam— the art of military administration; kriyā-jnānam— the art of performing ritualistic ceremonies; śaunakāt— from Śaunaka Rṣi; param— transcendental knowledge; esyati— will achieve.

TRANSLATION

The son of Janamejaya known as Śatānīka will learn from Yājñavalkya the three Vedas and the art of performing ritualistic ceremonies. He will also learn the military art from Kṛpācārya and the transcendental science from the sage Śaunaka.
TEXT 39

sahasrānīkas tat-putras
tatās caivaśvamedhajaḥ
asimakṛṣṇas tasyāpi
nemicakras tu tat-sutaḥ

sahasrānīkaḥ—Sahasrānīka; tat-putraḥ—the son of Ṣatānīka;
tataḥ—from him (Sahasrānīka); ca—also; eva—indeed; aśvamedha-jaḥ—Aśvamedhaja; asimakṛṣṇaḥ—Asimakṛṣṇa; tasya—from him (Aśvamedhaja); api—also; nemicakraḥ—Nemicakra; tu—indeed; tat-sutaḥ—his son.

TRANSLATION

The son of Ṣatānīka will be Sahasrānīka, and from him will come the son named Aśvamedhaja. From Aśvamedhaja will come Asimakṛṣṇa, and his son will be Nemicakra.

TEXT 40

gajāhvaye hṛte nadyā kauśāmbyāṁ sādhu vatsyati
uktas tataś citrarathas
tasmāc chucirathah sutaḥ

gajāhvaye—on the town of Hastināpura (New Delhi); hṛte—being inundated; nadyā—by the river; kauśāmbyāṁ—in the place known as Kauśāmbyi; sādhu—duly; vatsyati—will live there; uktah—celebrated; tataḥ—thereafter; citrarathah—Citraratha; tasmāt—from him; śucirathah—Śuciratha; sutaḥ—the son.
TRANSLATION

When the town of Hastināpura [New Delhi] is inundated by the river, Nemicakra will live in the place known as Kauśāmbī. His son will be celebrated as Citraratha, and the son of Citraratha will be Śuciratha.

TEXT 41

तस्मांत व्रधिमांसतस्य सुषेनोथ महापति: ।
सुनिथस्तस्य महिता नृचुषुर्यति सुक्हिनाला: ||४१||

tasmāt—from him (Śuciratha); ca—also; vrśtimān—the son known as Vṛṣtimān; tasya—his (son); susēṇaḥ—Susēṇa; atha—thereafter; mahi-patiḥ—the emperor of the whole world; sunīthāḥ—Sunītha; tasya—his; bhavitā—will be; nṛcakṣuh—his son, Nṛcakṣu; yat—from him; sukhīnalaḥ—Sukhīnala.

TRANSLATION

From Śuciratha will come the son named Vṛṣtimān, and his son, Susēṇa, will be the emperor of the entire world. The son of Susēṇa will be Sunītha, his son will be Nṛcakṣu, and from Nṛcakṣu will come a son named Sukhīnala.

TEXT 42

परिप्रेक्ष्य: सुतस्तस्तापाण्येत्रसी सुन्तस्तामजः ।
नृपान्यान्ततो दूर्विस्तिथिष्ठस्तामजनिष्यति ||४२||

pariplavah sutas tasmān
medhāvi sunayātmajah
nrpañjayas tato dūrvas
timis tasmāj janīsyati
pariplavaḥ—Pariplava; sutaḥ—the son; tasmāt—from him (Pariplava); medhāvi—Medhāvi; sunaya-ātmajaḥ—the son of Sunaya; nrpaṇjayaḥ—Nṛpaṇjaya; tataḥ—from him; dūrvaḥ—Dūrva; timiḥ—Timi; tasmāt—from him; janisyati—will take birth.

TRANSLATION

The son of Sukhinala will be Pariplava, and his son will be Sunaya. From Sunaya will come a son named Medhāvi; from Medhāvi, Nṛpaṇjaya; from Nṛpaṇjaya, Dūrva; and from Dūrva, Timi.

TEXT 43

timer brhadhrathas tasmāc
chatānikāḥ sudāsajāḥ
śatānikād dūrdamanās
tasyāpatyāṁ mahīnaraḥ

timeḥ—of Timi; brhadhrathah—Bṛhadratha; tasmāt—from him (Bṛhadratha); satānikāḥ—Śatānika; sudāsa-jāḥ—the son of Sudāsa; satānikāt—from Śatānika; dūrdamanāḥ—a son named Dūrdamaṇa; tasya apatyam—his son; mahīnarah—Mahīnara.

TRANSLATION

From Timi will come Bṛhadratha; from Bṛhadratha, Sudāsa; and from Sudāsa, Śatānika. From Śatānika will come Dūrdamaṇa, and from him will come a son named Mahīnara.

TEXTS 44–45

dṛṣṭaṇिनिधिस्तस्य क्षेमम् क्षेमिता यत्:
ब्रह्मस्त्रयः वै योनिर्वशो देवरितस्तुः
क्षेमकं प्राप्य राजां संस्थानं प्राप्तयते कलो
अथ मागधराजानो भविनो ये वदामि ते
TRANSLATION

The son of Mahinara will be Daṇḍapāṇi, and his son will be Nimi, from whom King Kṣemaka will be born. I have now described to you the moon-god's dynasty, which is the source of brāhmaṇas and kṣatriyas and is worshiped by demigods and great saints. In this Kali-yuga, Kṣemaka will be the last monarch. Now I shall describe to you the future of the Māgadha dynasty. Please listen.

TEXTS 46–48

भविता सहदेवस्य मार्जरिर्कांल्रुतश्रवः
ततो गुतायुस्यापि निरिमिनोथ तस्युतः ||४६॥
सुन्त्वत् सुनुम्ब्राः शुद्धसेनोथ कर्मशितः ||
तत् सुन्त्वायाः विष्णुविरिः शुचिस्तस्य भविष्यति ||४७॥
bhavita sahadevasya
márjári yac chrutaśravāḥ
 tato yutāyus tasyāpi
 niramitro 'tha tat-sutah

sunaksatrāḥ sunaksatrād
 brhatseno 'tha karmajit
tataḥ sutañjayād viprah
 śucis tasya bhaviṣyati

kṣemo 'tha suvratas tasmād
dharmasūtraḥ samas tataḥ
dyumatseno 'tha sumatiḥ
 subalo janitā tataḥ

bhavitā—will take birth; sahadevasya—the son of Sahadeva;
márjāriḥ—Mārjāri; yat—his son; śrutaśravāḥ—Śrutaśravā; tataḥ—from him; yutāyuḥ—Yutāyu; tasya—his son; api—also; niramitraḥ—Niramitra; atha—thereafter; tat-sutah—his son; sunaksatrāḥ—Sunakṣatra; sunaksatratāḥ—from Sunakṣatra; brhatsenaḥ—Brḥatsena; atha—from him; karmajit—Karmajit; tataḥ—from him; sutañjayāḥ—from Sutañjaya; viprah—Vipra; śuciḥ—a son named Śuci; tasya—from him; bhaviṣyati—will take birth; kṣemaḥ—a son named Kṣema; atha—thereafter; suvratah—a son named Suvarata; tasmāt—from him; dharmasūtraḥ—Dharmasūtra; samaḥ—Sama; tataḥ—from him; dyumatsenaḥ—Dyumatsena; atha—thereafter; sumatiḥ—Sumati; subalaḥ— Subala; janitā—will take birth; tataḥ—thereafter.

TRANSLATION
Sahadeva, the son of Jarāsandha, will have a son named Mārjāri. From Mārjāri will come Śrutaśravā; from Śrutaśravā, Yutāyu; and from Yutāyu, Niramitra. The son of Niramitra will be Sunakṣatra, from Sunakṣatra will come Brḥatsena, and from Brḥatsena,
Karmajit. The son of Karmajit will be Sutañjaya, the son of Sutañjaya will be Vipra, and his son will be Śuci. The son of Śuci will be Kṣema, the son of Kṣema will be Suvarata, and the son of Suvarata will be Dharmasūtra. From Dharmasūtra will come Sama; from Sama, Dyumatsena; from Dyumatsena, Sumati; and from Sumati, Subala.

**TEXT 49**

\[\text{suñīthāḥ satyajīt atha} \]
\[\text{viśvajīt yad ripuñjayaḥ} \]
\[\text{bārhadrathāḥ ca bhūpālā} \]
\[\text{bhāvyāḥ sāhasra-vatsaram} \]

sunīthāḥ—from Subala will come Sunītha; satyajīt—Satyajit; atha—from him; viśvajīt—from Viśvajit; yat—from whom; ripuñjayaḥ—Ripuñjaya; bārhadrathāḥ—all in the line of Bṛhadṛatha; ca—also; bhūpālā—all those kings; bhāvyāḥ—will take birth; sāhasra-vatsaram—continuously for one thousand years.

**TRANSLATION**

From Subala will come Sunītha; from Sunītha, Satyajit; from Satyajit, Viśvajit; and from Viśvajit, Ripuñjaya. All of these personalities will belong to the dynasty of Bṛhadṛatha, which will rule the world for one thousand years.

**PURPORT**

This is the history of a monarchy that began with Jarāsandha and continues for one thousand years as the above-mentioned kings appear on the surface of the globe.

Thus end the Bhaktivedanta purports of the Ninth Canto, Twenty-second Chapter, of the Śrīmad-Bhāgavatam, entitled “The Descendants of Ajamīdha.”
CHAPTER TWENTY-THREE

The Dynasties of the Sons of Yayāti

In this Twenty-third Chapter the dynasties of Anu, Druhyu, Turvasu and Yadu, as well as the story of Jyāmagha, are described.

The sons of Yayāti’s fourth son, Anu, were Sabhānara, Cakṣu and Pareṣṇu. Of these three, the sons and grandsons of Sabhānara were, in succession, Kālanara, Śrīnjaya, Janamejaya, Mahāśāla and Mahāmanā. The sons of Mahāmanā were Uśīnara and Titikṣu. Uśīnara had four sons, namely Śibi, Vara, Ṛṣabha and Dakṣa. Śibi also had four sons—Ṛṣādarbha, Sudhīra, Madra and Kekaya. The son of Titikṣu was Ruṣadratha, who begot a son named Homa. From Homa came Sutapā and from Sutapā, Bali. In this way the dynasty continued. Begotten by Dirghatamā in the womb of the wife of Bali were Aṅga, Vaṅga, Kaliṅga, Suhma, Puṇḍra and Odra, all of whom became kings.

From Aṅga came Khalapāna, whose dynasty included Diviratha, Dharmaratha and Citraratha, also called Romapāda, one after another. Mahārāja Daśaratha gave in charity one of his daughters, by the name Śantā, to his friend Romapāda because Romapāda had no sons. Romapāda accepted Śantā as his daughter, and the great sage Ṛṣyaśṛṅga married her. By the mercy of Ṛṣyaśṛṅga, Romapāda had a son named Caturāṅga. The son of Caturāṅga was Prthulākṣa, who had three sons—Brhadhratha, Brhatkarmā and Brhadbhānu. From Brhadhratha came a son named Brhadmanā, whose sons and grandsons in succession were Jayadratha, Vijaya, Dhṛti, Dhṛtavrata, Satkarmā and Adhiratha. Adhiratha accepted the son rejected by Kunti, namely Karna, and Karna’s son was Vṛṣasena.

The son of Yayāti’s third son, Druhyu, was Babhru, whose son and grandsons were Setu, Ārabdha, Gāndhāra, Dharma, Dhṛta, Durmada and Pracetā.

The son of Yayāti’s second son, Turvasu, was Vahni, whose seminal dynasty included Bharga, Bhānumān, Tribhānu, Karandhama and Maruta. The childless Maruta accepted Duśmanta, who belonged to the Pṛru dynasty, as his adopted son. Mahārāja Duśmanta was anxious to
have his kingdom returned, and so he went back to the Pūru-varṇa.

Of the four sons of Yadu, Sahasrajit was the eldest. The son of Sahasrajit was named Śatajit. He had three sons, of whom one was Haihaya. The sons and grandsons in the dynasty of Haihaya were Dharma, Netra, Kunti, Sohañji, Mahiśmān, Bhadrasenaka, Dhanaka, Kṛtavīrya, Arjuna, Jayadhvaja, Tālajaṅgha and Vitihotra.

The son of Vitihotra was Madhu, whose eldest son was Vṛśṇi. Because of Yadu, Madhu and Vṛśṇi, their dynasties are known as Yādava, Mādhava and Vṛśṇi. Another son of Yadu was Kṛṣṭā, and from him came Vṛjinavān, Svāhita, Viśadgu, Citraratha, Śaśabindu, Prthuśravā, Dharma, Uśānā and Rucaka. Rucaka had five sons, one of whom was known as Jyāmagha. Jyāmagha was sonless, but by the mercy of the demigods his childless wife gave birth to a son named Vidarbha.

TEXT 1

Sukadeva Gosvāmi said: Anu, the fourth son of Yayāti, had three sons, named Sabhanara, Cakṣu and Pareśnu. O King, from

TRANSLATION

Śukadeva Gosvāmi said: Anu, the fourth son of Yayāti, had three sons, named Sabhanara, Cakṣu and Pareśnu. O King, from
Sabhānara came a son named Kālanara, and from Kālanara came a son named Śṛṇjaya.

**TEXT 2**

जनमेजयस्तम्य पुत्रो महाशालो महामनाः ।
उसिनरसतितितश्च महामनस आत्माजौ ॥ २ ॥

janamejayas tasya putro
mahāśālo mahāmanāḥ
usinaras titikṣuṣ ca
mahāmanasa ātmajau

janamejayah—Janamejaya; tasya—of him (Janamejaya); putraḥ—a son; mahāśālaḥ—Mahāśala; mahāmanāḥ—(from Mahāśala) a son named Mahāmanā; usinarah—Uśinara; titikṣuḥ—Titikṣu; ca—and; mahāmanasaḥ—from Mahāmanā; ātmajau—two sons.

**TRANSLATION**

From Śṛṇjaya came a son named Janamejaya. From Janamejaya came Mahāśala; from Mahāśala, Mahāmanā; and from Mahāmanā two sons, named Uśinara and Titikṣu.

**TEXTS 3-4**

शिबिरं: चुम्बिदश्वत्वरोशीलरत्मजाः ।
श्रवारं सुधीरश्च मद्रं केकया आत्मवान् ॥ ३ ॥

śibir varah kṛmir dakṣaś
catvārośinaratmaḥ
vrśādarbhaḥ sudhīraś ca
madraḥ kekaya ātmavān

śibēś catvāra evāsams
titikṣoś ca ruṣadraṭhaḥ
śibiḥ—Śibi; varah—Vara; krmiḥ—Krmi; dakṣaḥ—Dakṣa; catvāraḥ—four; uṣīnara-ātmajāḥ—the sons of Uṣīnara; vṛṣādarbhaḥ—Vṛṣādarbha; sudhīraḥ ca—as well as Sudhīra; madraḥ—Madra; kekayaḥ—Kekaya; ātmavān—self-realized; śiheḥ—of Śibi; catvāraḥ—four; eva—indeed; āsan—there were; titikṣoḥ—of Titikṣu; ca—also; ruṣadrathāḥ—a son named Ruṣadratha; tataḥ—from him (Ruṣadratha); homāḥ—Homa; atha—from him (Homa); sutapāḥ—Sutapa; balīḥ—Bali; sutapasah—of Sutapa; abhavat—there was.

TRANSLATION

The four sons of Uṣīnara were Śibi, Varā, Kṛmi and Dakṣa, and from Śibi again came four sons, named Vṛṣādarbha, Sudhīra, Madra and ātma-tattva-vit Kekaya. The son of Titikṣu was Ruṣadratha. From Ruṣadratha came Homa; from Homa, Sutapa; and from Sutapā, Bali.

TEXT 5

aṅga-vāṅga-kaliṅgādyāḥ
suhma-puṇḍrāudra-saṁjñitāḥ
jajnire dirghatamaso
baleḥ kṣetre mahiśītaḥ

aṅga—Aṅga; vāṅga—Vaṅga; kaliṅga—Kaliṅga; ādyaḥ—headed by; suhma—Suhma; puṇḍra—Puṇḍra; oḍra—Oḍra; saṁjñitāḥ—known as such; jajnire—were born; dirghatamasah—by the semen of Dirghatamaḥ; baleḥ—of Bali; kṣetre—in the wife; mahi-kṣitaḥ—of the king of the world.

TRANSLATION

By the semen of Dirghatamaḥ in the wife of Bali, the emperor of the world, six sons took birth, namely Aṅga, Vaṅga, Kaliṅga, Suhma, Puṇḍra and Oḍra.
TEXT 6

चक्रुः स्वा-नाम्न विषयनः
साद इमानः प्राच्यकाम्बः ते
क्लापानो र्गतो जाते
तस्माद दिविरथास तताः

caκruह—they created; sva-nāmnā—by their own names; viṣayān—different states; saṭ—six; imān—all these; prācyakāṁ ca—on the eastern side (of India); te—those (six kings); khalapānāḥ—Khalapāṇa; aṅgataḥ—from King Aṅga; jajñe—took birth; tasmāt—from him (Khalapāṇa); divirathāḥ—Diviratha; tataḥ—thereafter.

TRANSLATION

These six sons, headed by Aṅga, later became kings of six states in the eastern side of India. These states were known according to the names of their respective kings. From Aṅga came a son named Khalapāṇa, and from Khalapāṇa came Diviratha.

TEXTS 7–10

suto dharmaratho yasya
dharmathāḥ bhūyaṇaḥ
daroṣe pārthaḥ
dharmāḥ phalāḥ
dharmam etāṁ
dharmam etāṁ
dharmam etāṁ
dharmam etāṁ
dharmam etāṁ
dharmam etāṁ
dharmam etāṁ
dharmam etāṁ

suto dharmaratho yasya
jajñe citraratho 'prajāḥ
romapāda iti khyātas
tasmāi dāśarathah sakhā

śāntāṁ svā-kanyāṁ prāyačchad
rṣyaśṛṅga uvāha yāṁ
deve 'varṣati yam rāmā
ānīnyur harini-sutam

nātya-saṅgīta-vāditrair
vibhramāliṅganārhaṇāṁ
sa tu rājño 'napatyasya
nirūpyeṣṭīṁ marutvate

prajāṁ adād dāśaratho
yena lebhe 'prajāḥ prajāḥ
caturaṅgo romapādāt
prthulākusas tu tat-sutaḥ

sutaḥ—a son; dharmarathah—Dharmaratha; yasya—of whom (Diviratha); jajñe—was born; citrarathah—Citraratha; aprajāḥ—without any sons; romapādāḥ—Romapāda; iti—thus; khyātaḥ—celebrated; tasmāi—unto him; dāśarathah—Dāśaratha; sakhā—friend; śāntāṁ—Śāntā; svā-kanyāṁ—Dāśaratha’s own daughter; prāyačchat—delivered; rṣyaśṛṅgaḥ—Rṣyaśṛṅga; uvāha—married; yāṁ—unto her (Śāntā); deve—the demigod in charge of rainfall; avarṣati—did not shower any rain; yam—unto whom (Rṣyaśṛṅga); rāmāḥ—prostitutes; ānīnyuḥ—brought; harini-sutam—that Rṣyaśṛṅga, who was the son of a doe; nātya-saṅgīta-vāditraih—by dancing, by singing and by a musical display; vibhrama—bewildering; āliṅgana—by embracing; arhaṁ—a sacrifice; saḥ—he (Rṣyaśṛṅga); tu—indeed; rājñaḥ—from Mahārāja Dāśaratha; anapatyasya—who was without issue; nirūpya—after establishing; īṣṭim—a sacrifice; marutvate—of the demigod named Marutvān; prajāṁ—issue; adāt—delivered; dāśarathah—Dāśaratha; yena—by which (as a result of the yajña); lebhe—achieved; aprajāḥ—although he had no sons; prajāḥ—sons; caturaṅgaḥ—Caturaṅga; romapādāt—from Citraratha; prthulākusāḥ—Prthulākṣa; tu—indeed; tat-sutaḥ—the son of Caturaṅga.
TRANSLATION

From Diviratha came a son named Dharmaratha, and his son was Citraratha, who was celebrated as Romapāda. Romapāda, however, was without issue, and therefore his friend Mahārāja Daśaratha gave him his own daughter, named Śantā. Romapāda accepted her as his daughter, and thereafter she married Ṛṣyaśṛṅga. When the demigods from the heavenly planets failed to shower rain, Ṛṣyaśṛṅga was appointed the priest for performing a sacrifice, after being brought from the forest by the allurement of prostitutes, who danced, staged theatrical performances accompanied by music, and embraced and worshiped him. After Ṛṣyaśṛṅga came, the rain fell. Thereafter, Ṛṣyaśṛṅga performed a son-giving sacrifice on behalf of Mahārāja Daśaratha, who had no issue, and then Mahārāja Daśaratha had sons. From Romapāda, by the mercy of Ṛṣyaśṛṅga, Caturaṅga was born, and from Caturaṅga came Prthulākṣa.

TEXT 11

\[\textbf{TEXT 11}\]

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<td>bṛhadraṇaḥ</td>
<td>bṛhatkarmā</td>
<td>bṛhadbhānuś ca tat-sutāḥ</td>
<td>ādyād bṛhanmanās tasmāj</td>
<td>jayadratha udāhṛtaḥ</td>
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\[bṛhadraṇaḥ—Bṛhadratha; bṛhatkarmā—Bṛhatkarmā; bṛhadbhānuḥ—Bṛhadbhānu; ca—also; tat-sutāḥ—the sons of Prthulākṣa; ādyāt—from the eldest (Bṛhadratha); bṛhanmanāḥ—Bṛhanmanā was born; tasmāt—from him (Bṛhanmanā); jayadrathaḥ—a son named Jayadratha; udāhṛtaḥ—celebrated as his son.\]

TRANSLATION

The sons of Prthulākṣa were Bṛhadratha, Bṛhatkarmā and Bṛhadbhānu. From the eldest, Bṛhadratha, came a son named Bṛhanmanā, and from Bṛhanmanā came a son named Jayadratha.
TEXT 12

विजयपत्त्य सम्भूत्यायं ततो धृतिजायत ।
ततो धृतवत्तत्त्य सत्कर्मादिरथिनाः ||१२||

vijayas tasya sambhūtyāṁ
tato dhṛtit ajāyata
tato dhṛtavratas tasya
satkarmādhirathas tataḥ

vijayaḥ—Vijaya; tasya—of him (Jayadratha); sambhūtyāṁ—in the womb of the wife; tataḥ—thereafter (from Vijaya); dhṛtiḥ—Dhṛti; ajāyata—took birth; tataḥ—from him (Dhṛti); dhṛtavrataḥ—a son named Dhṛtavrata; tasya—of him (Dhṛtavrata); satkarma—Satkarma; adhirathaḥ—Adhiratha; tataḥ—from him (Satkarma).

TRANSLATION

The son of Jayadratha, by the womb of his wife Sambhūti, was Vijaya, and from Vijaya, Dhṛti was born. From Dhṛti came Dhṛtavrata; from Dhṛtavrata, Satkarma; and from Satkarma, Adhiratha.

TEXT 13

यो दसों गंगातेक्रिडन मन्त्रान्तर्गतं विश्वम् ।
कुन्त्याविद्वद्भनिनमनपत्योक्तरत सुतम् ||१३||

yo 'sau gaṅgā-taṭe krīdān
mañjūśāntargataṁ śiśum
kuntyāpaviddham kānīnam
anapatyo 'karot sutam

yah asau—one who (Adhiratha); gaṅgā-taṭe—on the bank of the Ganges; krīdān—while playing; mañjūsa-antahgatam—packed in a basket; śiśum—a baby was found; kuntyā apaviddham—this baby had been abandoned by Kunti; kānīnam—because the baby was born during her maiden state, before her marriage; anapatyah—this Adhiratha, being sonless; akarot—accepted the baby; sutam—as his son.
While playing on the bank of the Ganges, Adhiratha found a baby wrapped up in a basket. The baby had been left by Kunti because he was born before she was married. Because Adhiratha had no sons, he raised this baby as his own. [This son was later known as Karṇa.]

TRANSLATION

O King, the only son of Karṇa was Vṛṣasena. Druhyu, the third son of Yayāti, had a son named Babhru, and the son of Babhru was known as Setu.
dharmah—a son known as Dharma; tatah—from him (Dharma); dhṛtah—a son named Dhṛta; dhṛtasya—of Dhṛta; durmadah—a son named Durmada; tasmāt—from him (Durmada); pracetāḥ—a son named Pracetā; prācetasah—of Pracetā; satam—there were one hundred sons.

TRANSLATION

The son of Setu was Ārabdha, Ārabdha’s son was Gāndhāra, and Gāndhāra’s son was Dharma. Dharma’s son was Dhṛta, Dhṛta’s son was Durmada, and Durmada’s son was Pracetā, who had one hundred sons.

TEXT 16

mlecchādhipingatopuṣṭavuṇḍiṇīḥ dīrghābhūṣaṇāḥ
turvasoḥ suto vahinirghābhargamāṇāh

mleccha—of the lands known as Mlecchadesa (where Vedic civilization was not present); adhipatayāḥ—the kings; abhūvan—became; udicīṁ—on the northern side of India; diśam—the direction; āśritaḥ—accepting as the jurisdiction; turvasoḥ ca—of Turvasu, the second son of Mahārāja Yayāti; sutah—the son; vahniḥ—Vahni; vahneḥ—of Vahni; bhargah—the son named Bharga; atha—thereafter, his son; bhānumān—Bhānumān.

TRANSLATION

The Pracetas [the sons of Pracetā] occupied the northern side of India, which was devoid of Vedic civilization, and became kings there. Yayāti’s second son was Turvasu. The son of Turvasu was Vahni; the son of Vahni, Bharga; the son of Bharga, Bhānumān.

TEXT 17

mṛcchakṣaṇaḥ tatuṣṭoṣṭoṣṭoḥ karmāṇi udārāḥ
mahābhūtanirvāṇaḥ puṇaḥ pauramāṇabhūt ॥१७॥
The son of Bhanuman was Tribhanu, and his son was the magnanimous Karandhama. Karandhama's son was Maruta, who had no sons and who therefore adopted a son of the Puru dynasty [Mahārāja Duśmanta] as his own.

TRANSLATION

The son of Bhanumān was Tribhānu, and his son was the magnanimous Karandhama. Karandhama’s son was Maruta, who had no sons and who therefore adopted a son of the Puru dynasty [Mahārāja Duśmanta] as his own.
rājya-kāmukaḥ—because of desiring the royal throne; yayāteḥ—of Mahārāja Yayāti; jyeṣṭha-putrasya—of the first son, Yadu; yadoḥ vamśam—the dynasty of Yadu; nara-ṛṣabha—O best of human beings, Mahārāja Parikṣit; vānayāmi—I shall describe; mahā-puṇyam—supremely pious; sarva-pāpa-haram—vanquishes the reactions of sinful activities; nṛṇām—of human society; yadoḥ vamśam—the description of the dynasty of Yadu; naraḥ—any person; śrutiḥ—simply by hearing; sarva-pāpaiḥ—from all reactions of sinful activities; pramucyate—is freed.

TRANSLATION

Mahārāja Duṣmanta, desiring to occupy the throne, returned to his original dynasty [the Pūru dynasty], even though he had accepted Maruta as his father. O Mahārāja Parikṣit, let me now describe the dynasty of Yadu, the eldest son of Mahārāja Yayāti. This description is supremely pious, and it vanquishes the reactions of sinful activities in human society. Simply by hearing this description, one is freed from all sinful reactions.

TEXTS 20–21

yatrāvatirno bhagavān
paramātmā narākṛtiḥ
yadoḥ sahasrajit kroṣṭā
nalo ripur iti śrutāḥ

catvāraḥ sūnasas tatra
śatajit prathamātmajah
mahāhayaḥ reṇuḥhayo
haihayaḥ ceti tat-sutāḥ

yatra—wherein, in which dynasty; avatirṇaḥ—descended; bhagavān—the Supreme Personality of Godhead, Kṛṣṇa; paramātmā—who is
the Supersoul of all living entities; nara-ākṛtih—a person, exactly resembling a human being; yadoḥ—of Yadu; sahasrajit—Sahasrajit; kroṣṭā—Kroṣṭā; nalaḥ—Nala; ripuḥ—Ripu; iti śrutāḥ—thus they are celebrated; cātvāraḥ—four; sūnavaḥ—sons; tatra—therein; śatājīt—Śatājīt; prathama-ātmajāḥ—of the first sons; mahāhayaḥ—Mahāhaya; reṇuḥayaḥ—Reṇuḥaya; haihayaḥ—Haihaya; ca—and; iti—thus; tat-sutāḥ—his sons (the sons of Śatājīt).

TRANSLATION

The Supreme Personality of Godhead, Kṛṣṇa, the Supersoul in the hearts of all living entities, descended in His original form as a human being in the dynasty or family of Yadu. Yadu had four sons, named Sahasrajit, Kroṣṭā, Nala and Ripu. Of these four, the eldest, Sahasrajit, had a son named Śatājīt, who had three sons, named Mahāhaya, Reṇuḥaya and Haihaya.

PURPORT

As confirmed in Śrīmad-Bhāgavatam (1.2.11):

\[ \text{vadanti tat tattva-vidas} \]
\[ \text{tatvarṁ yaj jñānam advayam} \]
\[ \text{brahmēti paramātmeti} \]
\[ \text{bhagavān iti śabdyate} \]

“Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.” The majority of transcendentalists understand only the impersonal Brahman or localized Paramātmā, for the Personality of Godhead is very difficult to understand. As the Lord says in Bhagavad-gītā (7.3):

\[ \text{manuṣyaṁ sahasreṣu} \]
\[ \text{kaścid yatati siddhaye} \]
\[ \text{yatatām api siddhānāṁ} \]
\[ \text{kaścin māṁ vetti tattvataḥ} \]

“Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in
truth.” The yogīs and jñānīs—that is, the mystic yogīs and the impersonalists—can understand the Absolute Truth as impersonal or localized, but although such realized souls are above ordinary human beings, they cannot understand how the Supreme Absolute Truth can be a person. Therefore it is said that out of many siddhas, the souls who have already realized the Absolute Truth, one may understand Kṛṣṇa, who exactly resembles a human being (narākṛti). This human form was explained by Kṛṣṇa Himself after He manifested the virāt-rūpa. The virāt-rūpa is not the original form of the Lord; the Lord’s original form is Dvibhuja-śyāmasundara, Muralidhara, the Lord with two hands, playing a flute (yaṁ śyāmasundaram acintya-guṇa-svarūpam). The Lord’s forms are proof of His inconceivable qualities. Although the Lord maintains innumerable universes within the period of His breath, He is dressed with a form exactly like that of a human being. That does not mean, however, that He is a human being. This is His original form, but because He looks like a human being, those with a poor fund of knowledge consider Him an ordinary man. The Lord says:

\begin{quote}
\textit{avajānanti māṁ mūḍhā} \\
dūṣnusīṁ tanum āśritam \\
param bhāvam ajānanto \\
mama bhūta-maheśvaram
\end{quote}

“Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be.” (Bg. 9.11) By the Lord’s param bhāvam, or transcendental nature, He is the all-pervading Paramātmā living in the core of the hearts of all living entities, yet He looks like a human being. Māyāvāda philosophy says that the Lord is originally impersonal but assumes a human form and many other forms when He descends. Actually, however, He is originally like a human being, and the impersonal Brahman consists of the rays of His body (yasya prabhā prabhavato jagad-aṇḍa-koti).

**TEXT 22**

\begin{quote}
धर्मस्तु हैहयसुतो नेत्रः कुन्ते: पिता ततः। \\
सोहरितवतु कुन्तेमहिष्मान भद्रसेनकः ॥२२॥
\end{quote}
dharmas tu haihaya-suto
tenraḥ kunteḥ pitā tataḥ
sohañjir abhavat kunter
mahîśmān bhadrasenakaḥ

dharmaḥ tu—Dharma, however; haihaya-sutaḥ—became the son of Haihaya; netraḥ—Netra; kunteḥ—of Kunti; pitā—the father; tataḥ—from him (Dharma); sohañjir—Sohañji; abhavat—became; kunteḥ—the son of Kunti; mahîśmān—Mahîśmān; bhadrasenakaḥ—Bhadrasenaka.

TRANSLATION

The son of Haihaya was Dharma, and the son of Dharma was Netra, the father of Kunti. From Kunti came a son named Sohañji, from Sohañji came Mahîśmān, and from Mahîśmān, Bhadrasenaka.

TEXT 23

durmado bhadrasenasya
dhanakaḥ krtaviryaśuh
krtāgniḥ krtavarmā ca
krtaujā dhanakātmajāḥ

durmadoḥ—Durmada; bhadrasenasya—of Bhadrasena; dhanakaḥ—Dhanaka; krtavirya-suh—giving birth to Krtavirya; krtāgniḥ—by the name Krtāgni; krtavarmā—Krtavarmā; ca—also; krtaujā—Krtaujā; dhanaka-ātmajāḥ—sons of Dhanaka.

TRANSLATION

The sons of Bhadrasena were known as Durmada and Dhanaka. Dhanaka was the father of Krtavirya and also of Krtāgni, Krtavarmā and Krtaujā.
TEXT 24

अर्जुनः कृतविर्यस्य समदीप्यश्रोऽभवत् ।
द्वारावेयाद्वरेतरंशान् प्रास्योगमहागुणः ॥२४॥

arjunah krtaviryasya
sapta-dvipesvaro 'bhavat
dattatreya'd dharer arnśāt
prāpta-yoga-mahāguṇah

arjunaḥ—Arjuna; kṛtavirya—of Kṛtvirya; sapta-dvīpa—of the seven islands (the whole world); iśvarah abhavat—became the emperor; dattatreyaḥ—from Dattatreya; hareḥ arnśāt—from he who was the incarnation of the Supreme Personality of Godhead; prāpta—obtained; yoga-mahāguṇah—the quality of mystic power.

TRANSLATION

The son of Kṛtvirya was Arjuna. He [Kārtaviryārjuna] became the emperor of the entire world, consisting of seven islands, and received mystic power from Dattatreya, the incarnation of the Supreme Personality of Godhead. Thus he obtained the mystic perfections known as aṣṭa-siddhi.

TEXT 25

न नूनं कृतविर्यस्य गतिः यास्यन्ति पार्थिवा: ।
ग्रह्दान्तपोयोगैः: श्रुतविर्यद्यादिभि: ॥२५॥

na nūnam kārtaviryaśya
gatim yāsyanti pārthivāḥ
yajña-dāna-tapo-yogāḥ
śruta-virya-dayādibhiḥ

na—not; nūnam—indeed; kārtavirya—of Emperor Kārtavirya; gatim—the activities; yāsyanti—could understand or achieve; pārthivāḥ—everyone on the earth; yajña—sacrifices; dāna—charity;
tapah—austerities; yogaih—mystic powers; sruta—education; vīrya—strength; dayā—mercy; ādibhiḥ—by all these qualities.

TRANSLATION
No other king in this world could equal Kārtaviryārjuna in sacrifices, charity, austerity, mystic power, education, strength or mercy.

TEXT 26

pañcāsiti sahasrāṇī
y hy avyāhata-balāh samāḥ
anaśta-vitta-smarāṇo
bubhuje 'kṣayaśaḍ-vasu

pañcāsiti—eighty-five; sahasrāṇī—thousands; hi—indeed; avyā-hata—inexhaustible; balāh—the strength of whom; samāḥ—years; anaśta—without deterioration; vitta—material opulences; smarāṇaḥ—and memory; bubhuje—enjoyed; aksayya—without deterioration; śaṭ-vasu—six kinds of enjoyable material opulence.

TRANSLATION
For eighty-five thousand years, Kārtaviryārjuna continuously enjoyed material opulences with full bodily strength and unimpaired memory. In other words, he enjoyed inexhaustible material opulences with his six senses.

TEXT 27

tasya putra-sahasresu
pañcaivorvarita mṛdhe

tasya putra-sahasresu
pañcaivorvarita mṛdhe
Of the one thousand sons of Kārtavīryārjuna, only five remained alive after the fight with Paraśurāma. Their names were Jayadhvaja, Śūrasena, Vṛṣabha, Madhu and Urjita.

TRANSLATION

Of the one thousand sons of Kārtavīryārjuna, only five remained alive after the fight with Paraśurāma. Their names were Jayadhvaja, Śūrasena, Vṛṣabha, Madhu and Urjita.

TEXT 28

jayadhvajāḥ śūraseno
vṛṣabho madhur ūrjitaḥ

tasya—of him (Kārtavīryārjuna); putra-sahasreṣu—among the one thousand sons; pañca—five; eva—only; urvaritāḥ—remained alive; mṛdhe—in a fight (with Paraśurāma); jayadhvajāḥ—Jayadhvaja; śūrasenāḥ—Śūrasena; vṛṣabhāḥ—Vṛṣabha; madhuḥ—Madhu; ūrjitaḥ—and Urjita.

TRANSLATION

Jayadhvaja had a son named Tālajaṅgha, who had one hundred sons. All the kṣatriyas in that dynasty, known as Tālajaṅgha, were annihilated by the great power received by Mahārāja Sagara from Aurva Ṛṣi.
TEXT 29

Of the sons of Tālajāṅgha, Vitihotra was the eldest. The son of Vitihotra named Madhu had a celebrated son named Vṛṣṇi. Madhu had one hundred sons, of whom Vṛṣṇi was the eldest. The dynasties known as Yaḍava, Mādhava and Vṛṣṇi had their origin from Yaḍu, Madhu and Vṛṣṇi.

TRANSLATION

Of the sons of Tālajāṅgha, Vitihotra was the eldest. The son of Vitihotra named Madhu had a celebrated son named Vṛṣṇi. Madhu had one hundred sons, of whom Vṛṣṇi was the eldest. The dynasties known as Yaḍava, Mādhava and Vṛṣṇi had their origin from Yaḍu, Madhu and Vṛṣṇi.
svāhito 'to viśadgur vai
tasya citrarathas tataḥ
śaśabindur mahā-yogī
dhā-bhāgo mahān abhūt
caturdaśa-mahāratnaś
cakravarty aparājitaḥ

mādhavaḥ—the dynasty beginning from Madhu; viśnayaḥ—the
dynasty beginning from Vṛṣṇi; rājan—O King (Mahārāja Parikṣit);
yādavaḥ—the dynasty beginning from Yadu; ca—and; iti—thus;
śaṁjñitāḥ—are so-called because of those different persons; yadhuputrasya—of the son of Yadu; ca—also; kroṣtoḥ—of Kroṣṭā; putraḥ—
the son; vṛjinaṇān—his name was Vṛjinavān; tataḥ—from him
(Vṛjinavān); svāhitaḥ—Śvāhita; atāḥ—thereafter; viśadgūḥ—a son
named Viśadgu; vai—indeed; tasya—of him; citrarathah—Citraratha;
tataḥ—from him; śaśabinduh—Śaśabindu; mahā-yogī—a great mystic;
mahā-bhāgaḥ—most fortunate; mahān—a great personality; abhūt—
he became; caturdaśa-mahāratnaḥ—fourteen kinds of great opulences;
cakravartī—he possessed as the emperor; aparājitaḥ—not defeated by
anyone else.

TRANSLATION

O Mahārāja Parikṣit, because Yadu, Madhu and Vṛṣṇi each
inaugurated a dynasty, their dynasties are known as Yādava, Mādhava
and Vṛṣṇi. The son of Yadu named Kroṣṭā had a son named
Vṛjinavān. The son of Vṛjinavān was Svāhita; the son of Svāhita,
Viśadgu; the son of Viṣadgu, Citraratha; and the son of Citraratha,
Śaśabindu. The greatly fortunate Śaśabindu, who was a great
mystic, possessed fourteen opulences and was the owner of four-
teen great jewels. Thus he became the emperor of the world.

PURPORT

In the Mārkaṇḍeya Purāṇa the fourteen kinds of great jewels are
described as follows: (1) an elephant, (2) a horse, (3) a chariot, (4) a
wife, (5) arrows, (6) a reservoir of wealth, (7) a garland, (8) valuable
costumes, (9) trees, (10) a spear, (11) a noose, (12) jewels, (13) an
umbrella, and (14) regulative principles. To be the emperor, one must possess all fourteen of these opulences. Śaśabindu possessed them all.

TEXT 32

\[\begin{align*}
\text{tasya} & \text{ patni-sahasrāṇāṁ} \\
\text{daśānāṁ} & \text{ sumahā-yaśāḥ} \\
\text{daśa-lakṣa-sahasrāni} & \text{ putrānāṁ tāsv ajijanat}
\end{align*}\]

tasya—of Śaśabindu; patnī—wives; sahasrāṇām—of thousands; daśānām—ten; su-mahā-yaśāḥ—greatly famous; daśa—ten; lakṣa—lakhs (one lakh equals one hundred thousand); sahasrāṇi—thousands; putrānām—of sons; tāsu—in them; ajijanat—he begot.

TRANSLATION

The famous Śaśabindu had ten thousand wives, and by each he begot a lakh of sons. Therefore the number of his sons was ten thousand lakhs.

TEXT 33

\[\begin{align*}
teśāṁ & \text{ tu pr̥thuśravasa atmajāḥ} \\
harmo & \text{ nāmośanā tasya} \\
hayamedha-śatasya & \text{ yāt}
\end{align*}\]

teśāṁ—out of so many sons; tu—but; śat pradhānānāṁ—of whom there were six foremost sons; pr̥thuśravasah—of Pr̥thuśrava; ātmajāḥ—the son; dharmah—Dharma; nāma—by the name; uśanā—Uśanā; tasya—his; hayamedha-śatasya—of one hundred aśvamedha sacrifices; yāt—he was the performer.
TRANSLATION

Among these many sons, six were the foremost, such as Prthuśravā and Prthukirti. The son of Prthuśravā was known as Dharma, and his son was known as Uṣanā. Uṣanā was the performer of one hundred horse sacrifices.

TEXT 34

The son of Uṣanā was Rucaka, who had five sons—Purujit, Rukma, Rukmeśu, Prthu and Jyāmagha. Please hear of these sons from me.

TEXTS 35–36

The son of Uṣanā was Rucaka, who had five sons—Purujit, Rukma, Rukmeśu, Prthu and Jyāmagha. Please hear of these sons from me.
The Dynasties of the Sons of Yayāti

nāvindac chatru-bhavanād
bhojyām kanyām ahāraṣīt
ratha-sthām tām nirikṣyāha
śaibyā patim amarṣītā

keyām kuhaka mat-sthānam
ratham āropiteti vai
snuṣā tavety abhihite
smayanti patim abravit

**TRANSLATION**

Jyāmagha had no sons, but because he was fearful of his wife, Śaibyā, he could not accept another wife. Jyāmagha once took from the house of some royal enemy a girl who was a prostitute, but upon seeing her Śaibyā was very angry and said to her husband, “My husband, you cheater, who is this girl sitting upon my seat on the chariot?” Jyāmagha then replied, “This girl will be your daughter-in-law.” Upon hearing these joking words, Śaibyā smilingly replied.
**TRANSLATION**

Śaibyā said, “I am sterile and have no co-wife. How can this girl be my daughter-in-law? Please tell me.” Jyāmagha replied, “My dear Queen, I shall see that you indeed have a son and that this girl will be your daughter-in-law.”

**TEXT 38**

अन्वमोदन्तं तद्विशवेदवा: पितर एव च।
शैन्य गर्भमधातू काले कुमारं सुषुवे शुभम।
स विदर्भे इति प्रोक्त उपयेमे शुषान सतीम्।

*anvamodanta*—accepted; *tat*—that statement predicting the birth of a son; *viśvedevāḥ*—the Viśvedeva demigods; *pitaraḥ*—the Pitās or forefathers; *eva*—indeed; *ca*—also; *śaibyā*—the wife of Jyāmagha; *garbham*—pregnancy; *adhāt*—conceived; *kāle*—in due course of time; *kumāraḥ*—a son; *suṣuve*—gave birth to; *subham*—very auspicious; *sah*—that son; *vidarbhāḥ*—Vidarbha; *iti*—thus; *proktah*—was well
known; upayeme—later married; snuṣām—who was accepted as daughter-in-law; satim—very chaste girl.

TRANSLATION

Long, long ago, Jyāmagha had satisfied the demigods and Pitās by worshiping them. Now, by their mercy, Jyāmagha’s words came true. Although Śaibyā was barren, by the grace of the demigods she became pregnant and in due course of time gave birth to a child named Vidarbha. Before the child’s birth, the girl had been accepted as a daughter-in-law, and therefore Vidarbha actually married her when he grew up.

Thus end the Bhaktivedanta purports of the Ninth Canto, Twenty-third Chapter, of the Śrīmad-Bhāgavatam, entitled “The Dynasties of the Sons of Yayāti.”
CHAPTER TWENTY-FOUR

Kṛṣṇa, the Supreme Personality of Godhead

Vidarbha had three sons, named Kuśa, Kratha and Romapāda. Of these three, Romapāda expanded his dynasty by the sons and grandsons named Babhru, Kṛti, Uśika, Cedi and Caidya, all of whom later became kings. From the son of Vidarbha named Kratha came a son named Kunti, from whose dynasty came the descendants named Vṛṣṇi, Nirṛti, Daśārha, Vyoma, Jīmūta, Vikṛti, Bhīmaratha, Navaratha, Daśaratha, Śakuni, Karmacī, Devvarāta, Devakṣatra, Madhu, Kuruvaśa, Anu, Puruhotra, Ayu and Sātvata. Sātvata had seven sons. One of them was Devāvṛdhā, whose son was Babhru. Another son of Sātvata was Mahābhoga, by whom the Bhoja dynasty was inaugurated. Another was Vṛṣṇi, who had a son named Yudhājīt. From Yudhājīt came Anamitra and Śini, and from Anamitra came Nighna and another Śini. The descendants in succession from Śini were Satyaka, Yuyudhāna, Jaya, Kuṇi and Yugandhara. Another son of Anamitra was Vṛṣṇi. From Vṛṣṇi came Śvaphalka, by whom Akrūra and twelve other sons were generated. From Akrūra came two sons, named Devavān and Upadeva. The son of Andhaka named Kukura was the origin of the descendants known as Vahni, Vilomā, Kapotaromā, Anu, Andhaka, Dundubhi, Avidyota, Punarvasu and Āhuka. Āhuka had two sons, named Devaka and Ugrasena. The four sons of Devaka were known as Devavān, Upadeva, Sudeva and Devavardhana, and his seven daughters were Dhṛtadevā, Śāntidevā, Upadevā, Śridevā, Devaraksitā, Sahadevā and Devaki. Vasudeva married all seven daughters of Devaka. Ugrasena had nine sons named Kaṁsa, Sunāmā, Nyagrodha, Kaṅka, Śaṅku, Suhi, Rāṣṭrapāla, Dhṛṣṭi and Tuṣṭimān, and he had five daughters named Kaṁsā, Kaṁsavatī, Kaṅkā, Śūrabhū and Rāṣṭrapālikā. The younger brothers of Vasudeva married all the daughters of Ugrasena.

Vidūratha, the son of Citraratha, had a son named Śūra, who had ten other sons, of whom Vasudeva was the chief. Śūra gave one of his five daughters, Pṛthā, to his friend Kunti, and therefore she was also named
Kunti. In her maiden state she gave birth to a child named Karṇa, and later she married Mahārāja Pāṇḍu.

Vṛddhāśarma married the daughter of Śūra named Śrutadevā, from whose womb Dantavakra was born. Dhṛṣṭaketu married Śūra’s daughter named Śrutakīrti, who had five sons. Jayasena married Śūra’s daughter named Rājādhīdevī. The king of Cedi-desa, Damaghoṣa, married the daughter of Śūra named Śrutasravā, from whom Śiśupāla was born.

Devabhāga, through the womb of Kaṁsā, begot Citraketu and Brhadbala; and Devaśravā, through the womb of Kaṁsavatī, begot Suvīra and Iṣumān. From Kaṅka, through the womb of Kaṅkā, came Baka, Satyajīt and Purujit, and from Śrṅjaya, through the womb of Rāṣtrapālikā, came Vṛṣa and Durmarṣaṇa. Śyāmaka, through the womb of Śūrabhūmi, begot Harikeśa and Hiranyākṣa. Vatsaka, through the womb of Miśrakesī, begot Vṛka, who begot the sons named Takṣa, Puṣkara and Śāla. From Samika came Sumitra and Arjunapāla, and from Ānaka came Ṛtadhāmā and Jaya.

Vasudeva had many wives, of whom Devakī and Rohiṇī were the most important. From the womb of Rohiṇī, Baladeva was born, along with Gada, Sāraṇa, Durmada, Vipa, Duḥruva, Kṛṭa and others. Vasudeva had many other sons by his other wives, and the eighth son to appear from the womb of Devakī was the Supreme Personality of Godhead, who delivered the entire world from the burden of demons. This chapter ends by glorifying the Supreme Personality of Godhead Vāsudeva.
Śrī-sukhaḥ uvāca—Śrī Śukadeva Gosvāmī said; tasyaṁ—in that girl; vidarbhaḥ—the son born of Śaibyā named Vidarbha; ajanayat—gave birth; putrau—to two sons; nāmnā—by the name; kuśa-krathau—Kuśa and Kratha; tṛtiyam—and a third son; romapādam ca—Romapāda also; vidarbha-kula-nandanam—the favorite in the dynasty of Vidarbha.

TRANSLATION
Śukadeva Gosvāmī said: By the womb of the girl brought by his father, Vidarbha begot three sons, named Kuśa, Kratha and Romapāda. Romapāda was the favorite in the dynasty of Vidarbha.

TEXT 2

रोमपादसुतो बभुर्वश्रोः कृतिरजयति ।
उषिकतसुतस्तस्यचिदेचयादयो नुषा: ॥ २ ॥

romapāda-suto babhrur
babhroḥ kṛtir ajāyata
uṣikas tat-sutas tasmāc
cedīś caidyādayo nrpāḥ

romapāda-sutaḥ—the son of Romapāda; babhruḥ—Babhru; babhroḥ—from Babhru; kṛtīḥ—Kṛti; ajāyata—was born; uṣikah—Uṣika; tat-sutaḥ—the son of Kṛti; tasmāt—from him (Uṣika); cedīḥ—Cedi; caidyā—Caidya (Damaghosa); ādayaḥ—and others; nrpāḥ—kings.

TRANSLATION
The son of Romapāda was Babhru, from whom there came a son named Kṛti. The son of Kṛti was Uṣika, and the son of Uṣika was Cedi. From Cedi was born the king known as Caidya and others.

TEXTS 3–4

कथस्य कृतिः पुनःभृदेत्र्प्रिणिस्तम्यान्निर्वितः ।
ततो दशाहों नाम्राभृत्त तस्य व्योमः सुतस्तः ॥ ३ ॥
The son of Kratha was Kunti; the son of Kunti, Vṛṣṇi; the son of Vṛṣṇi, Nirvṛti; and the son of Nirvṛti, Daśarha. From Daśarha came Vyoma; from Vyoma came Jimūta; from Jimūta, Vikṛti; from Vikṛti, Bhimaratha; from Bhimaratha, Navaratha; and from Navaratha, Daśaratha.

TEXT 5

kārmbhiḥ śakuneh putro
devarātas tad-ātmajāḥ
From Daśaratha came a son named Śakuni and from Śakuni a son named Karambhi. The son of Karambhi was Devarāta, and his son was Devakṣatra. The son of Devakṣatra was Madhu, and his son was Kuruvaśa, from whom there came a son named Anu.

**TEXTS 6–8**

\[
\text{puṣṭhvātēśvānyōḥ: puṇḍrasyaḥ: sattvatas tattvastat: 1}
\]
\[
\text{bhujmanō bhujirdnāṃ dṛṣṭiṁ sāyasmāpanahyasya: 1 1}
\]
\[
\text{sattvasya sūtaḥ: sas mahābhūjāh marīṣa 1}
\]
\[
\text{bhujmanasya nimlociḥ: kīkāno dṛṣṭiṁ c 1 1}
\]
\[
\text{ekṣvāmarajajah: patyāpamastvāntaḥ yuṣmātāh: 1}
\]
\[
\text{dravyajja mahāsājaniduryatajajitati prabhō 1 8 1}
\]

\[
puruḥotras tv anoḥ putras
tasyāyuḥ sātvatas tataḥ
bhajamāno bhajir divyo
vrṣṇir devāvṛdho 'ndhakaḥ
\]

\[
sātvatasya sutāḥ sapta
mahābhjoṣa ca māriṣa
bhajamānasya nimlociḥ
kīkāno dṛṣṭiṁ eva ca
\]

\[
ekasāyām ātmajāḥ patnyām
anyasyām ca trayāḥ sutāḥ
\]
satajic ca sahasrajjid
ayutajid iti prabho

puruhotraḥ—Puruhotra; tu—indeed; anoh—of Anu; putraḥ—the son; tasya—of him (Puruhotra); ayuḥ—Ayu; sātvataḥ—Sātvata; tataḥ—from him (Ayu); bhajamāṇaḥ—Bhajamāna; bhajiḥ—Bhaji; divyaḥ—Divya; vṛṣṇiḥ—Vṛṣṇi; devārvṛdhaḥ—Devārvṛdha; andhakaḥ—Andhaka; sātvatasya—of Sātvata; sutāḥ—sons; sapta—seven; mahābhohajah ca—as well as Mahābhohaja; māriṣa—O great King; bhajamāṇasya—of Bhajamāna; nimlociḥ—Nimlociḥ; kiṅkaṇaḥ—Kiṅkaṇaḥ; dhrṣṭiḥ—Dhrṣṭiḥ; eva—indeed; ca—also; eva—indeed; ca—also; ekasyāṁ—born from one wife; ātmajāḥ—sons; patnyāṁ—by a wife; anyasyāṁ—another; ca—also; trayāḥ—three; sutāḥ—sons; satajīt—Satajīt; ca—also; sasaṁrajaḥ—Sahasrajaḥ; ayutajīt—Ayutajīt; iti—thus; prabho—O King.

TRANSLATION
The son of Anu was Puruhotra, the son of Puruhotra was Ayu, and the son of Ayu was Sātvata. O great Aryan King, Sātvata had seven sons, named Bhajamāna, Bhaji, Divya, Vṛṣṇi, Devārvṛdha, Andhaka and Mahābhohaja. From Bhajamāna by one wife came three sons—Nimloci, Kiṅkaṇa and Dhrṣṭi. And from his other wife came three other sons—Satajīt, Sahasraja and Ayutajīt.

TEXT 9

(babhrur devārvṛdha-sutas
tayoh slokau pathanty amū
yathaiva śṛṇumo dūrāt
sampaśyāmas tathāntikāt)

babhrur—Babhrur; devārvṛdha—of Devārvṛdha; sutah—the son; tayoh—of them; slokau—two verses; pathanty—all the members of the old generation recite; amū—those; yathā—as; eva—indeed;
śṛṇumaḥ—we have heard; dūrāt—from a distance; sampaśyāmaḥ—are actually seeing; tathā—similarly; antikāt—presently also.

TRANSLATION

The son of Devavṛḍha was Babhru. Concerning Devavṛḍha and Babhru there are two famous songs of prayer, which were sung by our predecessors and which we have heard from a distance. Even now I hear the same prayers about their qualities [because that which was heard before is still sung continuously].

TEXTS 10-11

बभ्रुः ः श्रेष्ठो मनुष्याणां देववृद्धाः समः ।
पुरुषः पञ्चसशीश पत् सहस्राणि चाप च ॥ १० ॥
येवमृतत्वमनुस्त्रापा बभ्रोद्वृद्धाधारपि ।
महाभोजोजितिस्मातं भोजा आसांसदन्वये ॥ ११ ॥

babhruḥ ṣreṣṭho manusyāṇāṃ
devaṁ devāvṛḍhaḥ samaḥ
puruṣāḥ pañca-saṣṭiḥ ca
ṣat-sahasrāṇī caṣṭa ca

ye 'mṛtatvam anuprāptā
babhro devāvṛdhād api
mahābhōjo 'tīdharmātmā
bhōjā āsams tad-anvaye

babhruḥ—King Babhru; ṣreṣṭhaḥ—the best of all kings; manusyāṇām—of all human beings; devaiḥ—with the demigods; devāvṛdhāḥ—King Devāvṛdhā; samaḥ—equally situated; puruṣāḥ—persons; pañca-saṣṭiḥ—sixty-five; ca—also; ṣat-sahasrāṇi—six thousand; ca—also; aṣṭa—eight thousand; ca—also; ye—all of them who; amṛtatvam—liberation from material bondage; anuprāptāḥ—achieved; babhraḥ—because of association with Babhru; devāvṛdhāt—and because of association with Devāvṛdhā; api—indeed; mahābhōjaḥ—King Mahābhōja; ati-dharma-ātmā—exceedingly religious; bhōjā—the
kings known as Bhoja; ásan—existed; tat-anvaye—in the dynasty of him (Mahābhāja).

TRANSLATION

“It has been decided that among human beings Babhru is the best and that Devārvṛdha is equal to the demigods. Because of the association of Babhru and Devārvṛdha, all of their descendants, numbering 14,065, achieved liberation.” In the dynasty of King Mahābhāja, who was exceedingly religious, there appeared the Bhoja kings.

TEXT 12

vrśneḥ sumitraḥ putro ‘bhūd
yudhājīc ca parantapa
śinis tasyānmitraś ca
nighno ‘bhūd anamitrataḥ

vrśneḥ—of Vṛṣṇi, the son of Sātvata; sumitraḥ—Sumitra; putraḥ—a son; abhūt—appeared; yudhājit—Yudhājit; ca—also; param-tapa—O king who can suppress enemies; śiniḥ—Śini; tasya—his; anamitraḥ—Anamitra; ca—and; nighnaḥ—Nighna; abhūt—appeared; anamitrataḥ—from Anamitra.

TRANSLATION

O King, Mahārāja Parīkṣit, who can suppress your enemies, the sons of Vṛṣṇi were Sumitra and Yudhājit. From Yudhājit came Śini and Anamitra, and from Anamitra came a son named Nighna.

TEXT 13

svarajit: prasenaḥ nijgrhstāyaḥstus: śrutaiḥ |
anmitratāto yodhātvaḥ śiniḥṣa ca satyak: || 12 ||
The two sons of Nighna were Satrajita and Prasena. Another son of Anamitra was another Śini, and his son was Satyaka.

The son of Satyaka was Yuyudhana, whose son was Jaya. From Jaya came a son named Kuṇi and from Kuṇi a son named Yugandhara. Another son of Anamitra was Vṛṣṇi.
TEXT 15

śvaphalkaś citrarathaś ca
gändinyām ca śvaphalkataḥ
akrūra-pramukhā āsan
putrā dvādaśa viṣrutāḥ

śvaphalkaḥ—Śvaphalka; citrarathah ca—and Citraratha; gändin-
yām—through the wife named Gandini; ca—and; śvaphalkataḥ—
from Śvaphalka; akrūra—Akrūra; pramukhāḥ—headed by; āsan—
there were; putrāḥ—sons; dvādaśa—twelve; viṣrutāḥ—most celebrated.

TRANSLATION

From Vṛṣṇi came the sons named Śvaphalka and Citraratha. From Śvaphalka by his wife Gandini came Akrūra. Akrūra was the
eldest, but there were twelve other sons, all of whom were most celebrated.

TEXTS 16–18

āsangah sārameyaś ca
mrūḍuro mrūḍvid giriḥ

bharmeṇād sukalāḥ ca kṣetrapāṃśeṣa jīraṁ darmedaḥ

mahāvraṇo ganeśmaṇḍaḥ pratibhāvah saḥ daśadāśa

tetāṃ kṣasāh sūcaraśaḥ dhāvākū researching

rekaratvāvihāre tatha vrīndāvānāḥ
dhāvākūvīvānāḥ bahūnāḥ gurūnānānāḥ

āsangah sārameyaś ca
mrūḍuro mrūḍvid giriḥ
dharmavrddhaḥ sukarmā ca
kṣetropakeśo 'rimardanaḥ
The names of these twelve were Āsaṅga, Sārameya, Mṛdura, Mṛduvit, Giri, Dharmavrddha, Sukarmā, Kṣetrokeṇa, Arimardana, Śatruṅghna, Gandhamāda, and Pratibahu. These brothers also had a sister named Sucarā. From Akrūra came two sons, named Devavān and Upadeva. Citraratha had many sons, headed by Pṛthu and Vidūratha, all of whom were known as belonging to the dynasty of Vṛṣṇi.
kukuro bhajamānaś ca
śucīḥ kambalabarhiṣaḥ
kukurasya suto vahnír
vilomā tanayās tataḥ

kukuraḥ—Kukura; bhajamānaḥ—Bhajamāna; ca—also; śucīḥ—Śuci; kambalabarhiṣaḥ—Kambalabarhiṣa; kukurasya—of Kukura; sutāḥ—a son; vahñiḥ—Vahñi; vilomā—Vilomā; tanayāḥ—son; tataḥ—from him (Vahñi).

TRANSLATION
Kukura, Bhajamāna, Śuci and Kambalabarhiṣa were the four sons of Andhaka. The son of Kukura was Vahñi, and his son was Vilomā.

TEXT 20

kapotaromā tasyānuḥ
sakhā yasya ca tumburuh
andhakād dundubhis tasmād
avidyotah punarvasuḥ

kapotaromā—Kapotaromā; tasya—his (son); anuḥ—Anu; sakhaḥ—friend; yasya—whose; ca—also; tumburuh—Tumburu; andhakāt—of Andhaka, the son of Anu; dundubhiḥ—a son named Dundubhi; tasmāt—from him (Dundubhi); avidyotah—a son named Avidyota; punarvasuḥ—a son named Punarvasu.

TRANSLATION
The son of Vilomā was Kapotaromā, and his son was Anu, whose friend was Tumburu. From Anu came Andhaka; from Andhaka, Dundubhi; and from Dundubhi, Avidyota. From Avidyota came a son named Punarvasu.
Tasyāhukāś cāhuki ca
kanyā caivāhukātmajau
devakaś cograsenaś ca
catvāro devakātmajāḥ

devavān upadevaś ca
sudevo devavardhanaḥ
tesāṁ svasārah saptāsan
dhṛtadevādayo nrpa

śāntidevopadevā ca
śridevā devarakṣitā
sahadevā devaki ca
vasudeva uvāha tāḥ

tasya—from him (Punarvasu); āhukāḥ—Āhuka; ca—and; āhukī—
Āhukī; ca—also; kanyā—a daughter; ca—also; eva—indeed; āhukā—
of Āhuka; ātmajau—two sons; devakāḥ—Devaka; ca—and; ugra-
senaḥ—Ugrasena; ca—also; catvārah—four; devaka-ātmajāḥ—sons
of Devaka; devavān—Devavān; upadevaḥ—Upadeva; ca—and; su-
devaḥ—Sudeva; devavardhanaḥ—Devavardhana; tesāṁ—of all of
them; svasārah—sisters; saptā—seven; āsan—existed; dhṛtadevā-
ādayaḥ—headed by Dhṛtadevā; nrpa—O King (Mahārāja Pariksīt);
śāntidevā—Śāntidevā; upadevā—Upadevā; ca—and; śridevā—Śridevā;
devarakṣitā—Devarakṣitā; sahadevā—Sahadevā; devaki—Devaki; ca—
and; vasudevah—Śrī Vasudeva, the father of Kṛṣṇa; uvāha—married;
tāḥ—them.
TRANSLATION

Punarvasu had a son and a daughter, named Āhuka and Āhuki respectively, and Āhuka had two sons, named Devaka and Ugrasena. Devaka had four sons, named Devavān, Upadeva, Sudeva and Devavardhana, and he also had seven daughters, named Śāntidevā, Upadevā, Śridevā, Devarakṣitā, Sahadevā, Devaki and Dhṛtadevā. Dhṛtadevā was the eldest. Vasudeva, the father of Kṛṣṇa, married all these sisters.

TEXT 24

कस: सुनामा नयग्रोः कक्कु: शकु: सुहस्त्वम्
राष्ट्रालोकं धृष्टिः तुष्टिमानोग्रसङ्कायः ॥२४॥

kaṁsaḥ sunāmā nyagrodhaḥ
kaṅkaḥ śaṅkuḥ suhūs tathā
rāṣtrapālo ʾtha dhṛṣṭiḥ ca
tuṣṭimān augrasenayah

kaṁsaḥ—Kaṁsa; sunāmā—Sunāmā; nyagrodhaḥ—Nyagrodha; kaṅkaḥ—Kaṅka; śaṅkuḥ—Śaṅku; suhūḥ—Suhū; tathā—as well as; rāṣtrapālaḥ—Rāṣtrapāla; atha—thereafter; dhṛṣṭiḥ—Dhṛṣṭi; ca—also; tuṣṭimān—Tuṣṭimān; augrasenayaḥ—the sons of Ugrasena.

TRANSLATION

Kaṁsa, Sunāmā, Nyagrodha, Kaṅka, Śaṅku, Suhū, Rāṣtrapāla, Dhṛṣṭi and Tuṣṭimān were the sons of Ugrasena.

TEXT 25

कसा करिष्णवती कक्कु शुर्भु राष्ट्रालोकः ।
उग्रसेनदुहितरो सुदेवानुजस्य ॥२५॥

kaṁsā karīṣṇavatī kaṅkā
śūrabhū rāṣtrapālikā
ugrasena-duḥitāro
vasudevānuja-striyah
**Translation**

Karna, Karisha, Kalika, Sarabhi, and Rātrapālika were the daughters of Ugrasena. They became the wives of Vasudeva's younger brothers.

**Translation**

The son of Citraratha was Viduratha, the son of Viduratha was Śūra, and his son was Bhajamāna. The son of Bhajamāna was Śini, the son of Śini was Bhoja, and the son of Bhoja was Hṛdika.

**Translation**

The son of Citraratha was Viduratha, the son of Viduratha was Śūra, and his son was Bhajamāna. The son of Bhajamāna was Śini, the son of Śini was Bhoja, and the son of Bhoja was Hṛdika.
devamiḍhaśya  śūrasya
mārisā nāma patny abhūt

devamiḍha—Devamiḍha; śatadhanuḥ—Śatadhanu; kṛtavarmā—Kṛtavarmā; iti—thus; tat-sutāḥ—the sons of him (Hṛdika); devamiḍhaśya—of Devamiḍha; śūrasya—of Śūra; mārisā—Mārisā; nāma—named; patni—wife; abhūt—there was.

TRANSLATION

The three sons of Hṛdika were Devamiḍha, Śatadhanu and Kṛtavarmā. The son of Devamiḍha was Śūra, whose wife was named Mārisā.

TEXTS 28–31

tasyāṁ sa janayāṁ dasya pūrajānakāmān ।
vāsudevaṁ devamāṁ devaśravasaṁ kāmak ॥ २८॥
śrutāṁ jñānam kahāṁ śrīyam vatsakām vrkal ।
devāndurābhyaṁ netaurākaṁ yasya janmanī ॥ २९॥
vāsudevaṁ hṛreṇaṁ jñānam vadaṁjanakaṁ duṇḍubhāṁ ।
pūrthā ca śruti-dvaya ca śrutakṣeṇiḥ śrutabdhiḥ ॥ ३०॥
rājādhi-devī chaiteṣāṁ mahīyaṁ pachya kanyakaḥ ।
hūnteśaḥ samāṇaḥ pītaḥ śravāya hāpūrakā pṛthamādaḥ ॥ ३१॥

tasyāṁ sa janayāṁ āsa
daśa putrān akalmaśan
vāsudevaṁ devabhāgaṁ
devaśravasam ānakam

srṇijayaṁ śyāmakāṁ kaṅkāṁ
śāmikāṁ vatsakaṁ vrkāṁ
deva-dundubhāyo nedur
ānakā yasya janmani
Through Māriṣā, King Śūra begot Vasudeva, Devabhāga, Devaśravā, Ānaka, Sṛṅjaya, Śyāmaka, Kaṅka, Śamika, Vatsaka and Vṛka. These ten sons were spotlessly pious personalities. When Vasudeva was born, the demigods from the heavenly kingdom sounded kettledrums. Therefore Vasudeva, who provided the proper place for the appearance of the Supreme Personality of Godhead, Kṛṣṇa, was also known as Ānakadundubhi. The five daughters of King Śūra, named Pṛthā, Śrutadevā, Śrutakirti,

**TRANSLATION**

Through Māriṣā, King Śūra begot Vasudeva, Devabhāga, Devaśravā, Ānaka, Sṛṅjaya, Śyāmaka, Kaṅka, Śamika, Vatsaka and Vṛka. These ten sons were spotlessly pious personalities. When Vasudeva was born, the demigods from the heavenly kingdom sounded kettledrums. Therefore Vasudeva, who provided the proper place for the appearance of the Supreme Personality of Godhead, Kṛṣṇa, was also known as Ānakadundubhi. The five daughters of King Śūra, named Pṛthā, Śrutadevā, Śrutakirti,
Śrutaśravā and Rājādhidevi, were Vasudeva’s sisters. Śūra gave Prthā to his friend Kunti, who had no issue, and therefore another name of Prthā was Kunti.

TEXT 32

सपा दुर्वसासो विद्यां देवहृतीं प्रतोषिताः।
तस्या वीर्यपरिशार्यायामाजुहाव रवि शुचिः॥३२॥

sāpa durvāsaso vidyāṁ
deva-hūtim pratoṣītāt
tasyā virya-parikṣārtham
ājuhāva ravim śuciḥ

sā—she (Kunti, or Prthā); āpa—achieved; durvāsasah—from the great sage Durvāsā; vidyāṁ—mystic power; deva-hūtim—calling any demigod; pratoṣītāt—who was satisfied; tasyāḥ—with that (particular mystic power); virya—potency; parikṣa-artham—just to examine; ājuhāva—called for; ravim—the sun-god; śuciḥ—the pious (Prthā).

TRANSLATION

Once when Durvāsā was a guest at the house of Prthā’s father, Kunti, Prthā satisfied Durvāsā by rendering service. Therefore she received a mystic power by which she could call any demigod. To examine the potency of this mystic power, the pious Kunti immediately called for the sun-god.

TEXT 33

तदैवोपगतं देवं वीर्य विस्मितमानस।
प्रत्ययार्थ्य प्रयुक्तः मे याहि देव श्लभस मे॥३३॥

tadaivopāgam tabh vivasita-mānasā
devam pratyayārtham prayuktā me
yāhi deva kṣamasva me

tadā—at that time; eva—indeed; upāgam—appeared (before her); devam—the sun-god; vikṣya—seeing; vismita-mānasā—very much
surprised; *pratyaya-artha*—just to see the potency of the mystic power; *prayuktā*—I have used it; *me*-me; *yāhi*-please return; *deva*-O demigod; *kṣamasva*-forgive; *me*-me.

**TRANSLATION**

As soon as Kunti called for the demigod of the sun, he immediately appeared before her, and she was very much surprised. She told the sun-god, “I was simply examining the effectiveness of this mystic power. I am sorry I have called you unnecessarily. Please return and excuse me.”

**TEXT 34**

अमोघं देवसंदर्शमादये स्वच्छ िात्मजयम्

योनियथा न दुस्येत कर्ताहं ते सुमध्यमे

*amogham deva-sandarśam*
*ādadhe tvayi cātmajam*
*yonir yathā na dusyeta*
*kartāham te sumadhyame*

*amogham*—without failure; *deva-sandarśam*—meeting with the demigods; *ādadhe*-I shall give (my semen); *tvayi*-unto you; *ca*-also; *ātmajam*-a son; *yonih*-the source of birth; *yathā*-as; *na*-not; *dusyeta*-becomes polluted; *kartā*-shall arrange; *aham*-I; *te*-unto you; *sumadhyame*-O beautiful girl.

**TRANSLATION**

The sun-god said: O beautiful Prthā, your meeting with the demigods cannot be fruitless. Therefore, let me place my seed in your womb so that you may bear a son. I shall arrange to keep your virginity intact, since you are still an unmarried girl.

**PURPORT**

According to Vedic civilization, if a girl gives birth to a child before she is married, no one will marry her. Therefore although the sun-god, after appearing before Prthā, wanted to give her a child, Prthā hesitated
because she was still unmarried. To keep her virginity undisturbed, the sun-god arranged to give her a child that came from her ear, and therefore the child was known as Karna. The custom is that a girl should be married _aksata-yoni_, that is, with her virginity undisturbed. A girl should never bear a child before her marriage.

**TEXT 35**

\[\text{तत्त्रस्य ज्ञानाय गर्भे द्वितीय ज्ञान्य भाेभारि} \]

\[\text{तत्त्वे कुमारे संज्ज्ये द्वितीय ज्ञाणे भाज्यारि} \]

\[\text{iti tasyāṁ sa ādhāya} \]
\[\text{garbhāṁ sūryo divāṁ gataḥ} \]
\[\text{sadyāḥ kumāraḥ sañjajñe} \]
\[\text{dvitiya īva bhāskaraḥ} \]

\[\text{iti—in this way; tasyāṁ—unto her (Prthā); saḥ—he (the sun-god); ādhāya—discharging semen; garbhāṁ—pregnancy; sūryaḥ—the sun-god; divāṁ—in the celestial planets; gataḥ—returned; sadyaḥ—immediately; kumāraḥ—a child; sañjajñe—was born; dvitiyāḥ—second; īva—like; bhāskaraḥ—the sun-god.} \]

**TRANSLATION**

After saying this, the sun-god discharged his semen into the womb of Prthā and then returned to the celestial kingdom. Immediately thereafter, from Kunti a child was born, who was like a second sun-god.

**TEXT 36**

\[\text{तं सात्यज्ञान हृदीतीये कुञ्ज्याःस्त्रोक्ष्य विम्याति} \]
\[\text{प्रपितामहस्त्वद्यवाह पार्वतेऽ सत्यविक्रमः} \]

\[\text{tam sātyajan nadi-toye} \]
\[\text{kṛccṛāl lokasya bibhyati} \]
\[\text{prapitāmahas tām uvāha} \]
\[\text{pāṇḍur vai satya-vikramah} \]
tam—that child; sā—she (Kuntī); atyajat—gave up; nadi-toye—in the water of the river; kṛcchṛat—with great repentance; lokasya—of the people in general; bibhyati—fearing; prapitāmah—(your) great-grandfather; tām—her (Kuntī); uvāha—married; pāṇḍuḥ—the king known as Pāṇḍu; vai—indeed; satya-vikramaḥ—very pious and chivalrous.

TRANSLATION

Because Kunti feared people's criticisms, with great difficulty she had to give up her affection for her child. Unwillingly, she packed the child in a basket and let it float down the waters of the river. O Mahārāja Parikṣit, your great-grandfather the pious and chivalrous King Pāṇḍu later married Kunti.

TEXT 37

श्रुतदेवां तु कारुशो बुद्धशर्मा समाग्रहीतः
यस्यामभूतु दन्तव्रक्र ऋषिषिसो दितेः सुतः पौ ॥ ३७॥

śrutadevāṁ tu kāruśo
vrddhaśarmā samagrhaṁ
yasyāṁ abhūda dantavakra
ṛṣi-saptaḥ diteḥ sutah

śrutadevāṁ—unto Śrutadeva, a sister of Kuntī’s; tu—but; kāruśah—the King of Karuśa; vrddhaśarmā—Vṛddhaśarmā; samagraṁ—married; yasyāṁ—through whom; abhūt—was born; dantavakraḥ—Dantavakra; ṛṣi-saptaḥ—was formerly cursed by the sages Sanaka and Sanātana; diteḥ—of Diti; sutah—son.

TRANSLATION

Vṛddhaśarmā, the King of Karuśa, married Kuntī’s sister Śrutadeva, and from her womb Dantavakra was born. Having been cursed by the sages headed by Sanaka, Dantavakra had formerly been born as the son of Diti named Hiraṇyākṣa.
TEXT 38

kaikeyo dhṛṣṭaketuḥ ca
srutakīrtim avindata
santardanādayas tasyāṁ
pañcāsan kaikayāḥ sutāḥ

kaikeyah—the King of Kekaya; dhṛṣṭaketuḥ—Dhṛṣṭaketu; ca—also; srutakīrtim—a sister of Kunti’s named Śrutakīrti; avindata—married; santardana-ādayah—headed by Santardana; tasyāṁ—through her (Śrutakīrti); pañca—five; āsan—there were; kaikayāḥ—the sons of the King of Kekaya; sutāḥ—sons.

TRANSLATION

King Dhṛṣṭaketu, the King of Kekaya, married Śrutakīrti, another sister of Kunti’s. Śrutakīrti had five sons, headed by Santardana.

TEXT 39

rājādhidevyāṁ āvantyau
jayaseno ‘janīṣṭa ha
damaghōsaś cedi-rājaḥ
śrutaśravasam agrahīt

rājādhidevyāṁ—through Rājādhidevi, another sister of Kunti’s; āvantyau—the sons (named Vinda and Anuvinda); jayasenaḥ—King Jayasena; ajaniṣṭa—gave birth to; ha—in the past; damaghōsaḥ—Damaghoṣa; cedi-rājaḥ—the king of the state of Cedi; śrutaśravasam—Śrutasravā, another sister; agrahīt—married.
TRANSLATION

Through the womb of Rājādhīdevi, another sister of Kunti’s, Jayasena begot two sons, named Vinda and Anuvinda. Similarly, the king of the Cedi state married Śrutaśravā. This king’s name was Damaghoṣa.

TEXT 40

śiṣupālaḥ sutas tasyāḥ
kathitas tasya sambhavaḥ
devabhāgasya kamsāyāṁ
citraketu-brhadbalau

śiṣupālaḥ—Śiṣupāla; sutas—the son; tasyāḥ—of her (Śrutaśravā); kathitāḥ—already described (in the Seventh Canto); tasya—his; sambhavaḥ—birth; devabhāgasya—from Devabhāga, a brother of Vasudeva’s; kamsāyāṁ—in the womb of Kaṁsā, his wife; citraketu—Citraketu; brhadbalau—and Brhadbala.

TRANSLATION

The son of Śrutaśravā was Śiṣupāla, whose birth has already been described [in the Seventh Canto of Śrimad-Bhāgavatam]. Vasudeva’s brother named Devabhāga had two sons born of his wife, Kaṁsā. These two sons were Citraketu and Brhadbala.

TEXT 41

kamsavatyāṁ devaśravasaḥ
suvīra iṣumāṁs tathā
bakaḥ kaṅkāt tu kaṅkāyāṁ
satyajit purujit tathā
karṣavatyaṁ—in the womb of Kaṁsavatī; devaśravasaḥ—from Devaśravā, a brother of Vasudeva’s; suvīraḥ—Suvira; iṣumān—Iṣumān; tathā—as well as; bakaḥ—Baka; kaṇkāt—from Kaṇka; tu—indeed; kaṇkāyām—in his wife, named Kaṇkā; satyajīt—Satyajīt; purujīt—Purujīt; tathā—as well as.

TRANSLATION

Vasudeva’s brother named Devaśravā married Kaṁsavatī, by whom he begot two sons, named Suvira and Iṣumān. Kaṇka, by his wife Kaṇkā, begot three sons, named Baka, Satyajīt and Purujīt.

TEXT 42

srṇjayo rāstrapālyāṁ ca
vrṣa-durmarṣaṇādikāṁ
harikesa-hiranyākṣau
śurabhūmyāṁ ca śyāmakāḥ

srṇjayah—Srṇjaya; rāstrapālyāṁ—through his wife, Rāstrapālikā; ca—and; vrṣa-durmarṣaṇā-ādikāṁ—begot sons headed by Vṛṣa and Durmarṣaṇa; harikesa—Harikesa; hiranyākṣau—and Hiranyākṣa; śurabhūmyāṁ—in the womb of Śurabhūmi; ca—and; śyāmakāḥ—King Śyāmaka.

TRANSLATION

King Srṇjaya, by his wife, Rāstrapālikā, begot sons headed by Vṛṣa and Durmarṣaṇa. King Śyāmaka, by his wife, Śurabhūmi, begot two sons, named Harikesa and Hiranyākṣa.

TEXT 43

bībhrrēṣṭāsārṣram bṛkādīno vatsālāya

tasyaṇāgramasatāteḥ dvarāḥ brūk anādase
miśrakeśyāṁ apsarasi
vrkādīn vatsakas tathā
takṣa-puṣkara-śālādīn
durvākṣyāṁ vrka ādadhe

miśrakeśyāṁ—in the womb of Miśrakeśi; apsarasi—who belonged to the Apsara group; vrka-ādīn—Vṛka and other sons; vatsakaḥ—Vatsaka; tathā—as well; takṣa-puṣkara-śālā-ādīn—sons headed by Takṣa, Puṣkara and Śāla; durvākṣi—in the womb of his wife, Durvākṣi; vrkaḥ—Vṛka; ādadhe—begot.

TRANSLATION

Thereafter, King Vatsaka, by the womb of his wife, Miśrakeśi, who was an Apsara, begot sons headed by Vṛka. Vṛka, by his wife, Durvākṣi, begot Takṣa, Puṣkara, Śāla and so on.

TEXT 44

sumitrārjunapālādīn
samikāt tu sudāmāni
ānakaḥ karṇikāyāṁ vai
ṛtadhāmā—jayaḥ api

sumitra—Sumitra; arjunapāla—Arjunapāla; ādīn—headed by; samikāt—from King Samika; tu—indeed; sudāmāni—in the womb of Sudāmanī, his wife; ānakaḥ—King Ānaka; karṇikāyāṁ—in the womb of his wife Karṇikā; vai—indeed; rṛtadhāmā—Ṛtadhāmā; jayau—and Jaya; api—indeed.

TRANSLATION

From Samika, by the womb of his wife, Sudāmanī, came Sumitra, Arjunapāla and other sons. King Ānaka, by his wife, Karṇikā, begot two sons, namely Ṛtadhāmā and Jaya.
TEXT 45

Devaki, Pauravi, Rohini, Bhadrā, Madira, Rocana, Ilā and others were all wives of Anakadundubhi [Vasudeva]. Among them all, Devaki was the chief.

TRANSLATION

Devaki, Pauravi, Rohini, Bhadrā, Madira, Rocana, Ilā and others were all wives of Anakadundubhi [Vasudeva]. Among them all, Devaki was the chief.

TEXT 46

Vasudeva, by the womb of his wife Rohini, begot sons such as Bala, Gada, Sāraṇa, Durmada, Vipula, Dhrura, Kṛta and others.

TRANSLATION

Vasudeva, by the womb of his wife Rohini, begot sons such as Bala, Gada, Sāraṇa, Durmada, Vipula, Dhrura, Kṛta and others.
TEXTS 47–48

Subhadro bhadrabāhuś ca
durmado bhadra eva ca
pauravyās tanayā hy ete
bhūtādyā dvādaśābhavan

nandopananda-krītaka-
śūrādyā madirātmajāḥ
kauśalyā keśinam tv ekam
asūta kula-nandanam

subhadraḥ—Subhadra; bhadrabāhuḥ—Bhadrabāhu; ca—and; dur-
madāḥ—Durmada; bhadraḥ—Bhadra; eva—indeed; ca—also; paurav-
yāḥ—of the wife named Pauravi; tanayāḥ—sons; hi—indeed; ete—
all of them; bhūta-ādyāḥ—headed by Bhūta; dvādaśa—twelve;
abhavan—were born; nanda-upananda-krītaka-śūrā-ādyāḥ—Nanda,
Upananda, Krītaka, Śūra and others; madirā-ātmajāḥ—the sons of
Madirā; kauśalyā—Kauśalyā; keśinam—a son named Keśi; tu ekam—
only one; asūta—gave birth to; kula-nandanam—a son.

TRANSLATION

From the womb of Pauravi came twelve sons, including Bhūta, Subhadra, Bhadrabāhu, Durmada and Bhadra. Nanda, Upananda, Krītaka, Śūra and others were born from the womb of Madirā. Bhadrā [Kauśalyā] gave birth to only one son, named Keśi.
rocanāyāṃ ato jātā
hasta-hemāṅgadādayaḥ
ilāyāṃ uruvalkādīn
yadu-mukhyān ajījanat

rocanāyāṃ—in another wife, whose name was Rocana; atah—thereafter; jātāḥ—were born; hasta—Hasta; hemāṅgada—Hemāṅgada; ādayaḥ—and others; ilāyāṃ—in another wife, named Ilā; uruvalkādīn—sons headed by Uruvalka; yadu-mukhyān—principal personalities in the Yadu dynasty; ajījanat—he begot.

TRANSLATION
Vasudeva, by another of his wives, whose name was Rocana, begot Hasta, Hemāṅgada and other sons. And by his wife named Ilā he begot sons headed by Uruvalka, all of whom were chief personalities in the dynasty of Yadu.

TEXT 50

vipṛṣṭhaḥ dhrta-devāyām
eka-ānaka-dundubheḥ
śāntidevātmajā rājan
praśama-prasitādayaḥ

vipṛṣṭhaḥ—Vipṛṣṭha; dhrta-devāyām—in the womb of the wife named Dhṛtadeva; ekaḥ—one son; ānaka-dundubheḥ—of Ānaka-dundubhi, Vasudeva; śāntidevā-ātmajāḥ—the sons of another wife, named Śāntideva; rājan—O Mahārāja Parikṣit; praśama-prasita-ādayaḥ—Praśama, Prasita and other sons.

TRANSLATION
From the womb of Dhṛtadeva, one of the wives of Ānaka-dundubhi [Vasudeva], came a son named Vipṛṣṭha. The sons of
Śāntidevā, another wife of Vasudeva, were Prāśama, Prasita and others.

**TEXT 51**

राजन्यकथवर्णा उपदेवासुता दश । ।
कसुहसुकंवर्षाणाः श्रीदेवावास्तु सुताः।॥५१॥

राजन्य-राजन्य; कल्प-कल्प; वर्षा-वर्षा—वर्षा और अन्य; उपदेवा-सुताः—उपदेवा, अन्य महिला के बाद; दासा—दस; वासु—वासु; हाँसा—हाँसा; स्वाम्मा—स्वाम्मा; आदया—आदया; और अन्य; स्रीदेवा-सुताः—स्रीदेवा की विशेषताओं के बाद; तु—लेकिन; सात—सात; सुताः—वंश.

**TRANSLATION**

Vasudeva also had a wife named Upadevī, from whom came ten sons, headed by Rājanya, Kalpa and Varṣa. From Śridevī, another wife, came six sons, such as Vāsu, Hamsa and Suvarṇāśa.

**TEXT 52**

deverasitaya labdhā
nava cātra gaddādayaḥ
vasudevaḥ sutān aṣṭāv
ādadhe sahadeva

देवराक्षिताय लोभा नव चात्र गदादयः।
कसुदेवः सुतान्यावाद्ये सहदेवा ॥५२॥

deverakṣitayā—by the wife named Devarakṣitā; labdhā—achieved; nava—nine; ca—also; atra—here; gadda-ādayaḥ—sons headed by Gadda; vasudevaḥ—Śrīla Vasudeva; sutān—sons; aṣṭāu—eight; ādadhe—begot; sahadevaya—in the wife named Sahadevā.
TRANSLATION

By the semen of Vasudeva in the womb of Devarakṣitā, nine sons were born, headed by Gadā. Vasudeva, who was religion personified, also had a wife named Sahadevā, by whose womb he begot eight sons, headed by Śrūta and Pravara.

TEXTS 53–55

pravara-śrūta-mukhyāṁ ca
sākṣād dharmo vasūn iva
vasudevas tu devakyāṁ
āṣṭa putrān aijjanat

kīrtimantam suṣenaṁ ca
bhadrasenam udāra-dhiḥ
ṛṣum sammardanam bhadram
saṅkarṣanam ahīśvaram

āṣṭamas tu tayor āsīt
svayam eva hariḥ kila
subhadrā ca mahābhāgā
tava rājan pitāmahi

pravara—Pravara (in some readings, Pauvara); śruta—Śruta; mukhyāṁ—headed by; ca—and; sākṣāt—directly; dharmāḥ—religion personified; vasūn iva—exactly like the chief Vasus in the heavenly planets; vasudevaḥ—Śrīla Vasudeva, the father of Kṛṣṇa; tu—indeed; devakyāṁ—in the womb of Devakī; aṣṭa—eight; putrān—sons;
ajñanat—begot; kirtimantam—Kirtimān; suṣeṇam ca—and Suṣeṇa; bhadrasenam—Bhadrasena; udāra-dhiḥ—all fully qualified; rju—Rju; sammardanam—Sammardana; bhadram—Bhadra; saṅkarśaṇam—Saṅkarśaṇa; ahi-īśvaram—the supreme controller and serpent incarnation; aṣṭamāḥ—the eighth one; tu—but; tayoh—of both (Devaki and Vasudeva); āsīt—appeared; svayam eva—directly, personally; hariḥ—the Supreme Personality of Godhead; kila—what to speak of; subhadra—a sister, Subhadra; ca—and; mahābhāgā—highly fortunate; tava—your; rājan—O Mahārāja Parikṣit; pitāmahi—grandmother.

TRANSLATION

The eight sons born of Sahadeva such as Pravara and Śruta, were exact incarnations of the eight Vasus in the heavenly planets. Vasudeva also begot eight highly qualified sons through the womb of Devaki. These included Kirtimān, Suṣeṇa, Bhadrasena, Rju, Sammardana, Bhadra and Saṅkarśaṇa, the controller and serpent incarnation. The eighth son was the Supreme Personality of Godhead Himself—Krṣṇa. The highly fortunate Subhadra, the one daughter, was your grandmother.

PURPORT

The fifty-fifth verse says, svayam eva hariḥ kila, indicating that Krṣṇa, the eighth son of Devaki, is the Supreme Personality of Godhead. Krṣṇa is not an incarnation. Although there is no difference between the Supreme Personality of Godhead Hari and His incarnation, Krṣṇa is the original Supreme Person, the complete Godhead. Incarnations exhibit only a certain percentage of the potencies of Godhead; the complete Godhead is Krṣṇa Himself, who appeared as the eighth son of Devaki.

TEXT 56

yadā yadā hi dharmasya kṣaye śrīdīrgha pāpmah: ।
neta tu bhagavatīśa ārtham ādumē hṛti: ॥५६॥

yadā yadā hi dharmasya
kṣayo vrddhiś ca pāpmahan
yadā—whenever; yadā—whenever; hi—indeed; dharmasya—of the principles of religion; kṣayāḥ—deterioration; vrddhiḥ—increasing; ca—and; pāpmanah—of sinful activities; tadā—at that time; tu—in­deed; bhagavān—the Supreme Personality of Godhead; iśāḥ—the supreme controller; ātmānam—personally; srjate—descends; hariḥ—the Supreme Personality of Godhead.

TRANSLATION

Whenever the principles of religion deteriorate and the principles of irreligion increase, the supreme controller, the Personality of Godhead Śrī Hari, appears by His own will.

PURPORT

The principles by which an incarnation of the Supreme Personality of Godhead descends upon earth are explained in this verse. The same principles are also explained in Bhagavad-gītā (4.7) by the Lord Himself:

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyaṭṭaḥnāṁ adharmasya
tadātmānam srjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself."

In the present age, the Supreme Personality of Godhead has appeared as Śrī Caitanya Mahāprabhu to inaugurate the Hare Kṛṣṇa movement. At the present time, in Kali-yuga, people are extremely sinful and bad (manda). They have no idea of spiritual life and are misusing the benefits of the human form to live like cats and dogs. Under these circumstances Śrī Caitanya Mahāprabhu has inaugurated the Hare Kṛṣṇa movement, which is not different from Kṛṣṇa, the Supreme Personality of Godhead. If one associates with this movement, he directly associates
with the Supreme Personality of Godhead. People should take advantage of the chanting of the Hare Kṛṣṇa mantra and thus gain relief from all the problems created in this age of Kali.

TEXT 57

न ब्रह्म जन्मनो हेतु: कर्मणो वा महिपते।
आत्मायां विनेशया परस्य द्रष्टरात्मनः। ॥ १५७॥

na hy asya janmano hetuḥ
karmaṇo vā mahipate
ātma-māyāṁ vinesasya
parasya draṣṭur ātmanaḥ

TRANSLATION

O King, Maharaja Parikṣit, but for the Lord’s personal desire, there is no cause for His appearance, disappearance or activities. As the Supersoul, He knows everything. Consequently there is no cause that affects Him, not even the results of fruitive activities.

PURPORT

This verse points out the difference between the Supreme Personality of Godhead and an ordinary living being. An ordinary living being receives a particular type of body according to his past activities (karmanā daiva-netreṇa jantur dehopapattaye). A living being is never independent and can never appear independently. Rather, one is forced to accept a body imposed upon him by māyā according to his past karma.
As explained in *Bhagavad-gītā* (18.61), yantrārūḍhāni māyayā. The body is a kind of machine created and offered to the living entity by the material energy under the direction of the Supreme Personality of Godhead. Therefore the living entity must accept a particular type of body awarded to him by māyā, the material energy, according to his karma. One cannot independently say, “Give me a body like this” or “Give me a body like that.” One must accept whatever body is offered by the material energy. This is the position of the ordinary living being.

When Kṛṣṇa descends, however, He does so out of His merciful compassion for the fallen souls. As the Lord says in *Bhagavad-gītā* (4.8):

\[
\text{paritrāṇāya sādhūnāṁ} \\
vināśāya ca duṣkrām \\
dharma-samstha-pāpanārthāya \\
sambhavāmi yuge yuge
\]

“To deliver the pious and to annihilate the miscreants, as well as to re-establish the principles of religion, I advent Myself millennium after millennium.” The Supreme Lord is not forced to appear. Indeed, no one can subject Him to force, for He is the Supreme Personality of Godhead. Everyone is under His control, and He is not under the control of anyone else. Foolish people who because of a poor fund of knowledge think that one can equal Kṛṣṇa or become Kṛṣṇa are condemned in every way. No one can equal or surpass Kṛṣṇa, who is therefore described as asamaurdhva. According to the *Viśva-kośa* dictionary, the word māya is used in the sense of “false pride” and also in the sense of “compassion.” For an ordinary living being, the body in which he appears is his punishment. As the Lord says in *Bhagavad-gītā* (7.14), dātī hy eṣā guṇamayī mama māyā duratyayā: “This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome.” But when Kṛṣṇa comes the word māyā refers to His compassion or mercy upon the devotees and fallen souls. By His potency, the Lord can deliver everyone, whether sinful or pious.
Text 58]  Kṛṣṇa, the Supreme Personality of Godhead  239

yan māyā-ceṣṭitam puṁsaḥ
sthity-utpatty-apyayāya hi
anugrahās tan-nivṛtter
ātma-lābhāya cеṣyate

yat—whatever; māyā-ceṣṭitam—the laws of material nature enacted by the Supreme Personality of Godhead; puṁsaḥ—of the living entities; sthiti—duration of life; utpatti—birth; apyayāya—annihilation; hi—indeed; anugrahaḥ—compassion; tat-nivṛttaḥ—the creation and manifestation of cosmic energy to stop the repetition of birth and death; ātma-lābhāya—thus going home, back to Godhead; ca—indeed; isyate—for this purpose the creation is there.

TRANSLATION

The Supreme Personality of Godhead acts through His material energy in the creation, maintenance and annihilation of this cosmic manifestation just to deliver the living entity by His compassion and stop the living entity's birth, death and duration of materialistic life. Thus He enables the living being to return home, back to Godhead.

PURPORT

Materialistic men sometimes ask why God has created the material world for the suffering of the living entities. The material creation is certainly meant for the suffering of the conditioned souls, who are part of the Supreme Personality of Godhead, as confirmed by the Lord Himself in Bhagavad-gītā (15.7):

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manah saṣṭhānindriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." All the living entities are part and parcel of the Supreme Personality of Godhead and are as good as the
Lord qualitatively, but quantitatively there is a great difference between them, for the Lord is unlimited whereas the living entities are limited. Thus the Lord possesses unlimited potency for pleasure, and the living entities have a limited pleasure potency. *Anandamayo 'bhyaśāt* (Vedānta-sūtra 1.1.12). Both the Lord and the living entity, being qualitatively spirit soul, have the tendency for peaceful enjoyment, but when the part of the Supreme Personality of Godhead unfortunately wants to enjoy independently, without Kṛṣṇa, he is put into the material world, where he begins his life as Brahmā and is gradually degraded to the status of an ant or a worm in stool. This is called *manah saṣṭhānindriyāni prakṛti-sthāni karṣati*. There is a great struggle for existence because the living entity conditioned by material nature is under nature’s full control (prakṛteḥ kriyamānāni guṇāḥ karmāni sarvaśah). Because of his limited knowledge, however, the living entity thinks he is enjoying in this material world. *Manah saṣṭhānindriyāni prakṛti-sthāni karṣati*. He is actually under the full control of material nature, but still he thinks himself independent (ahaṅkāra-vimūḍhātmā kartāham iti manyate). Even when he is elevated by speculative knowledge and tries to merge into the existence of Brahman, the same disease continues. *Āruhya kṛcchreṇa param padam tataḥ patanty adhāḥ* (Bhāg. 10.2.32). Even having attained that *param padam*, having merged into the impersonal Brahman, he falls again to the material world.

In this way, the conditioned soul undergoes a great struggle for existence in this material world, and therefore the Lord, out of compassion for him, appears in this world and instructs him. Thus the Lord says in *Bhagavad-gītā* (4.7):

```
yadā yadā hi dharmasya
glānir bhavati bhārata
abhvyuttānam adharmasya
tadātmānam srjāmy aham
```

“Whenver and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.” The real dharma is to surrender unto Kṛṣṇa, but the rebellious living entity, instead of surrendering to Kṛṣṇa, engages in
adharma, in a struggle for existence to become like Kṛṣṇa. Therefore out of compassion Kṛṣṇa creates this material world to give the living entity a chance to understand his real position. Bhagavad-gītā and similar Vedic literatures are presented so that the living being may understand his relationship with Kṛṣṇa. Vedaiś ca sarvair aham eva vedyah (Bg. 15.15). All these Vedic literatures are meant to enable the human being to understand what he is, what his actual position is, and what his relationship is with the Supreme Personality of Godhead. This is called brahma-jijñāsā. Every conditioned soul is struggling, but human life provides the best chance for him to understand his position. Therefore this verse says, anugrahas tan-nivṛtteḥ, indicating that the false life of repeated birth and death must be stopped and the conditioned soul should be educated. This is the purpose of the creation.

The creation does not arise whimsically, as atheistic men think.

\[
\begin{align*}
\text{asatyam apratiṣṭhatāṁ te} \\
\text{jagad āhur anि�śvaram} \\
aparasaspara-sambhūtāṁ \\
kim anyat kāma-haitukam
\end{align*}
\]

“They say that this world is unreal, that there is no foundation and that there is no God in control. It is produced of sex desire and has no cause other than lust.” (Bg. 16.8) Atheistic rascals think that there is no God and that the creation has taken place by chance, just as a man and woman meet by chance and the woman becomes pregnant and gives birth to a child. Actually, however, this is not the fact. The fact is that there is a purpose for this creation: to give the conditioned soul a chance to return to his original consciousness, Kṛṣṇa consciousness, and then return home, back to Godhead, and be completely happy in the spiritual world. In the material world the conditioned soul is given a chance to satisfy his senses, but at the same time he is informed by Vedic knowledge that this material world is not his actual place for happiness. Janma-mṛtyu-jāra-vyādhi-duḥkha-doṣānudarśanam (Bg. 13.9). One must stop the repetition of birth and death. Every human being, therefore, should take advantage of this creation by understanding Kṛṣṇa and his relationship with Kṛṣṇa and in this way return home, back to Godhead.
TEXT 59

aksauhininām patibhir
asurair nrpa-lāñchanaiḥ
bhuvā ākramyamānāyā
abhārāya kṛtodyamaḥ

aksauhininām—of kings possessing great military power; patibhiḥ—by such kings or government; asuraiḥ—actually demons (because they do not need such military power but create it unnecessarily); nrpa-lāñchanaiḥ—who are actually unfit to be kings (although they have somehow taken possession of the government); bhuvāḥ—on the surface of the earth; ākramyamānāyāḥ—aiming at attacking one another; abhārāya—paving the way for diminishing the number of demons on the surface of the earth; kṛta-udyamaḥ—enthusiastic (they spend all the revenue of the state to increase military power).

TRANSLATION

Although the demons who take possession of the government are dressed like men of government, they do not know the duty of the government. Consequently, by the arrangement of God, such demons, who possess great military strength, fight with one another, and thus the great burden of demons on the surface of the earth is reduced. The demons increase their military power by the will of the Supreme, so that their numbers will be diminished and the devotees will have a chance to advance in Kṛṣṇa consciousness.

PURPORT

As stated in Bhagavad-gītā (4.8), paritrāṇāya sādhunāṁ vināśāya ca duṣkṛtāṁ. The sādhus, the devotees of the Lord, are always eager to advance the cause of Kṛṣṇa consciousness so that the conditioned souls may be released from the bondage of birth and death. But the asuras, the
demons, impede the advancement of the Kṛṣṇa consciousness movement, and therefore Kṛṣṇa arranges occasional fights between different asuras who are very much interested in increasing their military power. The duty of the government or king is not to increase military power unnecessarily; the real duty of the government is to see that the people of the state advance in Kṛṣṇa consciousness. For this purpose, Kṛṣṇa says in Bhagavad-gītā (4.13), cātur-varṇoṁ maṁ srṣṭam guṇa-karmāvibhāgaśaḥ: “According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me.” There should be an ideal class of men who are bona fide brāhmaṇas, and they should be given all protection. Namo brāhmaṇya-devāya go-brāhmaṇa-hitāya ca. Kṛṣṇa is very fond of brāhmaṇas and cows. The brāhmaṇas promulgate the cause of advancement in Kṛṣṇa consciousness, and the cows give enough milk to maintain the body in the mode of goodness. The kṣatriyas and the government should be advised by the brāhmaṇas. Next, the vaiśyas should produce enough foodstuffs, and the śūdras, who cannot do anything beneficial on their own, should serve the three higher classes (the brāhmaṇas, kṣatriyas and vaiśyas). This is the arrangement of the Supreme Personality of Godhead so that the conditioned souls will be released from the material condition and return home, back to Godhead. This is the purpose of Kṛṣṇa’s descent on the surface of the earth (paritrāṇāya sādhunāṁ vināśāya ca duṣkṛtām).

Everyone must understand Kṛṣṇa’s activities (janma karma ca me divyam). If one understands the purpose of Kṛṣṇa’s coming to this earth and performing His activities, one is immediately liberated. This liberation is the purpose of the creation and Kṛṣṇa’s descent upon the surface of the earth. Demons are very much interested in advancing a plan by which people will labor hard like cats, dogs and hogs, but Kṛṣṇa’s devotees want to teach Kṛṣṇa consciousness so that people will be satisfied with plain living and Kṛṣṇa conscious advancement. Although demons have created many plans for industry and hard labor so that people will work day and night like animals, this is not the purpose of civilization. Such endeavors are jagato ’hitah; that is, they are meant for the misfortune of the people in general. Kṣayāya: such activities lead to annihilation. One who understands the purpose of Kṛṣṇa, the Supreme
Personality of Godhead, should seriously understand the importance of the Kṛṣṇa consciousness movement and seriously take part in it. One should not endeavor for ugra-karma, or unnecessary work for sense gratification. Nūnām pramattaḥ kurute vikarma yad indriya-pritaya āpṛṇoti (Bhāg. 5.5.4). Simply for sense gratification, people make plans for material happiness. Māyā-sukhāya bharam udvahato vimūḍhān (Bhāg. 7.9.43). They do this because they are all vimūḍhas, rascals. For flickering happiness, people waste their human energy, not understanding the importance of the Kṛṣṇa consciousness movement but instead accusing the simple devotees of brainwashing. Demons may falsely accuse the preachers of the Kṛṣṇa consciousness movement, but Kṛṣṇa will arrange a fight between the demons in which all their military power will be engaged and both parties of demons will be annihilated.

TEXT 60

कर्माण्य अपरिमेयानि मनसापि सुरेशरैः ।
सहसंकर्षणक्रेकं भगवानं मधुक्षदनं ॥६०॥

karmāṇi—activities; aparimeyāni—immeasurable, unlimited; manasāpi—even by such plans perceived within the mind; sura-isvaraiḥ—by the controllers of the universe like Brahmā and Śiva; saha-saṅkarṣaṇaḥ—along with Saṅkarṣaṇa (Baladeva); cakre—performed; bhagavān—the Supreme Personality of Godhead; madhu-sūdanāḥ—the killer of the Madhu demon.

TRANSLATION

The Supreme Personality of Godhead, Kṛṣṇa, with the cooperation of Saṅkarṣaṇa, Balarama, performed activities beyond the mental comprehension of even such personalities as Lord Brahmā
and Lord Śiva. [For instance, Kṛṣṇa arranged the Battle of Kurukṣetra to kill many demons for the relief of the entire world.]

**TEXT 61**

<kalam janisyaamanaam du:kh-soka-tamo-nudam |
Anugrahaya bhaktanam supunyaam vyatanod ya:ah

kalau—in this age of Kali; janisyaamanaam—of the conditioned souls who will take birth in the future; du:kh-soka-tamo-nudam—to minimize their unlimited unhappiness and lamentation, which are caused by ignorance; anugrahaya—just to show mercy; bhaktanam—to the devotees; supunyaam—very pious, transcendental activities; vyatanot—expanded; ya:ah—His glories or reputation.

**TRANSLATION**

To show causeless mercy to the devotees who would take birth in the future in this age of Kali, the Supreme Personality of Godhead, Kṛṣṇa, acted in such a way that simply by remembering Him one will be freed from all the lamentation and unhappiness of material existence. [In other words, He acted so that all future devotees, by accepting the instructions of Kṛṣṇa consciousness stated in Bhagavad-gitā, could be relieved from the pangs of material existence.]

**PURPORT**

The Lord's activities of saving the devotees and killing the demons (paritrānaya sādhūnāṁ vināśāya ca duṣkṛtām) take place side by side. Kṛṣṇa actually appears for the deliverance of the sādhus, or bhaktas, but by killing the demons He shows them mercy also, for anyone killed by Kṛṣṇa is liberated. Whether the Lord kills or gives protection, He is kind to both the demons and the devotees.
TEXT 62

yasmin sat-kāra-piyuṣe
yaśas-tīrtha-vare sakṛt
śrotāñjaliṁ upasprśya
dhunute karma-vāsanāṁ

yasmin—in the history of the transcendental activities of Kṛṣṇa upon the surface of the earth; sat-kāra-piyuṣe—who pleases the demands of the transcendental, purified ears; yaśas-tīrtha-vare—keeping oneself in the best of holy places by hearing the transcendental activities of the Lord; sakṛt—once only, immediately; śrotā-añjaliṁ—in the form of hearing the transcendental message; upasprśya—touching (exactly like the water of the Ganges); dhunute—destroys; karma-vāsanāṁ—the strong desire for fruitive activities.

TRANSLATION

Simply by receiving the glories of the Lord through purified transcendental ears, the devotees of the Lord are immediately freed from strong material desires and engagement in fruitive activities.

PURPORT

When the devotees aurally receive the activities of the Supreme Personality of Godhead as enacted in Bhagavad-gītā and Śrīmad-Bhāgavatam, they immediately achieve a transcendental vision in which they are no longer interested in materialistic activities. Thus they achieve freedom from the material world. For sense gratification practically everyone is engaged in materialistic activities, which prolong the process of janma-mṛtyu-jara-vyādhi—birth, death, old age and disease—but the devotee, simply by hearing the message of Bhagavad-gītā and further relishing the narrations of Śrīmad-Bhāgavatam, becomes so pure that he no longer takes interest in materialistic activities. At the moment, devotees in the Western countries are being attracted by Kṛṣṇa consciousness.
and becoming uninterested in materialistic activities, and therefore people are trying to oppose this movement. But they cannot possibly check this movement or stop the activities of the devotees in Europe and America by their artificial impositions. Here the words śrōtrāṇjaliḥ upāspṛṣya indicate that simply by hearing the transcendental activities of the Lord the devotees become so pure that they are immediately immune to the contamination of materialistic frutitive activities. Anyābhilāṣitā-śūnyam. Materialistic activities are unnecessary for the soul, and therefore the devotees are freed from such activities. The devotees are situated in liberation (brahma-bhūyāya kalpate), and therefore they cannot be called back to their material homes and materialistic activities.

**TEXTS 63–64**

bhōja-vṛṣṇi-andhaka-madhur-śūrāsena-daśārha-kaiḥ
ślāgha-niye-hitaḥ śaśvat
kuru-sṛṅjaya-paṇḍubhiḥ

snigdha-smitekṣitodārair
vākyair vikrama-lilayā
nrlokaṁ ramayām āsa
mūrtā sarvāṅga-ramyayā

bhōja—assisted by the Bhoja dynasty; vṛṣṇi—and by the Vṛṣṇis; andhaka—and by the Andhakas; madhu—and by the Madhus; śūrāsena—and by the Śūrāsenas; daśārha-kaiḥ—and by the Daśārhas; ślāghanaṁya—by the praiseworthy; ihitah—endeavoring; śaśvat—always; kuru-sṛṅjaya-paṇḍubhiḥ—assisted by the Pāṇḍavas, Kuru and Sṛṅjayas; snigdha—affectionate; smita—smiling; iksita—being regarded as; udāraṁ—magnanimous; vākyaiḥ—the instructions;
vikrama-lilayā—the pastimes of heroism; nr-lokam—human society; ramayām āsa—pleased; mūrtyā—by His personal form; sarva-aṅga-ramyayā—the form that pleases everyone by all parts of the body.

TRANSLATION

Assisted by the descendants of Bhoja, Vṛṣṇi, Andhaka, Madhu, Śūrasena, Daśārha, Kuru, Śrījaya and Pāṇḍu, Lord Kṛṣṇa performed various activities. By His pleasing smiles, His affectionate behavior, His instructions and His uncommon pastimes like raising Govardhana Hill, the Lord, appearing in His transcendental body, pleased all of human society.

PURPORT

The words nrlokaṁ ramayām āsa mūrtyā sarvāṅga-ramyayā are significant. Kṛṣṇa is the original form. Bhagavān, the Supreme Personality of Godhead, is therefore described here by the word mūrtyā. The word mūrti means “form.” Kṛṣṇa, or God, is never impersonal; the impersonal feature is but a manifestation of His transcendental body (yasya prabhā prabhavato jagad-āṇḍa-koti). The Lord is narakṛtī, exactly resembling the form of a human being, but His form is different from ours. Therefore the word sarvāṅga-ramyayā informs us that every part of His body is pleasing for everyone to see. Apart from His smiling face, every part of His body—His hands, His legs, His chest—is pleasing to the devotees, who cannot at any time stop seeing the beautiful form of the Lord.

TEXT 65

yasyānāṁ makara-kundala-cāru-karna-
bhrājat-kapola-subhagam savilāsa-hāsam

yasyānānam makara-kundala-cāru-karna-
bhrājat-kapola-subhagam savilāsa-hāsam
TEXT 65] KRṣṇa, the Supreme Personality of Godhead

nityotsavam na tatpur drṣibhiḥ pibantyo
nāryo narāś ca muditāḥ kupitā nimeś ca

yasya—whose; ānanam—face; makara-kuṇḍala-cāru-kārṇa—decorated by earrings resembling sharks and by beautiful ears; bhrājat—brilliantly decorated; kapola—forehead; subhagam—declaring all opulences; sa-vilāsa-hāsam—with smiles of enjoyment; nitya-utsavam—whenever one sees Him, one feels festive; na tatpurḥ—they could not be satisfied; drṣibhiḥ—by seeing the form of the Lord; pibantyaḥ—as if drinking through the eyes; nāryaḥ—all the women of Vṛndāvana; narāḥ—all the male devotees; ca—also; muditāḥ—fully satisfied; kupitāḥ—angry; nimeḥ—the moment they are disturbed by the blinking of the eyes; ca—also.

TRANSLATION

KRṣṇa’s face is decorated with ornaments, such as earrings resembling sharks. His ears are beautiful, His cheeks brilliant, and His smiling attractive to everyone. Whoever sees Lord KRṣṇa sees a festival. His face and body are fully satisfying for everyone to see, but the devotees are angry at the creator for the disturbance caused by the momentary blinking of their eyes.

PURPORT

As stated by the Lord Himself in the Bhagavad-gītā (7.3):

manusyānāṁ sahasresu
kaścid yatati siddhaye
yatātāṁ api siddhānāṁ
kaścin māṁ vetti tattvataḥ

“Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.” Unless one is qualified to understand KRṣṇa, one cannot appreciate the presence of KRṣṇa on earth. Among the Bhojas, Vṛṣṇis, Andhakas, Pāṇḍavas and many other kings intimately related with KRṣṇa, the intimate relationship between KRṣṇa and the inhabitants of
Vṛndāvana is especially to be noted. That relationship is described in this verse by the words nityotsavaṁ na tatpur drśibhiḥ pibantyaḥ. The inhabitants of Vṛndāvana especially, such as the cowherd boys, the cows, the calves, the gopīs and Kṛṣṇa’s father and mother, were never fully satisfied, although they saw Kṛṣṇa’s beautiful features constantly. Seeing Kṛṣṇa is described here as nitya-utsava, a daily festival. The inhabitants of Vṛndāvana saw Kṛṣṇa almost every moment, but when Kṛṣṇa left the village for the pasturing grounds, where He tended the cows and calves, the gopīs were very much afflicted because they saw Kṛṣṇa walking on the sand and thought that Kṛṣṇa’s lotus feet, which they dared not place on their breasts because they thought their breasts not soft enough, were being pierced by broken chips of stone. By even thinking of this, the gopīs were affected, and they cried at home. These gopīs, who were therefore the exalted friends of Kṛṣṇa, saw Kṛṣṇa constantly, but because their eyelids disturbed their vision of Kṛṣṇa, the gopīs condemned the creator, Lord Brahmā. Therefore the beauty of Kṛṣṇa, especially the beauty of His face, is described here. At the end of the Ninth Canto, in the Twenty-fourth Chapter, we find a hint of Kṛṣṇa’s beauty. Now we are proceeding to the Tenth Canto, which is considered Kṛṣṇa’s head. The entire Śrīmad-Bhāgavatam Purāṇa is the embodiment of Kṛṣṇa’s form, and the Tenth Canto is His face. This verse gives a hint of how beautiful His face is. Kṛṣṇa’s smiling face, with His cheeks, His lips, the ornaments in His ears, His chewing of betel nuts—all this was minutely observed by the gopīs, who thus enjoyed transcendental bliss, so much so that they were never fully satisfied to see Kṛṣṇa’s face, but instead condemned the creator of the body for making eyelids that obstructed their vision. The beauty of Kṛṣṇa’s face was therefore much more appreciated by the gopīs than by His friends the cowherd boys or even by Yaśodā Mātā, who was also interested in decorating the face of Kṛṣṇa.

TEXT 66

जातो गतः पितृशहुः व्रजमेधिताष्ट्रो
हत्वारिष्टां सुतशचतानि कृतोद्वारः ।
उत्साधं तेषु पुरुषं कृतमिः समीजे
आत्मानमात्मनिगमं प्रथयमेवः ॥ ६६ ॥
The Supreme Personality of Godhead, Śrī Kṛṣṇa, known as lilā-puruṣottama, appeared as the son of Vasudeva but immediately left His father’s home and went to Vṛndāvana to expand His loving relationship with His confidential devotees. In Vṛndāvana the Lord killed many demons, and afterwards He returned to Dvārakā, where according to Vedic principles He married many wives who were the best of women, begot through them hundreds of sons, and performed sacrifices for His own worship to establish the principles of householder life.

PURPORT

As stated in Bhagavad-gītā (15.15), vedais ca sarvair aham eva vedyah: by all the Vedas, it is Kṛṣṇa who is to be known. Lord Śrī Kṛṣṇa, setting an example by His own behavior, performed many ritualistic ceremonies described in the Vedas and established the principles of grha-stha life by marrying many wives and begetting many children just to show people in general how to be happy by living according to Vedic principles. The center of Vedic sacrifice is Kṛṣṇa (vedaiś ca sarvair aham eva vedyah).
To advance in human life, human society must follow the Vedic principles personally demonstrated by Lord Kṛṣṇa in His householder life. The real purpose of Kṛṣṇa’s appearance, however, was to manifest how one can take part in loving affairs with the Supreme Personality of Godhead. Reciprocations of loving affairs in ecstasy are possible only in Vṛndāvana. Therefore just after His appearance as the son of Vasudeva, the Lord immediately left for Vṛndāvana. In Vṛndāvana, the Lord not only took part in loving affairs with His father and mother, the gopīs and the cowherd boys, but also gave liberation to many demons by killing them. As stated in Bhagavad-gītā (4.8), paritrāṅgāya sādhūnām vināśāya ca duṣkṛtām: the Lord appears in order to protect the devotees and kill the demons. This was fully exhibited by His personal behavior. In Bhagavad-gītā the Lord is understood by Arjuna to be puruṣaṁ sāsvatam divyam—the eternal, transcendental Supreme Person. Here also we find the words utpādyā teṣu puruṣaḥ. Therefore it is to be concluded that the Absolute Truth is puruṣa, a person. The impersonal feature is but one of the features of His personality. Ultimately, He is a person; He is not impersonal. And not only is He puruṣa, a person, but He is the lilā-puruṣottama, the best of all persons.

TEXT 67

prthvyaḥ sa vai guru-bharam kṣapayan kurūnāṁ
antaḥ-samuttha-kalinā yudhi bhūpa-camvāḥ
dṛṣṭyā vidhūya vijaye jayam udvighoṣya
procyoddhavāya ca param samagāt sva-dhāma

prthvyaḥ—on the earth; saḥ—He (Lord Kṛṣṇa); vai—indeed; guru-bharam—a great burden; kṣapayan—completely finishing; kurūnāṁ—of the personalities born in the Kuru dynasty; antaḥ-samuttha-kalinā—by creating enmity between the brothers by disagreement; yudhi—in the Battle of Kurukṣetra; bhūpa-camvāḥ—all the demoniac kings; dṛṣṭyā—
by His glance; vidhūya—cleansing their sinful activities; vijaye—in victory; jayam—victory; udvighosya—declaring (the victory for Arjuna); procya—giving instructions; uddhavāya—unto Uddhava; ca—also; param—transcendental; samagāt—returned; sva-dhāma—to His own place.

TRANSLATION

Thereafter, Lord Śrī Kṛṣṇa created a misunderstanding between family members just to diminish the burden of the world. Simply by His glance, He annihilated all the demoniac kings on the Battlefield of Kurukṣetra and declared victory for Arjuna. Finally, He instructed Uddhava about transcendental life and devotion and then returned to His abode in His original form.

PURPORT

Paritrāṇāya sādhūnāṁ vināsāya ca duṣkṛtām. The mission of Lord Kṛṣṇa was performed on the Battlefield of Kurukṣetra, for by the Lord’s mercy Arjuna was victorious due to being a great devotee whereas the others were killed simply by the Lord’s glance, which cleansed them of all sinful activities and enabled them to attain sārūpya. Finally, Lord Kṛṣṇa instructed Uddhava about the transcendental life of devotional service, and then, in due course of time, He returned to His abode. The Lord’s instructions in the form of Bhagavad-gītā are full of jñāna and vairāgya, knowledge and renunciation. In the human form of life, one must learn these two things—how to become detached from the material world and how to acquire full knowledge in spiritual life. This is the Lord’s mission (paritrāṇāya sādhūnāṁ vināsāya ca duṣkṛtām). After executing His complete mission, the Lord returned to His home, Goloka Vṛndāvana.

Thus end the Bhaktivedanta purports of the Ninth Canto, Twenty-fourth Chapter, of the Śrimad-Bhāgavatam, entitled “Kṛṣṇa, the Supreme Personality of Godhead.”

—Completed in Bhuvanesvara, India, on the occasion of establishing a Kṛṣṇa-Balarāma temple.

END OF THE NINTH CANTO
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 Sarasvati, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī 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-gitā, 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 Vaishnava 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-vaivarta Purāṇa*, 107, 163

*Mārkaṇḍeya Purāṇa*, 198–199

Śrīmad-Bhāgavatam, 15, 29, 68, 79, 81, 82, 85, 108, 191, 240, 244

*Vedānta-sūtra*, 240
This genealogical chart delineates the Yadu and Pūru dynasties, as well as other descendants of King Purūravā. Kṛṣṇa, the Supreme Personality of Godhead, appeared in the Yadu dynasty as the eighth son of Vasudeva and Devaki.

Note: a vertical arrow summarizes a line of descendants.
The Descendants of Purūravā (cont.)
(The Dynasty of Pūru)
Glossary

A

Ācārya—a spiritual master who teaches by example.
Agnihoṭra-yajña—a sacrificial ceremony in which a sacred fire is kindled.
Apsarā—beautiful female demigoddesses residing on the heavenly planet Apsaroloka.
Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.
Arcana—the devotional process of Deity worship.
Āśrama—the four spiritual orders of life: celibate student, householder, retired life and renounced life.
Aṣṭa-siddhi—the powers attainable by mystic yogīs.
Asuras—atheistic demons.
Avatāra—a descent of the Supreme Lord.

B

Bhagavad-gitā—the basic directions for spiritual life spoken by the Lord Himself.
Bhakta—a devotee.
Bhakti-yoga—linking with the Supreme Lord by devotional service.
Brahmacarya—celibate student life; the first order of Vedic spiritual life.
Brahman—the Absolute Truth; especially the impersonal aspect of the Absolute.
Brāhmaṇa—one wise in the Vedas who can guide society; the first Vedic social order.
Brahmāstra—a nuclear weapon produced by chanting mantras.

C

Caṇḍāla—a lowborn person accustomed to filthy habits such as dog-eating.

D

Devagana—a type of demigod.
Dharma—eternal occupational duty; religious principles.
Ekādaśī—a special fast day for increased remembrance of Kṛṣṇa, which comes on the eleventh day of both the waxing and waning moon.

Goloka (Kṛśnaloka)—the highest spiritual planet, containing Kṛṣṇa’s personal abodes, Dvārakā, Mathurā and Vṛndāvana.
Gopis—Kṛṣṇa’s cowherd girl friends, His most confidential servitors.
Gṛhastha—regulated householder life; the second order of Vedic spiritual life.
Guru—a spiritual master.

Hare Kṛṣṇa mantra—See: Mahā-mantra

Jāta-karma—a purificatory ceremony performed at the birth of a child.
Jiva-tattva—the living entities, atomic parts of the Lord.

Kali-yuga (Age of Kali)—the present age, characterized by quarrel; it is last in the cycle of four and began five thousand years ago.
Karatālas—hand cymbals used in kirtana.
Karma—fruitive action, for which there is always reaction, good or bad.
Karmi—a person satisfied with working hard for flickering sense gratification.
Kirtana—chanting the glories of the Supreme Lord.
Kṛṣṇaloka—See: Goloka
Kṣatariyas—a warrior or administrator; the second Vedic social order.

Mahā-mantra—the great chanting for deliverance:
Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Mahātmās—self-realized souls.
Mantra—a sound vibration that can deliver the mind from illusion.
Manuṣya-gaṇa—mankind.

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.

Mṛdaṅga—a clay drum used for congregational chanting.

P

Paramparā—the chain of spiritual masters in disciplic succession.

Parivrajakācārya—the third stage of the sannyāsa order; the parivraja-jakācārya constantly travels throughout the world, preaching the glories of the Lord.

Prasāda—food spiritualized by being offered to the Lord.

R

Rakṣasa-gaṇa—man-eating demons.

S

Sac-cid-ānanda-vigraha—the Lord's transcendental form, which is eternal, full of knowledge and bliss.

Saṅkirtana—public chanting of the names of God, the approved yoga process for this age.

Sannyāsa—renounced life; the fourth order of Vedic spiritual life.

Śara grass—a whitish reed.

Sārūpya—the liberation of having a form similar to the Lord's.

Śāstras—revealed scriptures.

Śravaṇaṁ kirtanaṁ viṣṇoḥ—the devotional processes of hearing and chanting about Lord Viṣṇu.

Śūdra—a laborer; the fourth of the Vedic social orders.

Śvāmi—one who controls his mind and senses; title of one in the renounced order of life.

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

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.
Varna—the four occupational divisions of society: the intellectual class, the administrative class, the mercantile class, and the laborer class.
Vṛnāśrama—the Vedic social system of four social and four spiritual orders.
Vedas—the original revealed scriptures, first spoken by the Lord Himself.
Virāt-rūpa—the conception likening the physical form of the universe to the Lord’s bodily form.
Viṣṇu, Lord—Kṛṣṇa’s expansion for the creation and maintenance of the material universes.
Vṛndāvana—Kṛṣṇa’s personal abode, where He fully manifests His quality of sweetness.
Vyāsadeva—Kṛṣṇa’s incarnation, at the end of Dvāpara-yuga, for compiling the Vedas.

Y

Yajña—an activity performed to satisfy either Lord Viṣṇu or the demi-gods.
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 ए ऐ ओ औ

Consonants

<table>
<thead>
<tr>
<th>Gutturals:</th>
<th>क ka</th>
<th>ख kha</th>
<th>ग ga</th>
<th>घ gha</th>
<th>ङ ङa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Palatals:</td>
<td>च ca</td>
<td>छ cha</td>
<td>ज ja</td>
<td>झ jha</td>
<td>ञ ञa</td>
</tr>
<tr>
<td>Cerebrals:</td>
<td>ट ta</td>
<td>ठ tha</td>
<td>ड da</td>
<td>ढ dha</td>
<td>ण णa</td>
</tr>
<tr>
<td>Dentals:</td>
<td>त ta</td>
<td>थ tha</td>
<td>द da</td>
<td>ध dha</td>
<td>न नa</td>
</tr>
<tr>
<td>Labials:</td>
<td>प pa</td>
<td>फ pha</td>
<td>ब ba</td>
<td>भ bha</td>
<td>म ma</td>
</tr>
<tr>
<td>Semivowels:</td>
<td>य ya</td>
<td>र ra</td>
<td>ल la</td>
<td>व va</td>
<td></td>
</tr>
<tr>
<td>Sibilants:</td>
<td>श शa</td>
<td>ष षa</td>
<td>स sa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aspirate:</td>
<td>ह ha</td>
<td>स ' (avagraha)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The numerals are: 0-0 1-1 2-2 3-3 4-4 5-5 6-6 7-7 8-8 9-9

The vowels above should be pronounced as follows:

a  – like the a in organ or the u in but.
ā  – 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:

\[ \text{Iā iī ēu ū ēr ēr ēl ēl ēl ai oī oī au} \]

For example:

\[ \text{क kā किकी कु कु कू कू कर कृ कृ के के कौ कौ} \]

The vowel “a” is implied after a consonant with no vowel symbol.

The symbol virāma (\(\text{ḥ}\)) indicates that there is no final vowel: कू

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{n} & \quad \text{as in canyon} \\
\text{g} & \quad \text{as in give} & \text{t} & \quad \text{as in tub} \\
\text{gh} & \quad \text{as in dig-hard} & \text{ṭ} & \quad \text{as in light-heart} \\
\text{ṅ} & \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{n} & \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  l  – as in light
ph  – as in uphill (not f)  v  – as in vine
b  – as in bird  ś (palatal)  – as in the s in the German
bh  – as in rub-hard  word sprechen
m  – as in mother  ṣ (cerebral)  – as the sh in shine
y  – as in yes  s  – as in sun
r  – as in run  h  – as in home

Generally two or more consonants in conjunction are written together in a special form, as for example: Ṛ kṣa ṭra

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.
## Index of Sanskrit Verses

This index constitutes a complete listing of the first and third lines of each of the Sanskrit poetry verses of this volume of *Śrimad-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.

<table>
<thead>
<tr>
<th>Sanskrit Transliteration</th>
<th>Chapter and Verse Reference</th>
<th>Page Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>apanchat tanayam purun</td>
<td>18.42 45</td>
<td></td>
</tr>
<tr>
<td>abhadha tasya Gandharas</td>
<td>23.15 187</td>
<td></td>
</tr>
<tr>
<td>arjunac chrutakirtis tu</td>
<td>22.29 165</td>
<td></td>
</tr>
<tr>
<td>abhitum pratpyam 'khila-deha-bhajam</td>
<td>21.12 128</td>
<td></td>
</tr>
<tr>
<td>abhavac ch sanitr raja</td>
<td>22.13 155</td>
<td></td>
</tr>
<tr>
<td>abhavan yoginah sarve</td>
<td>21.18 134</td>
<td></td>
</tr>
<tr>
<td>abhisicyagajams tasya</td>
<td>19.23 78</td>
<td></td>
</tr>
<tr>
<td>abrahmmana-tpriyam caahan</td>
<td>20.30 111</td>
<td></td>
</tr>
<tr>
<td>adat karmani maunare</td>
<td>20.28 109</td>
<td></td>
</tr>
<tr>
<td>adhamo 'sraddhayam kuryad</td>
<td>18.44 47</td>
<td></td>
</tr>
<tr>
<td>adya vyahranmanas tasmaj</td>
<td>23.11 185</td>
<td></td>
</tr>
<tr>
<td>ahalaya kanyakab yasyam</td>
<td>21.34 144</td>
<td></td>
</tr>
<tr>
<td>aham bandhyasapatri ca</td>
<td>23.37 202</td>
<td></td>
</tr>
<tr>
<td>aho nritkysatam asya</td>
<td>18.11 20</td>
<td></td>
</tr>
<tr>
<td>ajamidhah hradhisus</td>
<td>21.22 137</td>
<td></td>
</tr>
<tr>
<td>ajamidhaha vanasyah syuh</td>
<td>21.21 136</td>
<td></td>
</tr>
<tr>
<td>ajamidho dvimidhac ca</td>
<td>21.21 136</td>
<td></td>
</tr>
<tr>
<td>akrurapramukha asan</td>
<td>24.15 214</td>
<td></td>
</tr>
<tr>
<td>aksauhininam patibhir</td>
<td>24.59 242</td>
<td></td>
</tr>
<tr>
<td>alakat satitas tasmat</td>
<td>17.8 5</td>
<td></td>
</tr>
<tr>
<td>amogha deva-sandarsam</td>
<td>24.34 223</td>
<td></td>
</tr>
<tr>
<td>amogha-virya rajasir</td>
<td>20.17 99</td>
<td></td>
</tr>
<tr>
<td>anakah karnikeyam vai</td>
<td>24.44 229</td>
<td></td>
</tr>
<tr>
<td>anamitra-suto yo 'nyah</td>
<td>24.13 213</td>
<td></td>
</tr>
<tr>
<td>anastha-vitta-smaranoh</td>
<td>23.26 195</td>
<td></td>
</tr>
<tr>
<td>andhakad dundubhis tsmad</td>
<td>24.20 216</td>
<td></td>
</tr>
<tr>
<td>anena iti rjendra</td>
<td>17.2 2</td>
<td></td>
</tr>
<tr>
<td>anga-vanga-calangaadyah</td>
<td>23.5 182</td>
<td></td>
</tr>
<tr>
<td>anoh sabhanaraas caiksuh</td>
<td>23.1 180</td>
<td></td>
</tr>
<tr>
<td>antarvatnyam bhrtat-patnyam</td>
<td>20.36 115</td>
<td></td>
</tr>
<tr>
<td>anugrahah tan-nivrtter</td>
<td>24.58 239</td>
<td></td>
</tr>
<tr>
<td>anugrhaaya bhaktanam</td>
<td>24.61 245</td>
<td></td>
</tr>
<tr>
<td>anvamodanta tad više-</td>
<td>23.38 202</td>
<td></td>
</tr>
<tr>
<td>anyasyam api bharyayam</td>
<td>22.8 153</td>
<td></td>
</tr>
<tr>
<td>babhase tam vararoham</td>
<td>20.9 92</td>
<td></td>
</tr>
<tr>
<td>babhruh siretho manusyaanam</td>
<td>24.10 211</td>
<td></td>
</tr>
<tr>
<td>babhrur devavardha-sutas</td>
<td>24.9 210</td>
<td></td>
</tr>
<tr>
<td>baddhva mrgendram tarasä</td>
<td>20.18 100</td>
<td></td>
</tr>
<tr>
<td>Sanskrit Text</td>
<td>Pagenumber</td>
<td>Line Number</td>
</tr>
<tr>
<td>---------------</td>
<td>------------</td>
<td>-------------</td>
</tr>
<tr>
<td>bählikat somadatton 'bhud</td>
<td>22.18</td>
<td>158</td>
</tr>
<tr>
<td>bakaḥ kankāt tu kankāyāṁ</td>
<td>24.41</td>
<td>227</td>
</tr>
<tr>
<td>balarṁ gadanā śāraṇam ca</td>
<td>24.46</td>
<td>230</td>
</tr>
<tr>
<td>balavān indriya-grāmo</td>
<td>19.17</td>
<td>71</td>
</tr>
<tr>
<td>bārhadrathāṁ ca bhūpālā</td>
<td>22.49</td>
<td>177</td>
</tr>
<tr>
<td>basta eko vane kaścid</td>
<td>19.3</td>
<td>58</td>
</tr>
<tr>
<td>bhagavān api viśvātmā</td>
<td>18.13</td>
<td>21</td>
</tr>
<tr>
<td>bhajamānasya nimlociḥ</td>
<td>24.7</td>
<td>209</td>
</tr>
<tr>
<td>bhajamānāḥ bhajīr divyo</td>
<td>24.6</td>
<td>209</td>
</tr>
<tr>
<td>bharasāṣṭraṁ duśmanta</td>
<td>20.21</td>
<td>102</td>
</tr>
<tr>
<td>bharatasya hi daṁsantar</td>
<td>20.26</td>
<td>106</td>
</tr>
<tr>
<td>bharatasya mahat karma</td>
<td>20.29</td>
<td>110</td>
</tr>
<tr>
<td>bharṇyāśvah prāha putrā me</td>
<td>21.32</td>
<td>143</td>
</tr>
<tr>
<td>bharṇyāśvas tanayaṁ tasya</td>
<td>21.31</td>
<td>143</td>
</tr>
<tr>
<td>bhaviṭā saha devasya</td>
<td>22.46</td>
<td>176</td>
</tr>
<tr>
<td>bhūmaṇaṇad dhūḍimāyāṁ</td>
<td>22.31</td>
<td>166</td>
</tr>
<tr>
<td>bhūja-vṛṣṇy-andhaka-madhu-</td>
<td>24.63</td>
<td>247</td>
</tr>
<tr>
<td>bhuyatāṁ santi nīvārā</td>
<td>20.14</td>
<td>96</td>
</tr>
<tr>
<td>bhū-ṃṇḍalasya sarvasya</td>
<td>19.23</td>
<td>78</td>
</tr>
<tr>
<td>bhūva akramyamānāyā</td>
<td>24.59</td>
<td>242</td>
</tr>
<tr>
<td>brahma-kaṭrasya vai yonir</td>
<td>24.44</td>
<td>175</td>
</tr>
<tr>
<td>brahmārsaṁ bhagavān kāvyāḥ</td>
<td>18.5</td>
<td>17</td>
</tr>
<tr>
<td>bhṛhadraṭṭhāt kūsāṅro 'bhud</td>
<td>22.7</td>
<td>152</td>
</tr>
<tr>
<td>bhṛhadraṭṭhāḥ ṛhaḥkārmā</td>
<td>23.11</td>
<td>185</td>
</tr>
<tr>
<td>bhṛhaṅkāyas tatas tasya</td>
<td>21.22</td>
<td>137</td>
</tr>
<tr>
<td>buddhāvī priyāyai nirvīnno</td>
<td>19.1</td>
<td>56</td>
</tr>
<tr>
<td>brahmārsaṁ bhagavān kāvyāḥ</td>
<td>18.5</td>
<td>17</td>
</tr>
<tr>
<td>brahmārsaṁ bhagavān kāvyāḥ</td>
<td>22.7</td>
<td>152</td>
</tr>
<tr>
<td>brahmārsaṁ bhagavān kāvyāḥ</td>
<td>23.11</td>
<td>185</td>
</tr>
<tr>
<td>brahmārsaṁ bhagavān kāvyāḥ</td>
<td>21.22</td>
<td>137</td>
</tr>
<tr>
<td>buddhāvī priyāyai nirvīnno</td>
<td>19.1</td>
<td>56</td>
</tr>
<tr>
<td>caṅkram cāsahalīṭam prānāṁ</td>
<td>20.33</td>
<td>113</td>
</tr>
<tr>
<td>caṅkram cāsahalīṭam prānāṁ</td>
<td>20.24</td>
<td>105</td>
</tr>
<tr>
<td>caṅkram cāsahalīṭam prānāṁ</td>
<td>23.6</td>
<td>183</td>
</tr>
<tr>
<td>caṅkram cāsahalīṭam prānāṁ</td>
<td>18.4</td>
<td>16</td>
</tr>
<tr>
<td>caturāṅgo roṣapādāt</td>
<td>23.10</td>
<td>184</td>
</tr>
<tr>
<td>caturāṅgo roṣapādāt</td>
<td>23.31</td>
<td>198</td>
</tr>
<tr>
<td>caturāṅgo roṣapādāt</td>
<td>23.21</td>
<td>190</td>
</tr>
<tr>
<td>caturāṅgo roṣapādāt</td>
<td>20.39</td>
<td>117</td>
</tr>
<tr>
<td>caturāṅgo roṣapādāt</td>
<td>23.10</td>
<td>184</td>
</tr>
<tr>
<td>caturāṅgo roṣapādāt</td>
<td>23.31</td>
<td>198</td>
</tr>
<tr>
<td>caturāṅgo roṣapādāt</td>
<td>23.21</td>
<td>190</td>
</tr>
<tr>
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Srimad-Bhagavatam

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<td>127</td>
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<td>93</td>
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<td>153</td>
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<td>173</td>
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<td>226</td>
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<td>24.24</td>
<td>218</td>
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<td>Page</td>
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<td>Translation</td>
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<td>Page</td>
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</tr>
<tr>
<td>tasya satyadhriḥ putro</td>
<td>21.35</td>
<td>145</td>
<td>trivistapari mahendrāya</td>
</tr>
<tr>
<td>tasya sudyur abhūt putras</td>
<td>20.3</td>
<td>89</td>
<td>trītiyāṁ romapādam ca</td>
</tr>
<tr>
<td>tasya tām kuruṇāṁ vācaṁ</td>
<td>21.11</td>
<td>127</td>
<td>tvarm vasi 'ca suto vaharīr</td>
</tr>
<tr>
<td>tasya tatra dvijah kaścid</td>
<td>19.10</td>
<td>64</td>
<td>tvrasuḥ coditaḥ pitrā</td>
</tr>
<tr>
<td>tasya tribhavanadhīṣṭāḥ</td>
<td>21.15</td>
<td>130</td>
<td>tvāṁ ca krṣṇānubhāvena</td>
</tr>
<tr>
<td>tasyā uddharanopāyam</td>
<td>19.4</td>
<td>59</td>
<td>tvāṁ cāsya dhātā ṣarbhasya</td>
</tr>
<tr>
<td>tasyā virya-parikṣārtham</td>
<td>24.32</td>
<td>222</td>
<td>tvāṁ jarā visatāṁ manda</td>
</tr>
<tr>
<td>tataḥ kṛtaḥ kṛtasyāpi</td>
<td>17.16</td>
<td>10</td>
<td>tvāṁ naḥ puruṣah kṛtubhiḥ</td>
</tr>
<tr>
<td>tataḥ sāntara ṣajñe</td>
<td>17.12</td>
<td>8</td>
<td>utpāyasya āsya puruṣah</td>
</tr>
<tr>
<td>tataḥ sutaśayād vipraḥ</td>
<td>22.47</td>
<td>176</td>
<td>utiṣakas tatas tasmād</td>
</tr>
<tr>
<td>tatas cākrodhanas tasmād</td>
<td>22.11</td>
<td>154</td>
<td>uṣīnasas tātas tasmād</td>
</tr>
<tr>
<td>tatas ca sahadevo 'bhūt</td>
<td>22.9</td>
<td>153</td>
<td>uktas tātas cītaraṭhās</td>
</tr>
<tr>
<td>tathāhārin krpanaḥ subhrā</td>
<td>19.12</td>
<td>66</td>
<td>upapannam idaṁ subhrā</td>
</tr>
<tr>
<td>tathā kuvalayāśveti</td>
<td>17.6</td>
<td>4</td>
<td>uṣīnasas tātas tasmād</td>
</tr>
<tr>
<td>tathāpī cānasavanāṁ</td>
<td>19.18</td>
<td>72</td>
<td>uṣīnasas tātas tasmād</td>
</tr>
<tr>
<td>tathety avasthite prāha</td>
<td>18.28</td>
<td>32</td>
<td>utpāyasya āsya puruṣah</td>
</tr>
<tr>
<td>tato bahuratho nāma</td>
<td>21.30</td>
<td>142</td>
<td>uttamaś cintitāṁ kuryāt</td>
</tr>
<tr>
<td>tato daśārha nāmābhūt</td>
<td>24.3</td>
<td>208</td>
<td>tato dhṛtavrataḥ tasya</td>
</tr>
<tr>
<td>tato homo 'tha sutāpā</td>
<td>23.4</td>
<td>182</td>
<td>tato dhṛtavrataḥ tasya</td>
</tr>
<tr>
<td>tato navarathāḥ putro</td>
<td>24.4</td>
<td>208</td>
<td>tato navarathāḥ putro</td>
</tr>
<tr>
<td>tato vidūrathāḥ tasmāt</td>
<td>22.10</td>
<td>154</td>
<td>tato vidūrathāḥ tasmāt</td>
</tr>
<tr>
<td>tato yuṭāyus tasyāpi</td>
<td>22.46</td>
<td>176</td>
<td>tato yuṭāyus tasyāpi</td>
</tr>
<tr>
<td>tat-prasangānubhāvena</td>
<td>21.18</td>
<td>134</td>
<td>tato yuṭāyus tasyāpi</td>
</tr>
<tr>
<td>tat-putraḥ ketumān asya</td>
<td>17.5</td>
<td>4</td>
<td>tato yuṭāyus tasyāpi</td>
</tr>
<tr>
<td>tatra duryodhano jyeṣṭho</td>
<td>22.26</td>
<td>164</td>
<td>tato yuṭāyus tasyāpi</td>
</tr>
<tr>
<td>tatrasīnāṁ sva-prabhayā</td>
<td>20.8</td>
<td>92</td>
<td>tato yuṭāyus tasyāpi</td>
</tr>
<tr>
<td>tat-suto rucakas tasya</td>
<td>23.34</td>
<td>200</td>
<td>tato yuṭāyus tasyāpi</td>
</tr>
<tr>
<td>tat-suto viśadas tasya</td>
<td>21.23</td>
<td>138</td>
<td>tato yuṭāyus tasyāpi</td>
</tr>
<tr>
<td>tava tātah subhadraśyām</td>
<td>22.33</td>
<td>168</td>
<td>tato yuṭāyus tasyāpi</td>
</tr>
<tr>
<td>taveme tanayāś tāta</td>
<td>22.35</td>
<td>169</td>
<td>tato yuṭāyus tasyāpi</td>
</tr>
<tr>
<td>tavay urtāṁ samudviksyā</td>
<td>19.5</td>
<td>60</td>
<td>tato yuṭāyus tasyāpi</td>
</tr>
<tr>
<td>tayar āsakta-ḥṛdayo</td>
<td>22.24</td>
<td>161</td>
<td>tato yuṭāyus tasyāpi</td>
</tr>
<tr>
<td>tasyāṁ yuṣṭho vitiḥotro</td>
<td>23.29</td>
<td>197</td>
<td>tato yuṭāyus tasyāpi</td>
</tr>
<tr>
<td>tasyāṁ svasārah saptaśan</td>
<td>24.22</td>
<td>217</td>
<td>tato yuṭāyus tasyāpi</td>
</tr>
<tr>
<td>tasyāṁ svasā sudārākhya</td>
<td>24.17</td>
<td>215</td>
<td>tato yuṭāyus tasyāpi</td>
</tr>
<tr>
<td>tasyāṁ tu saḥ pradhānānāṁ</td>
<td>23.33</td>
<td>199</td>
<td>tato yuṭāyus tasyāpi</td>
</tr>
<tr>
<td>timer bhadrathas tasmāc</td>
<td>22.43</td>
<td>174</td>
<td>tato yuṭāyus tasyāpi</td>
</tr>
<tr>
<td>tire nasya dukulāni</td>
<td>18.8</td>
<td>19</td>
<td>tato yuṭāyus tasyāpi</td>
</tr>
<tr>
<td>Sanskrit Verse</td>
<td>Page</td>
<td>Line</td>
<td>English Translation</td>
</tr>
<tr>
<td>----------------</td>
<td>------</td>
<td>------</td>
<td>---------------------</td>
</tr>
<tr>
<td>viśvya vrajantāṁ girīśaṁ</td>
<td>18.9</td>
<td>19</td>
<td>yair idam tapasā srṣṭāṁ</td>
</tr>
<tr>
<td>vilokya kūpa-sāmīvaṁ</td>
<td>19.7</td>
<td>61</td>
<td>yajñā-bhug vāsudevāṁśaḥ</td>
</tr>
<tr>
<td>vilokya sadyo mumuhe</td>
<td>20.9</td>
<td>92</td>
<td>yajñā-dāna-tapo-yogaiḥ</td>
</tr>
<tr>
<td>vilokyausānasīṁ rājaṁ</td>
<td>18.31</td>
<td>35</td>
<td>yam yam karābhyāṁ spṛṣati</td>
</tr>
<tr>
<td>vīprīṣṭho dhṛtadevāyām</td>
<td>24.50</td>
<td>232</td>
<td>yam māyā-cesṭitaṁ purīsaḥ</td>
</tr>
<tr>
<td>vīra-yūthāgraṇtir yena</td>
<td>22.20</td>
<td>159</td>
<td>yān vandanty upatiśhante</td>
</tr>
<tr>
<td>viṣayaṁ āṇam ālaṁ ime</td>
<td>21.33</td>
<td>143</td>
<td>yasmin idam viracitaṁ</td>
</tr>
<tr>
<td>viṣādāṃritaṁmaiaiśvāhām</td>
<td>20.13</td>
<td>95</td>
<td>yasmin sat-karma-piyuṣe</td>
</tr>
<tr>
<td>viṭṭhaṣṭha sūtān manyor</td>
<td>21.1</td>
<td>120</td>
<td>yasyāṁ abhūd dantavakra</td>
</tr>
<tr>
<td>viṭiḥośro 'ṣya bhargo 'to</td>
<td>17.9</td>
<td>6</td>
<td>yasyāṁ parāśarāṁ sākṣād</td>
</tr>
<tr>
<td>viyad-vīttasya da dato</td>
<td>21.3</td>
<td>122</td>
<td>yasyāṇanaṁ maśara-kunḍala-cāru-</td>
</tr>
<tr>
<td>vrśādarbhah sudhiras ca</td>
<td>23.3</td>
<td>181</td>
<td>yātāu yad uktvā pitarau</td>
</tr>
<tr>
<td>vrṣaparvā tam āṷāya</td>
<td>18.26</td>
<td>31</td>
<td>yāte śudre tam anyo 'gād</td>
</tr>
<tr>
<td>vrṣasenāḥ sutas tasya</td>
<td>23.14</td>
<td>187</td>
<td>yathaiśa śūnmo dārāt</td>
</tr>
<tr>
<td>ṛṣṇēḥ sumitraḥ putro 'bhūd</td>
<td>24.12</td>
<td>212</td>
<td>yathopajāṁ vāyayāṁ</td>
</tr>
<tr>
<td>vyaccarata kalā-gūḍāli-</td>
<td>18.7</td>
<td>18</td>
<td>yatirayaran samyāṭīr</td>
</tr>
<tr>
<td>vyadhatta tīrtham uddhṛtya</td>
<td>19.4</td>
<td>59</td>
<td>yat prthivāṁ vṛiti-yavāṁ</td>
</tr>
<tr>
<td>vyaktam rājanya-tanayāṁ</td>
<td>20.12</td>
<td>94</td>
<td>yatra praviśaḥ puruṣa</td>
</tr>
<tr>
<td>vyasarṇaḥ maruto 'bibhraṇ</td>
<td>20.39</td>
<td>117</td>
<td>yatra rājārṣayo varṇyāḥ</td>
</tr>
<tr>
<td>vyatiyur aṣṭa-catvārināṁd</td>
<td>21.4</td>
<td>122</td>
<td>yatrāvātīrno bhagavāṁ</td>
</tr>
<tr>
<td>vyatyasatāṁ yathā-kāmāṁ</td>
<td>18.37</td>
<td>39</td>
<td>yavānaro bhṛddviśoṁaḥ</td>
</tr>
<tr>
<td>yadā na jagrehe rājā</td>
<td>20.20</td>
<td>101</td>
<td>yavānaro dvimādhasya</td>
</tr>
<tr>
<td>yadā na kurute bhāvaṁ</td>
<td>19.15</td>
<td>69</td>
<td>yavātīr anabhipretam</td>
</tr>
<tr>
<td>yadā yadā hi dharmasya</td>
<td>24.56</td>
<td>235</td>
<td>ye mātrā bahir uṣṭeṣe</td>
</tr>
<tr>
<td>yad īḍām kūpa-magnāyā</td>
<td>18.22</td>
<td>27</td>
<td>ye 'mrtaṁv anupratāpā</td>
</tr>
<tr>
<td>yadoḥ sahasrajit kroṣṭā</td>
<td>23.20</td>
<td>190</td>
<td>yogi sa gavi bhārāyāṁ</td>
</tr>
<tr>
<td>yador varṇaṁ naṁrāḥ śrutiḥ</td>
<td>23.19</td>
<td>189</td>
<td>yo 'jamidha-suto hy anya</td>
</tr>
<tr>
<td>yado tātā prātiṣeṣhaṁ</td>
<td>18.38</td>
<td>40</td>
<td>yonir yathā na duṣyeta</td>
</tr>
<tr>
<td>yaduṁ ca turvasūṁ caiva</td>
<td>18.33</td>
<td>37</td>
<td>yo 'sau gaṅgā-tate kriṇaṁ</td>
</tr>
<tr>
<td>yadu-pṛutasya ca kroṣṭoḥ</td>
<td>23.30</td>
<td>197</td>
<td>yudhīṣṭhirāḥ pratiṣeṣhaṁ</td>
</tr>
<tr>
<td>yā dustyaṁ dūrmatiḥbir</td>
<td>19.16</td>
<td>70</td>
<td>yudhīṣṭhirāḥ tu pauravaṁ</td>
</tr>
<tr>
<td>yah purāravasah putra</td>
<td>17.1</td>
<td>2</td>
<td>yugandhara 'namūrasya</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sanskrit Verse</th>
<th>Page</th>
<th>Line</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Y</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## General Index

Numerals in boldface type indicate references to translations of the verses of Śrīmad-Bhāgavatam.

### A

<table>
<thead>
<tr>
<th>Term</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abhimanyu, 168</td>
<td>168</td>
</tr>
<tr>
<td>Abhyuttānam adharmasya</td>
<td>236, 240</td>
</tr>
<tr>
<td>Abrahma-bhuvanāl lokāḥ</td>
<td>76</td>
</tr>
<tr>
<td>Absolute Truth</td>
<td>191-192</td>
</tr>
<tr>
<td>Lord as, 51</td>
<td>51</td>
</tr>
<tr>
<td>as person, 252</td>
<td>252</td>
</tr>
<tr>
<td>as rarely realized, 191-192</td>
<td>191-192</td>
</tr>
<tr>
<td>See also: Supreme Lord</td>
<td></td>
</tr>
<tr>
<td>Ācārya defined, 64</td>
<td></td>
</tr>
<tr>
<td>Activities</td>
<td></td>
</tr>
<tr>
<td>of Lord, 243, 244-245, 246, 247, 248, 249, 250, 251, 252, 253</td>
<td></td>
</tr>
<tr>
<td>of Lord &amp; living entity contrasted, 237-238</td>
<td></td>
</tr>
<tr>
<td>material, devotees free of, 246, 247</td>
<td></td>
</tr>
<tr>
<td>sinful, 108</td>
<td></td>
</tr>
<tr>
<td>See also: Karma</td>
<td></td>
</tr>
<tr>
<td>Adharma defined, 240-241</td>
<td></td>
</tr>
<tr>
<td>Adharma-ṁa defined, 44</td>
<td></td>
</tr>
<tr>
<td>Adhiratha, 186, 187</td>
<td></td>
</tr>
<tr>
<td>Administrators. See: King; Kṣatriya(s); Leaders, government</td>
<td></td>
</tr>
<tr>
<td>Affection. See: Attachment; Love; Lust</td>
<td></td>
</tr>
<tr>
<td>Agastya, 16</td>
<td></td>
</tr>
<tr>
<td>Age (time of life)</td>
<td></td>
</tr>
<tr>
<td>of retirement from family life, 57, 67, 74</td>
<td></td>
</tr>
<tr>
<td>See also: Old age</td>
<td></td>
</tr>
<tr>
<td>Age of Kali. See: Kali-yuga</td>
<td></td>
</tr>
<tr>
<td>Agnihotra-yajña, 157</td>
<td></td>
</tr>
<tr>
<td>Ahalyā, 145</td>
<td></td>
</tr>
<tr>
<td>Aham bija-pradāḥ pitā</td>
<td>102</td>
</tr>
<tr>
<td>Aham tvām sarva-pāpebhyo</td>
<td>79</td>
</tr>
<tr>
<td>Ahainyāti, 90</td>
<td>90</td>
</tr>
<tr>
<td>Ahaṅkāra-vimūḍhātmā</td>
<td>82, 240</td>
</tr>
<tr>
<td>Aho grha-ksetra-sutapta-vittair</td>
<td>59</td>
</tr>
<tr>
<td>Åhuka, 218</td>
<td>218</td>
</tr>
<tr>
<td>Åhukī, 218</td>
<td>218</td>
</tr>
<tr>
<td>Ajamiḍha, 137, 138, 143, 151</td>
<td>137, 138, 143, 151</td>
</tr>
<tr>
<td>Akriya, 7</td>
<td>7</td>
</tr>
<tr>
<td>Akrodhana, 155</td>
<td>155</td>
</tr>
<tr>
<td>Akrūra, 214, 215</td>
<td></td>
</tr>
<tr>
<td>Aksata-yoni defined, 224</td>
<td></td>
</tr>
<tr>
<td>Alarka, 5, 6</td>
<td></td>
</tr>
<tr>
<td>Ambā, 160</td>
<td></td>
</tr>
<tr>
<td>Ambalikā, 160, 162, 163</td>
<td></td>
</tr>
<tr>
<td>Ambikā, 160, 162, 163</td>
<td></td>
</tr>
<tr>
<td>Amrta defined, 128</td>
<td></td>
</tr>
<tr>
<td>Ånaka, 221, 229</td>
<td></td>
</tr>
<tr>
<td>Analogies</td>
<td></td>
</tr>
<tr>
<td>bird and surrendered soul, 79</td>
<td></td>
</tr>
<tr>
<td>butter fire and lusty desire, 68-69</td>
<td></td>
</tr>
<tr>
<td>dark well and family life, 57, 66</td>
<td></td>
</tr>
<tr>
<td>goats and materialists, 61, 64</td>
<td></td>
</tr>
<tr>
<td>ghost and lust, 61</td>
<td></td>
</tr>
<tr>
<td>heart disease and lust, 68</td>
<td></td>
</tr>
<tr>
<td>Anamitra, 212, 213</td>
<td></td>
</tr>
<tr>
<td>Ånandamayo 'bhyāsāt</td>
<td>240</td>
</tr>
<tr>
<td>Andhaka, son of Anu, 216</td>
<td></td>
</tr>
<tr>
<td>Andhaka, son of Sātvata, 210, 216</td>
<td></td>
</tr>
<tr>
<td>Anenā, 3, 7</td>
<td></td>
</tr>
<tr>
<td>Ånā, 182, 183</td>
<td></td>
</tr>
<tr>
<td>Anger of Devayāni &amp; Šarmiṣṭhā, 20-24, 37</td>
<td></td>
</tr>
<tr>
<td>Animals</td>
<td></td>
</tr>
<tr>
<td>humans contrasted to, 46</td>
<td></td>
</tr>
</tbody>
</table>
Animals (continued)
Kali-yuga people compared to, 236
people work like, in demoniac civilization, 243
See also: Cows; names of other specific animals
Annād bhavanti bhūtāni
quoted, 108
Anu, son of Kapotarūma, 216
Anu, son of Kuruvāśa, 209, 210
Anu, son of Yayāti, 37, 44, 77, 180
Ānukūlyena krṣṇānuverse quoted, 132
Anuloma marriage, 18
Anuvinda, 227
Anxiety. See: Suffering
Anyābhilāsā-sūnyam
quoted, 247
verse quoted, 132
Anyā devāraṇā naī, tomāre kahinu bhai
quoted, 132
Aparaspara-sambhūtām
verse quoted, 241
Appearance of the Lord. See: Supreme Lord, appearance (descent) of
A pratiratha, 91
Āradaḥ, 188
Ārādhyo bhagavātvrajeśa-tanayas taddhāma vṛndāvanam
quoted, 74
Arcanām vandanaṁ dāsyam
verse quoted, 85
Arimardana, 215
Arjuna
Draupadī married, 97
Krṣṇa and, 252, 253
parents of, 165
quoted on Parabrahman, 74
sons of, 166–168
Arjuna (Kārtavīryārjuna), 194–196
Arjunāpāla, 229
Arka, 144
Āruhyā krṣchrenā paraṁ padam tataḥ
quoted, 240
Āryan civilization
婚 marriage competitions in, 97
Āryan civilization
See also: Civilization, human; Society, human; Vedic culture
Āsāṅga, 215
Asatyam apratiṣṭham te
verse quoted, 241
Asimakṛṣṇa, 172
Āśramas (spiritual orders). See: Brahmācāri;
Householder (grhastha); Sannyāsa;
Vānaprastha
Association
with devotees, 66, 135
of men & women, 71–72, 99
Astrology
at birth ceremony, 116
marriage by, 29
Asuras
defined, 242–243
See also: Atheists; Demons
Āsvamedha, 172
Āsvamedham gavālambham
verse quoted, 107, 163
Āsvamedha-yajñas (horse sacrifices)
by Bharata, 106–107
by Janamejaya, 171
in Kali-yuga forbidden, 107, 163
Āsvavāra, 158
Āsvini-kumāras, 165
Atheists
world misunderstood by, 241
See also: Demons; Māyāvāda philosophy
Ātirathas defined, 168
Ātmā vai putra-nāmāsi
quoted, 102
Attachment
to family life, 57, 65–67
of father to children, 32
to sense gratification, 41, 70–71, 73
See also: Bodily concept of life; Desires, material
A-u-m, 98
Aurva Rṣi, 196
Austerity, human life for, 66
Āvajānānti māṁ mūdhāḥ
verse quoted, 192
General Index

Avatāra. See: Incarnation of the Supreme Lord; Supreme Lord, appearance (descent) of
Avidyota, 216
Āyati, 14
Ayu, 210
Āyu, 3
Ayutājīt, 210
Ayutāyu, 154, 155

B
Babhru, son of Devāvṛdha, 211, 212
Babhru, son of Druhyu, 187
Babhru, son of Romāpāda, 207
Babhruvāhana, 167
Badva defined, 107
Bāhlika, 159
Bahugava, 90
Bahūnāṁ janmanāṁ ante quoted, 85
Bahuratha, 143
Baka, 228
Bala, 230
Balarāma (Saṅkarṣaṇa), Lord, 235, 244
Bali, 182
Beauty
of Lord Kṛṣṇa, 248, 249, 250
of Śakuntalā, 93
Begging profession, 31
Being, living. See: Living entity
Benediction
from demigods, 132
for devotee, 46
of Śukrācārya to Yayāti, 39
Bhadrā, 230, 231
Bhadra, son of Vasudeva & Devaki, 235
Bhadra, son of Vasudeva & Pauravi, 231
Bhadrabāhu, 231
Bhadrasena, 235
Bhadrasenaka, 193
Bhagavad-gītā cited on sex life, 98–99
hearing from, 246
as Lord’s instructions, 253
Bhagavatam. See: Srimad-Bhagavatam
Bhaktas. See: Devotees
Bhakti defined, 52
See also: Devotional service; Kṛṣṇa consciousness
Bhaktiśīrṣa prām bhagavati pratilabhya kāmam quoted, 68
Bhaktivinoda Ṭhākura, cited on devotee making more devotees, 135
Bhakti-yoga. See: Devotional service; Kṛṣṇa consciousness
Bhallātha, 141
Bhānumān, 188, 189
Bharadvāja (Vitatha), 114, 116–118, 121
Bharata Mahārāja, 106–107, 109–114, 118
Bharga, son of Vahni, 188
Bharga, son of Vītihoitra, 6
Bhārgabhūmi, 6
Bharmyāśva, 144, 145, 150
Bhima, 165–167
Bhīmaratha, son of Ketumān, 4
Bhīmaratha, son of Vikṛti, 208
Bhīmasena, son of Parikṣit, 170
Bhīṣmadeva
Paraśurāma defeated by, 160
parents of, 159
Bhoja, son of Śini, 219
Bhoja kings, 212
Bhrigu Muni, 22, 106, 107
Bhūri, 159
Bhūriśravā, 159
Bhūta, 231
Bhūtvā bhūtvā praliyate quoted, 76
Bijāṁ māṁ sarva-bhūtānāṁ quoted, 103
Bird and surrendered soul, analogy of, 79
Birth
of higher planets’ rejects on earth, 118
of Jarāsandha, 153
ritualistic ceremonies at, 116
social status not determined by, 88–89,
137
of Śukadeva, 140
types of, three listed, 29
Birth and death, repeated
devotee surpasses, 46
freedom from, 74
stopping, 239, 241
See also: Transmigration
Bliss, transcendental
gopīs in, 250
See also: Happiness; Pleasure
Bodily concept of life
materialists in, 61
Bodily concept of life
See also: Attachment; Desires, material
Body, material
compared to machine, 238
dead, revived, 27–28
in goodness, 243
gross and subtle, 84
human, 46
karma determines, 237–238
via mother & father, 103
soul in, 61, 75–76, 83–84
See also: Birth and death, repeated; Bodily concept of life; Senses; Transmigration
Bondage, material
freedom from, 73–74, 76, 79–80, 84
material happiness causes, 59, 75, 76
See also: Life, material; Māyā; Modes of material nature; Suffering
Brahmā, Lord
gopīs condemned, 250
Kumāras disobeyed, 44
as living entity’s first material life, 240
Rantideva saw, 131, 132
Brahma-bhūta defined, 69
Brahma-bhūyāya kalpate quoted, 247
Brahmacāri (celibate)
Bhīṣma as, 160
Kumāras as, 44
spiritual master’s wife and, 72
Śukadeva as, 140
Brahmadatta, 139
Brahma-jijnāsa defined, 241
Brahmajyoti. See: Brahma (impersonal Absolute)
Brahma-loka, 76
Brahma (impersonal Absolute)
as Absolute Truth feature, 191–192
falling from, 240
See also: Māyāvāda philosophy
Brahman, Supreme. See: Supreme Lord
Brahmaṇas (saintly intellectuals)
Bharata’s charity to, 107
birth ceremonies to, 116
in goat story, 64
Brāhmaṇas (saintly intellectuals)
ksatriyas born from, 88
livelihood of, 30–31
Rantideva fed, 123–124
self-realization for, 15
social value of, 243
Śukrācārya among, 17, 18
vaiśya from, 137
worship toward, 22
Brāhmaṇā vaiśyatām gatāḥ
quoted, 137
Brahman effulgence. See: Brahma (imper­
sonal Absolute)
Brahman platform, devotional service on,
42–43
Brahmāṇya upaśamaśrayam
quoted, 42
Brahmāstra weapon attacked Parikṣit, 169
Brahma-vaiśvarta Purāṇa
cited on Śukadeva Gosvāmī, 139–140
quoted on Kali-yuga, five acts forbidden in,
107, 163
Brahmavit, 7
Brahmeti paramātmeti
verse quoted, 191
Brahmins. See: Brāhmaṇas
Brhadbala, 227
Brhadbānu, 185
Brhadhanu, 138
Brhadīṣu, 138, 141
Brhadīśva, 144
Brhadratha, son of Prthulākṣa, 185
Brhadratha, son of Timi, 174
Brhadratha, son of Uparicara Vasu, 152, 153
Brhanmanā, 185
Brhaspati
as Kaca’s father, 25, 26
Mamata impregnated by, 115, 116
Raji’s sons doomed by, 10
Brhatkarma. 185
Brhatkāya, 138
Brhatksatra, 121, 136
Brhatksena, 176–177
Butter fire and lusty desire, analogy of,
68–69
Caidya, 207
Caitanya Mahāprabhu
Hare Kṛṣṇa movement started by, 236
mercy of, 74
saṅkīrtana started by, 107
in sannyāsa, 74
as Supreme Lord, 236
Vāsudeva Datta’s request to, 129
women avoided by, 72
Caitanya Mahāprabhu, quotations from
on cleansing the heart, 81
on hearing Śrīmad-Bhāgavatam, 15
on Kṛṣṇa & Vṛndāvana, 74
on renunciation, 42
Cakṣu, 180
Candāla, Rantideva gave water to, 127–130
Cārupada, 89, 90
Caste system. See: Society, human, natural or­
ders in; Varṇāśrama-dharma
Catuḥsana (four Kumāras), 44
Caturāṅga, 185
Cātur-varṇyam maya sṛṣṭaṃ
quoted, 88, 243
Cause and effect
atheistic concept of, 241
Lord as beyond, 237, 238
See also: Karma
Cedi, son of Uṣika, 207
Cedipa, 152
Cedi state, 152, 227
Celibate. See: Brahmacāri; Sannyāsa; San­
nyāśi
Ceremonies. See: Ritualistic ceremonies;
Sacrifices
Ceto-darpaṇa-mārjanam
quoted, 81
Chādiyā vaiśnava-sevā nistāra pāyeche kebā
quoted, 135
Chaitanya. See: Caitanya Mahāprabhu
Chance concept of the Creation, 241
Chanting Hare Kṛṣṇa, 108, 237
Child (Children)
birth rituals for, 116
born before marriage, 223–224
Child (Children) (continued)

of ksatriya king, 34
parents and, 32, 46
by proxy progenitor, 163
See also: Son(s)

Citraketu, 227
Citrakrt (Dharmaśarathi), 7, 8
Citrāṅgada, son of Śāntanu, 160, 162
Citrāṅgada the Gandharva, 162
Citraratha, son of Dharmaśaratha, 185
Citraratha, son of Nemicakra, 173
Citraratha, son of Viśadgu, 198
Citraratha, son of Vṛṣṇi, 214, 215, 219

Civilization, human
demons ruin, 243
for self-realization, 15
See also: Āryan civilization; Society, human; Vedic culture

Comparisons. See: Analogies
Concentration. See: Meditation; Yoga
Conditioned souls. See: Souls, conditioned
Consciousness
human, 46
See also: Kṛṣṇa consciousness

Cosmic manifestation. See: Material world; Universe(s)
Cowherd boys of Vṛndāvana, 250, 252
Cows
Bharata distributed, 107
sacrifice of, 107
social value of, 243
Creation, the. See: Material world; Universe(s)
Creator, the. See: Brahmā, Lord, gopīs condemned; Supreme Lord, as creator and annihilator
Crows, Devayāni’s family compared to, 24
Curse
of brāhmaṇas on Nahuṣa, 16
of Devayāni and Kaca on each other, 25, 26
of Śukrācārya on Yayāti, 38, 64
Cyavana, son of Mitrayu, 149
Cyavana, son of Suhotra, 151
Cycle of birth and death. See: Birth and death, repeated; Transmigration

---

D

DAIVI hy esā gunamayī
quoted, 238
verse quoted, 133
Dakṣa, 182
Damaghoṣa, 227
Daṇḍapāṇi, 175
Dantavakra, 225
Daśidra-nārāyaṇa concept, 124
Dasāratha, son of Navaratha, 208, 209
Daśaratha Mahārāja, 185
Daśārha, 208
Dāsta-putra defined, 34
Datta, Vāsudeva, 129
Dattātreya, 194

Death
body revived from, 27–28
of Parikṣit, 170

DEHINO 'smin yathā dehe
quoted, 61
verse quoted, 76

Deity forms of the Supreme Lord, 74

Demigods
Bharadvāja named by, 116, 117
Bharata excelled, 109
demons vs., 112
as Pāṇḍavas’ fathers, 165
Rantideva saw, 131, 132
worshipers of, 132
See also: names of specific demigods

Demons
demigods vs., 112
devotees vs., 242, 243, 244
in government, 242, 243
Lord arranges fights among, 242, 243, 244
Lord kills, 245, 251, 252, 253
Lord merciful to, 245, 252, 253
Raji killed, 9
See also: Atheists; Materialists

Desires, material
sannyāsīs as overcome by, 43
See also: Attachment; Bodily concept of life; Lust; Sense gratification; Sex life
Destiny. See: Karma; Providence
Detachment. See: Renunciation
Devabhāga, 221, 227
Devaka, son of Áhuaka, 218
Devaka, son of Yudhiṣṭhira, 166–167
Devaki, 218, 230, 235
Devakṣatra, 209
Devamīḍha, 220
Devāpi, 156, 158, 159
Devarakṣitā, 218, 234
Devarāta, 209
Devarenā suotpattim
verse quoted, 107, 163
Devas. See: Demigods
Devaśravā, 221, 228
Devāṭithi, 155
Devavān, son of Akrūra, 215
Devavān, son of Devaka, 218
Devavardhana, 218
Devāvdhāra, 210–212
Devayāni
compared to she-goat, 58–64, 82
Kaca and, 27, 28
liberation of, 83, 84, 85
Śarmiṣṭhā and, 19–25, 30, 32, 33, 34, 37
sons of, 37
as Śukrācārya’s daughter, 17, 28, 30, 31, 32
Yayāti and, 17, 25–28, 38, 39, 49, 58, 82, 84, 85
Devotees of the Supreme Lord (Vaiṣṇavas)
association with, 66, 135
birth and death surpassed by, 46
demons vs., 242, 243, 244
free of fruitive activities, 246, 247
Krṣṇa consciousness promoted by, 242, 243
as liberated, 247
Lord purifies, 81
Lord saves, 245, 252
Lord’s form pleases, 248
in Manipura, 168
as para-duḥkha-duḥkhi, 129
save parents from punishment, 104
sex life disinterests, 71
Devotees
suffer for others, 129
as topmost yogī, 134–135
in Western countries, 246–247
See also: Pure devotees; names of specific devotees
Devotional service to the Supreme Lord (bhakti-yoga)
on Brahman platform, 42–43
Kumāras in, 44
as liberation, 43
processes of, 85
pure, 52, 132
See also: Krṣṇa consciousness
Dhanaka, 193
Dhāni defined, 125
Dhanvantari, 3–4
Dharma
defined, 240
See also: Religious principles
Dharma, son of Gāndhāra, 188
Dharma, son of Hāihaya, 193
Dharma, son of Prthuśravā, 200
Dharmaketu, 6
Dharmarāja (Yamarāja), 103, 104, 165
Dharmaratha, 185
Dharma samsthāpanārthāya
verse quoted, 238
Dharmasārthi (Citrākrīt), 7, 8
Dharmasūtra, 177
Dharmasya glāniḥ defined, 76
Dharmāviruddho bhūtesu
quoted, 36
Dharmavṛddha, 215
Dharmeyu, 91
Dhrṣṭadyumna, 150
Dhrṣṭaketu, king of Kekaya, 226
Dhrṣṭaketu, son of Dhrṣṭadyumna, 150
Dhrṣṭaketu, son of Satyaketu, 6
Dhrṣṭi, son of Bhajamāna, 210
Dhrṣṭi, son of Ugrasena, 218
Dhṛta, 188
Dhrta-devā, 218, 232
Dhrta-rāstrā, 163, 164
Dhrta-ṝtṛā, 186
Dhṛti, 186
Dhruva, son of Rantināva, 91
Dhruva, son of Vasudeva, 230
Dilipa, 155
Dirghatama, 3
Dirghatamā, 182
Disciple. See: Brahmaçārī; Devotees
Disease
of conditioned entity, 240
freedom from, 3–4
lust compared to, 68
Distress. See: Suffering
Diti, 225
Diviratha, 183, 185
Divodāsa, son of Bhīmaratha, 4
Divodāsa, son of Mudgala, 145, 149
Divorce
as low-class, 97
nonexistent in Vedic literature, 104
Divya, 210
Dogāla defined, 116
Dogs, Rantideva fed, 126
Downfall. See: Falldown
Draupadi, 97, 150, 165
Dr̥dhahanu, 138
Dr̥dhaneemi, 141
Dreams, 51, 134
Drönācárya, 146, 169
Druhyu, 37, 44, 77, 187
Drupada Mahārāja, 149, 150
Duhśalā, 164
Dundubhi, 216
Durdamana, 174
Duritakṣaya, 136
Durmada, son of Bhadrasena, 193
Durmada, son of Dhṛta, 188
Durmada, son of Vasudeva & Pauravī, 231
Durmada, son of Vasudeva & Rohiṇī, 230
Durmārṣaṇa, 228
Dūrva, 174
Durvakṣi, 229
Durvāśā empowered Kunti, 222
Duryodhana, 164
Duṣmanta Mahārāja
omen reproved, 101–103
Duṣmanta Mahārāja
in Puru dynasty, 189, 190
as Rebhi’s son, 92
Śakuntalā and, 93–103
son of, 99–109
Duty
of government, 243
of ksatriya, 36
of social classes, 243
Dvāja defined, 116
Dvārakā, 251
Dvimidha, 137, 141
Dynasty
Bhrīdratha, 177
Kśatravrīddha, 3, 11
Kuru, 169
Mādhava, 197, 198
Māgadha, 175–177
Mahābharta, 212
Maudgalya, 144
moon-god, 159, 175
Pañcāla, 150
Puru, 88, 189, 190
Tālajānagha, 196
Vidarbhā, 207
Vṛṣṇi, 197, 198, 215
Yadu, 190, 191, 197, 198
Dyumān, 4, 5
Dyumatsena, 177

Earth
Alarka ruled, 5
Bharata ruled, 104–106, 111, 112
compared to mother, 103
higher planets’ rejects born on, 118
Kārtavīrjuna ruled, 194, 195
Lord’s descent to, 236, 243
produces life’s necessities, 108
Yayāti ruled, 17, 48, 52
Eating. See: Food; Meat-eating
Economic development
male–female impetus for, 59
materialists pursue, 67
Ecstasy. See: Bliss, transcendental; Happiness; Pleasure

Eko bahunam yo vidadhati kamän
quoted, 102

Elephants, Bharata distributed, 110

Energy, material
as illusory, 132
of the Lord, 238, 239
See also: Maya

Enjoyment, material
Bharata gave up, 113
renunciation of, 42
Yayāti uninterested in, 52
See also: Bliss, transcendental; Happiness; Pleasure

Entity, individual. See: Living entity

Envy, Kṛṣṇa consciousness cures, 69-70

F

Falldown
of living entity to material world, 240
of Nahuṣa, 16
of sannyāśīs, 43
See also: Offenses, in Vṛndāvana

Family life
compared to dark well, 57 66
retirement from, 57, 58-59, 66, 67, 74
as sex life, 64
See also: Householder; Husband; Marriage; Wife

Fasting
nature forces, 102-103
by Rantideva, 123

Father
affectionate to his children, 32
“born as son,” 102
Lord as, 102
mother and, 46, 102, 104
son saves, 103-104

Females. See: Males and Females; Sex life; Women

Food
for living entities supplied by Lord, 102
Rantideva gave away, 123-126

Food
See also: Fasting; Meat-eating

Forest
retirement to, 57, 66, 67, 73, 74
Vṛndāvana, 74

Fortune, goddess of, Śakuntalā compared to, 93

Freedom
from birth and death, 74
of devotees from material activities, 246, 247
from disease, 3-4
from lusty desire, 69-70
from material bondage, 73-74, 76
from mayā, 133
from modes of nature, 15
from sin, 190
See also: Kṛṣṇa consciousness; Liberation; Salvation

Fruitive activities See: Activities, material; Karma

Fruitive workers. See: Materialists

Future
Lord’s mercy on, 245
of Māgadha dynasty, 175-177

G

Gada, 230
Gadā, 234
Gambhīra, 7
Gambling, 108
Gandhamāda, 215
Gāndhāra, 188
Gāndhāri, 164
Gāndharva marriage, 97, 98
Gāndini, 214
Gāṅgā, 159
Ganges River, Bharata’s horse sacrifices at, 106, 107
Garga, 121, 136
Gārgya, 136
Gautama, 145
Ghātotkaca, 167
Ghūṭṭaṅkhā, 167

Ghost, lust compared to, 61
Happiness by Kṛṣṇa consciousness, 69, 71, 108, 241

See also: Bliss, transcendental; Enjoyment, material; Happiness, material; Pleasure

Happiness, material
bondage to, 75, 76
as mistake, 241
renunciation follows, 43
as temporary, 75, 76
as wasteful, 244
of Yayāti, 48, 49, 52

See also: Bliss, transcendental; Enjoyment, material; Happiness; Pleasure

Hare Kṛṣṇa mantra
benefits from chanting, 108
for Kali-yuga, 237

Hare Kṛṣṇa movement. See: Kṛṣṇa consciousness movement

Harikėsa, 228

Hari-sambandhi-vastuṇah quoted, 124

Haryabala, King, 11

Hasta, 232

Hasti, 136, 137

Hastināpura, 136, 173

Hearing
of Lord's activities, 81, 85, 246, 247
of Śrimad-Bhāgavatam, 15, 246

Heart
Lord in, 191, 192
lust as disease of, 68

Heavenly planets
earth receives rejects from, 118
Indra regained, 9, 10

See also: Spiritual world; Universe(s)

Hemāṅgada, 232

Hiḍimbā, 167

Hina, 11

Hindu marriage, 29

Hiranyākṣa, son of Diti, 225

Hiranyākṣa, son of Śyāmaka, 228

Hitvātma-pātaṁ gr̄ham andha-kūpam quoted, 57, 66

Hogs in Vṛndāvana, 74
Holy men. See: Devotees; Sage; Transcendentalists
Holy names. See: Hare Kṛṣṇa mantra; Supreme Lord, specific names
Homa, 182
Horse sacrifices. See: Aśvamedha-yajñas
Householder (grhaśtha)
Kṛṣṇa as, 251, 252
lusty, 61
retirement for, 57
See also: Family life; Marriage
Hṛdīka, 219, 220
Hṛdy antahstho hy abhadraṇī
verse quoted, 81
Hṛṣikenā-hṛṣikeśa-
quoted, 52
Hṛta-jnānāḥ defined, 41
Human beings
animals contrasted to, 46
austerity for, 66
body of, 46
to learn two lessons, 253
Lord resembles, 191, 192, 248
self-realization for, 15, 61, 76
Vedas enlighten, 241
See also: Life; Living entity; Society, human; Souls, conditioned
Hūnas, 111
Husband
compared to goat, 64
wife’s relationship to, 29, 64, 66, 104, 116
woman without, 58, 223–224
See also: Family life; Householder; Marriage; Wife

I
Ilā, 230, 232
Illusion
in material world, 41, 51, 132
See also: Māyā
Impersonalism. See: Brahma (impersonal Absolute); Māyāvāda philosophy
Impersonalists. See: Jñānīs; Māyāvāda philosophy
Incarnation of the Supreme Lord
Dattātreya, 194
Dhanvantari, 3–4
Kṛṣṇa excels, 235
principles prompting, 236
serpent, 235
See also: Supreme Lord, appearance (descent) of
Incarnations of Vasus, 235
Independence. See: Freedom; Liberation
Indra, King
Rāja’s sons vs., 9, 10
Śāntanu pleased, 158
wife of, 16
Intelligent persons, sāṅkirtana for, 107–108
International Society for Krishna Consciousness (ISKCON). See: Kṛṣṇa consciousness movement
Intoxication, 108
Irāvān, 167
Irreligion
Lord dispels, 236, 238, 240
See also: Atheists; Demons; Māyāvāda philosophy
Iṣumān, 228

J
Jābāli’s daughter, 140
Jagato ‘hitah defined, 243
Jahnu, 151, 154
Jahu, 152
Jaigisavya, 141
Jaleyu, 91
Janamejaya, son of Parikṣit, 170, 171
Janamejaya, son of Pūru, 89
Janamejaya, son of Śrījaya, 181
Janmādy asya yataḥ
quoted, 51
Janma karma ca me divyam
quoted, 243
Janma-mārtu-jara-vyādhi
quoted, 241, 246
Jantu, 149
Jarā demoness, 153
Jarāsandha, 153, 154, 176, 177
Jaya, son of Ānaka, 229
Jaya, son of Manyu, 121
Jaya, son of Sañjaya, 11
Jaya, son of Sañkṛti, 11
Jaya, son of Yuyudhāna, 213
Jayadhvaja, 196
Jayadratha, son of Brhanmana, 185, 186
Jayadratha, son of Brhatkāya, 138
Jayasena, father of Rādhika, 154
Jayasena, father of Sañkṛti, 11
Jayasena, father of Vinda & Anuvinda, 227
Jewels (opulences), fourteen kinds of, 198–199
Jimūta, 208
Jīva. See: Living entity; Soul; Souls, conditioned
Jñāna defined, 253
Jñānīs (impersonalists), 192
Jayāmagha, 200–203

K

Kaca, 27–28
Kad-indriya defined, 52
Kakṣeyu, 91
Kālanara, 181
Kalāpa-grāma, 158
Kalaṣa, 171
Kāli, 167
Kaliṅga, 182
Kali-yuga (age of Kali)
 five acts forbidden in, 107, 163
 Hare Kṛṣṇa mantra for, 237
 last king in, 175
 Lord’s mercy on, 245
 people in, 236
 sankirtana-yajña for, 107–108
Kalpa, 233
Kamas tais tair hṛta-jñānāḥ
 quoted, 43, 132
Kāmasa vaivārsa parjanyah
 quoted, 108

Kambalabarhiṣa, 216
Kāmpilla, 144
Kaṁsa, 218
Kaṁsā, 219, 227
Kaṁsavatī, 219, 228
Kaṅkā, 219, 228
Kaṅka, son of Śūra, 221, 228
Kaṅka, son of Ugrasena, 218
Kaṅkas, 111
Kaṇva, 91, 92
Kaṇva Muni, 95–96, 100
Kapota defined, 30
Kapotaromā, 216
Karambhi, 209
Kāraṇam guṇa-saṅga 'syā
 quoted, 80
Karandhama, 189
Kareṇumati, 167
Karma
 body according to, 237–238
 See also: Activities, material; Cause and effect; Providence
Karmajit, 176–177
Karmaṇā daiva-netreṇa
 quoted, 237
Karmīs (fruitive workers). See: Materialists
Karṇa, 187, 224, 225
Karnikā, 229
Kārtavīryārjuna, 194–196
Karūṣa’s king, 225
Kāśi, 3, 7
Kāśirāja, 160, 162
Kāśya, son of Suhotra, 3
Kāśya, son of Syenajit, 138
Kasyas, 111
Katumān, 4
Kauśāmbi, 173
Kavi, 136
Kekaya, son of Śibi, 182
Kekaya’s king, 226
Keśi, 231
Khalapāna, 183
Khaṇas, 111
King
 Kārtavīryārjuna as, 194, 195
 wives and children of, 34
King
Yayāti as, 16, 17
See also: Government; Kṣatriyas; Leaders, government; Politicians; names of other specific kings

Kingdom of God. See: Goloka Vṛndāvana; Spiritual world; Vṛndāvana

Kiṅkana, 210

Kirāta-hūṇāndhra-pulinda-pulkaśā
verse quoted, 79

Kirātas, 111

Kirtana. See: Chanting Hare Kṛṣṇa

Kirtimān, 235

Knowledge
defined, 85
See also: Absolute Truth; Jñāna

Kratha, 207, 208

Krishna. See: Kṛṣṇa, Lord

Krṣṇa, 182

Krṣṇa, Lord
wives of, 34
See also: Supreme Lord

Krṣṇa-Balarāma, 74

Kṛṣṇa-bhakta—niśkāma, ataeva 'sānta' quoted, 76

Kṛṣṇa consciousness
compared to waking from dream, 134
devotees promote, 242, 243
Godhead via, 46
happiness by, 69, 71
as life's purpose, 84
lust cured by, 41, 68, 71, 73–75
māyā dispelled by, 133
as original consciousness, 241
purifying power of, 52
suffering relieved by, 76
See also: Devotional service

Kṛṣṇa consciousness movement
Caitanya started, 236
as divine, 236–237
in Manipura, 168
opposition to, 243, 244, 246–247
as sacrifice, 108
sexual principles in, 99

Kṛṣṇa Dvāipāyana Vyāsa. See: Vyāsadeva

Kṛṣṇa guru nahi mile bhaja hari ei
verse quoted, 46

Kṛṣṇa—sūrya-sāma; māyā haya andhakāra
verse quoted, 133

Kṛṣṇa-varnām tvisākṛṣṇam
verse quoted, 108

Kṛta, son of Jaya, 11

Kṛta, son of Vasudeva, 230

Kṛtāgni, 193

Kṛtaka, 231

Kṛtaugā, 193

Kṛtavarmā, son of Dhanaka, 193

Kṛtavarmā, son of Hṛdika, 220

Kṛtavira, 193, 194

Kṛteyuka, 91

Kṛti, son of Babhru, 207

Kṛti, son of Nahuṣa, 14

Kṛti, son of Cyavana, 151, 152

Kṛti, son of Sannatimān, 142

Kṛtimān, 141
Lamentation of gopīs, 250
of retired householders, 57
Leaders, government
self-realization disinterests, 15
See also: Government; King; Kṣatriya(s); Politicians
Liberation
defined, 82
of demons by the Lord, 245, 252, 253
of Devārḍha’s descendants, 212
of Devayāni, 83, 84, 85
devotees in, 43, 247
by knowing Kṛṣṇa, 243
of living entities via Vaiṣṇava, 129
from material life, 79–80, 84
via pure devotee, 135
by surrender to the Lord, 79–80, 85
See also: Freedom; Salvation
Life
for dead body, 27–28
goal of, 42
Kali-yuga people waste, 236
material, relief from, 66
for purification, 76
purpose of, 84
stages of, in Vedic culture, 57
success of, 58–59, 84, 109
See also: Human being(s)
Living entity
falling to material world, 240
liberation of, via Vaiṣṇava, 129
Lord contrasted to, 237–238, 239–240
Lord maintains, 102
Lord within, 123, 124, 125, 191, 192
māyā controls, 237–238
pleasure potency of, 240
See also: Animals; Human beings; Soul; Souls, conditioned
Love of Kṛṣṇa for Vṛndāvana’s residents, 252
Lust
compared to ghost, 61
Kṛṣṇa consciousness cures, 68, 71, 73–75
satisfaction blocked by, 68, 69
of Yayāti for Devayāni, 38, 39
Lust
  in youth, 43
  See also: Desires, material; Sense gratification; Sex life

M

Mādhava (Madhu), 197, 198
Madhu, son of Devakṣatra, 209
Madhu, son of Kārtaviryārjuna, 196
Madhu, son of Vitihotra, 197, 198
Madirā, 230, 231
Madra, 182
Mādri, 165
Māgadha dynasty, 175–177
Mahā-bhāgavata defined, 135
Mahābhīṣa, 156
Mahābhoja, King, 210, 212
Mahāhaya, 191
Mahāmanā, 181
Mahā-mantra. See: Hare Kṛṣṇa mantra; Omkāra
Mahārāja Parikṣit. See: Parikṣit Mahārāja
Mahāśāla, 181
Mahat-sevāṁ dvāram āhur vimukteḥ quoted, 135
Mahāvīrya, 121, 136
Mahinara, 174, 175
Mahīṣmān, 193
Males and females, 34, 59, 71–72
  See also: Sex life; Women
Mamaivāṁso jiva-loke
  verse quoted, 239
Mamatā, 115, 116
Māmata (Bhrigu Muni), 22, 106, 107
Mām ca yo 'vyabhicāreṇa
  verse quoted, 42–43
Mām eva ye prapadyante
  verse quoted, 133
Manah śaṁsthāṁdriyāṁ
  quoted, 67, 240
  verse quoted, 239
Manda defined, 236
Manipura state, 167–168
Mankind. See: Human beings; Society, human
  Man-maṇā bhava mad-bhakto
    quoted, 133
Manoratha defined, 51
Mantra. See: Hare Kṛṣṇa mantra; Omkāra
Manusyaṁnāṁ sahasreṣu
  verse quoted, 191–192, 249
Manusyū, 89
Manyu, 121
Mārīśa, 220, 221
Māṛjāri, 176
Mārkandeya Purāṇa, cited on jewels (opulences), 198–199
Marriage
  by agreement, 97
  anuloma, 18
  by astrology, 29
  Bhiṣma refused, 160
  of Duṣmanta & Śakuntalā, 97–98
  gāndharva, 97, 98
  hands uniting, 27
  happy and unhappy, 29
  of ksatriya king, 34
  motherhood before, 223–224
  pratiloma, 17–18, 28
  by select competition, 97
  in Vedic culture, 17–18, 28, 29
  of Yayāti and Devayāni, 26–28, 35
  See also: Family life; Householder; Husband; Wife
Maruts, 114, 118, 121
Marut-stoma sacrifice by Bharata, 114
Maruta, 189, 190
Maśnāra sacrifice by Bharata, 110
Material body. See: Body, material
Material energy. See: Energy, material
Materialists
  lust consumes, 61, 67
  See also: Atheists; Demons; Souls, conditioned
Material nature. See: Māyā; Modes of material nature; Nature, material
Material world
  atheists misunderstand, 241
  madness in, 41
  as male-female bondage, 59
  māyā controls, 82
Material world (continued)
purpose of, 241
suffering in, 239–241
as temporary, 50, 51
See also: Earth; Heavenly planets; Universe(s)
Matsya, 152
Maudgalya dynasty, 144
Māyā
body awarded by, 237–238
conditioned souls in, 74
defined, 51, 238
Krṣṇa consciousness dispels, 133
living entity under, 237–238
Rantideva free of, 133
relationships due to, 83–84
Śukadeva wary of, 140
world under, 82
See also: Illusion; Material world; Modes of material nature; Nature, material
Māyā-mrghaṇ dayitayeṣpitam anvadhāvad quoted, 74
Māyā-sukhāya bharam udvahato vimūdhān quoted, 244
Māyāvāda philosophy (impersonalism), 124, 192
See also: Atheists; Brahmān (impersonal Absolute)
Meat-eating, 108
Medhātithi, 92
Medhāvi, 174
Medical science, Dhanvantari started, 3–4
Meditation
on Krṣṇa, 73, 74
See also: Krṣṇa consciousness; Yoga
Menakā, 95–96
Mercy of the Lord. See: Supreme Lord, mercy of
Merging with the Supreme. See: Brahmān (impersonal Absolute); Liberation; Māyāvāda philosophy
Military strength of demons, 242, 243, 244
Milk, 243
Mind, asleep & awake, 134
Misery. See: Suffering
Miśrakesi, 229
Mitrāyu, 149
Modes of material nature
devotional service surpasses, 43
freedom from, 15
as insurmountable, 238
purification dispels, 81
social divisions according to, 88, 243
See also: Goodness, mode of; Nature, material
Mokṣa. See: Liberation
Monism. See: Māyāvāda philosophy
Monkeys in Vṛndāvana, 74
Moon-god dynasty, 159, 175
Mother
compared to storekeeper, 102, 104
earth compared to, 103
father and, 46, 102, 104
unwed, 223–224
See also: Marriage; Wife; Women
Mrdura, 215
Mrduvit, 215
Mrīta-saṁjīvana defined, 27–28
Mrītyu-saṁsāra-vartmani quoted, 76
Mudgala, 144, 145
Muktir hitvānīyathā rūpam quoted, 82
Mūrti defined, 248
Mūtra defined, 47
Mysticism. See: Krṣṇa consciousness; Meditation
Mystic power
of Kuntī, 222, 223
Śukrācārya misused, 64
Mystics. See: Devotees; Sage; Transcendentalists; Yogīs
Myth, overpopulation as, 102
N
Nāgas, 167
Nahuṣa, 3, 14–16
Nakula, 165–167
General Index 299

Nala, 191
Nalini, 143
Nama-karana defined, 116
Names of the Lord. See: Hare Kṛṣṇa mantra;
Supreme Lord, specific names
Namo brahmanyā-devāya
quoted, 243
Nanda, 231
Nara, 121
Nārada Muni, quoted on social orders, 137
Narākṛti defined, 192
Naramitra, 167
Nārāyaṇa, Lord
"poor," 124
See also: Supreme Lord
Narottama dāsa Thākura
quoted on liberation via pure devotee, 135
quoted on pure devotee & demigod’s
benedictions, 132
Na ṣocati na kāṅkṣati
quoted, 69
Nature, material
conditioned soul under, 240
food from, 102
See also: Body, material; Energy, material;
Māyā; Modes of material nature
Navadvipa, 168
Navaratha, 208
Nemicakra, 172, 173
Netra, 193
New Delhi, 136, 173
Nighnu, 212, 213
Niketana, 6
Nila, 143
Nimi, 175
Nimloci, 210
Nipa, son of Kṛti, 142
Nipa, son of Pāra, 139
Niramitra, 176
Nirvāṇa. See: Liberation
Nirvṛti, 208
Niṣadha, 151
Niṣkincanasya bhagavad-bhajanomukhasya
quoted, 42
Nityaṁ bhāgavata-sevayā
quoted, 15
Nitya-utsava defined, 250
Nondevotees. See: Atheists; Demons; Materialists
Nṛcaksu, 173
Nṛpaṇjaya, 174
Nūnām pramattāh kurte vikarma
quoted, 41, 244
Nyagrodha, 218

O

Odra, 182
Offenses
in Vṛndāvana, 74
See also: Falldown
Old age
sense desire in, 70–71, 73
Yayāti exchanged, 45–48, 77
Omen, Duṣmanta & Śakuntalā and, 101–103
Orkāra (praṇava), 98
Orṁ namo bhagavate vāsudevāya
quoted, 85
Oneness. See: Brahman (impersonal Absolute); Māyāvāda philosophy
Opulences
of Bharata, 109, 113
of Kārtavīryārjuna, 194, 195
from Lord, 105
of Śaśabindu, 198, 199
types of, fourteen listed, 198–199
See also: Sense gratification; Wealth
Orders of Life. See: Society, human, natural orders in; Varnāśrama-dharma
Overpopulation myth, 102
Oversoul. See: Supersoul

P

Paila, 162
Pain. See: Suffering
Paṅcālas, 144, 150
Paṅcáśordhvaṁ vanaṁ vrajet
quoted, 66, 74


300

Srimad-Bhāgavatam

Pandita defined, 124
Panditāḥ sama-dārsinah quoted, 125
Pāṇdu, King, 163, 165, 225
Pāra, 139
Para-dukhha-dukhhi defined, 129
Paramārtha defined, 69–70
Paramātma (Supersoul) as Absolute Truth feature, 191–192
Lord as, 191, 192, 237
Param bhāvam ajānanto verse quoted, 192
Param brahma param dhāma quoted, 74
Param padam defined, 240
Parāśurāma, Lord Bhistma defeated, 160
killed Kārtavirāyārjuna’s sons, 196
Parents and children, 32, 46
See also: Family life; Father; Mother
Pareṣu, 180
Parikṣi, 151, 154
Parikṣit Mahārāja death of, 170
Krṣṇa saved, 169
parents of, 168
perfection achieved by, 15
sons of, 170
Pariplava, 174
Paritṛāṇaśādhuṇām quoted, 242, 243, 245, 252, 253
verse quoted, 238
Parivettā defined, 157
Pārvati, 20, 167
Pauravi, wife of Vasudeva, 230, 231
Pauravi, wife of Yudhiṣthira, 166–167
Peace in Krṣṇa consciousness, 76
Perfection by devotional service, 41, 58–59
Parikṣit achieved, 15
by purification, 81
as rarely achieved, 191–192, 249
via Śrimad-Bhāgavatam, 15
Persons. See: Animals; Human beings; Living entity; Soul; Souls, conditioned; Supreme Lord

Philosophers. See: Jñānis; Speculators, mental Philosophy
Māyāvāda, 124, 192
See also: Absolute Truth; Chance concept of the Creation; Knowledge
Pitās, 203
Planets. See: Earth; Heavenly planets; Universe(s); names of other specific planets
Pleasure of Lord & living entity contrasted, 240
See also: Bliss, transcendental; Enjoyment, material; Happiness; Happiness, material
Politicians, self-realization disinterests, 15
Population “problem,” 102
Power. See: Mystic power
Prabhodhānanda Sarasvati, quoted on Krṣṇa conscious happiness, 69
Pracetā & sons, 188
Pracīnvān, 89
Prahlaḍa Mahārāja cited on household life, 67
Indra feared, 9
quoted on family life, 57
Prakteḥ kriyamāṇāni quoted, 240
Prakṛti. See: Energy, material; Māyā; Modes of material nature; Nature, material
Pramattāḥ defined, 41
Prāṇava (orīkāra), 98
Prāśama, 233
Prasena, 213
Prasita, 233
Praskanna, 92
Prati, 11
Pratibhāhu, 215
Pratiśoma marriage, 17–18, 28
Pratīpa, 155, 156
Prativindhyā, 166
Pratyag, 152
Pravara, 234, 235
Pravīra, 89
Prayāga, 107
Preachers, Krṣṇa conscious demons accuse, 244
See also: Devotees; Saṅkīrtana-yajña
Priests, Vedic. See: Brāhmaṇas
Priyamedha, 137
Protection
for brāhmaṇas, 243
for woman, 58, 63
Providence
Yayātī-Devayānī marriage arranged by, 26–28
See also: Karma
Prṣata, 149
Prthā. See: Kuntī (Prthā)
Prthu, son of Citraratha, 215
Prthu, son of Rucaka, 200
Prthukīrti, 200
Prthulāksa, 185
Prthusena, 139
Prthusrava, 200
Punah punaś carvita-carvanānām
quoted, 41
Punarvasu, 216, 218
Puṇḍra, 182
Punishment, father & mother saved from, 103, 104
Pun-nāmno narakād yasmāt
verse quoted, 103–104
Pure devotee of the Supreme Lord
association with, 135
Rantideva as, 131, 132, 133, 134, 135
See also: Devotees; Paramahārīṣa; names of specific pure devotees
Purification
by devotional service, 52
by hearing the Lord, 81
human life for, 76
material modes dispelled by, 81
of senses, 52–53
of sinners by surrender, 79
Pūru
dynasty of, 88, 189, 190
quoted on father and son, 46, 47
as Šarmiṣṭhā’s son, 37
Yayātī and, 47, 48, 77, 78
Puruhotra, 210
Puruja, 144
Purujit, son of Kaṇka, 228
Purujit, son of Rucaka, 200
Purumīḍha, 137, 143
Purūravā, 3
Puruṣa defined, 252
Puruṣam śāsvatam divyam
quoted, 252
Puṣkara, 229
Puṣkaraṇu, 136
Puṣpavān, 152
Put defined, 104
Putra defined, 47, 104
Python, Nahuṣa became, 16
Q
Qualities
of Kṛṣṇa, 192
of ksatriyas, 15
material. See: Modes of material nature
social orders according to, 88–89, 137
Queens of Kṛṣṇa, 34
R
Rābha, 3, 7
Rabhasa, 7
Rādhā-Kṛṣṇa, 74
Rādhikā, 154
Rain
by chanting Hare Kṛṣṇa, 108
Ṛṣyasṛṅga brought, 185
in Śāntana’s kingdom, 157, 158
Rājādhīvī, 222, 227
Rājanya, 233
Rajī, 3, 9
Rajī’s sons, 8–10
Rāmacandra, Lord, married Sitā, 97
Rāmacandra, Lord, married Sitā, 97
Rāma, 3
Jatā, 3
Ṛṣtrapāla, 218
Ṛṣtrapālikā, 219, 228
Raudrāśva, 90, 91
Reality. See: Absolute Truth; Spiritual world
Rebhi, 92
Reincarnation. See: Birth and death, repeated; Transmigration
Rejuvenation. See: Youth
Relationship(s)
of husband & wife, 64, 66
of Kṛṣṇa & Vṛndāvana’s residents, 249–250, 251, 252
mayic (illusory), 83–84
Religious principle(s)
devotional service as, 43
on ksatriya and woman, 36
Lord reestablishes, 236, 238, 240
sex according to, 36, 98–99
Yadu followed, 43, 44
Reṇuhaya, 191
Renunciation
as life’s goal, 42
material happiness precedes, 43
of sex life, 66, 71
See also: Retirement; Sannyāsā
Retirement
of Bharata, 113
from family life, 57, 58–59, 66, 67, 74
See also: Vānaprastha
Rg Veda, 3
Ripu, 191
Ripuṇjaya, son or Suvira, 142, 143
Ripuṇjaya, son of Viśvajit, 177
Ritualistic ceremonies
at birth, 116
See also: Sacrifices
Rju, 235
Rksa, son of Ajamidha, 151
Rksa, son of Devātithi, 155
Rocanā, 230, 232
Rohiṇi, 230
Romapāda, son of Dharmaratha, 185
Romapāda, son of Vidarbha, 207
Rṣabha, 152
Rṣyaśṛṅga, 185
Rtadhāmā, 229
Rteyu, 91
Rucaka, 200
Rucirāśva, 138, 139
Rukma, 200
Rukmesu, 200
Rusadratha, 182

S
Sabhānara, 180–181
Śaci, 16
Sacrifice(s)
Hare Kṛṣṇa movement as, 108
by Kṛṣṇa as householder, 251
by Rṣyaśṛṅga on Daśaratha’s behalf, 185
snake-killing, 170
to Viṣṇu, 107
by Yayāti, 50
See also: Ritualistic ceremonies; names of specific sacrifices (yajñas)
Sādhus
defined, 242
See also: Devotees; Paramahamsa; Pure devotee; Sage; Transcendentalists
Sagara Mahārāja, 196
Sage
equal vision of, 124
See also: Devotees; Paramahamsa; Pure devotee; Transcendentalists
Sa gunān samatityaitān
verse quoted, 42–43
Sahadevā, daughter of Devaka, 218, 234, 235
Sahadeva, son of Haryabala, 11
Sahadeva, son of Jarāsandha, 154, 176
Sahadeva, son of Mitrāyu, 149
Sahadeva, son of Pāṇḍu, 165–167
Sahasrājit, son of Bhajamāna, 210
Sahasrājit, son of Yadu, 191
Sahasrānika, 172
Śaibyā, 201–203
Śakas, 111
Śakuni, 209
Śakuntalā, 93–103
Śala, 159
Śāla, 229
Salvation
of father & mother, 103, 104
See also: Liberation
Sama, 177
Sama-dārśinah defined, 125
Samādhī (trance). See: Meditation
Sāma Veda, 142
Sambhūti, 186
Śamīka, 221, 229
Sammardana, 235
Samāsāra. See: Birth and death, repeated; Transmigration
Śaṁvaraṇa, 151
Śaṁyāti, son of Bahugava, 90
Śaṁyāti, son of Nahuṣa, 14
Sanaka, 225
Sanakas (Kumāras), 44
Saṁjaya, son of Bhārmyāśva, 144
Śaṁjaya, son of Prati, 11
Saṁkarṣaṇa (Balarāma), Lord, 235, 244
Saṁkīrtana-yajña
for Kali-yuga, 107–108
See also: Chanting Hare Kṛṣṇa; Preachers, Kṛṣṇa conscious
Saṁkrīti, son of Jayasena, 11
Saṁkrīti, son of Nara, 121
Śaṅku, 218
Sannateyu, 91
Śannatimān, 142
Śaṁnīya (renounced life)
Caitanya in, 74
defined, 57
in Kali-yuga forbidden, 107, 163
as life’s success, 58–59
Śaṁnīyaśī (renunciants)
falldown of, 43
livelihood of, 31
Śaṁtā, 185
Śaṁtanu Mahārāja, 146, 156–160
Śaṁtaraja, 8
Śaṁtardana, 226
Śaṁtati, 6
Śaṁti, 143, 144
Śaṁtidevā, 218, 232–233
Śaṁradvān, 145
Śaṁrameya, 215
Śaṁraṇa, 230
Śarāșvati, 139
Śarmiṣṭhā
Devayāṇī and, 19–25, 30, 32, 33, 34, 37
Yayāti and, 17, 35, 36
Śaṁrvāhauma, 154
Śaṁvagata, 167
Śarva-kāma-dūghā mahī
quoted, 108
Śarvasya cāhaṁ hṛdi sanniviṣṭo
quoted, 51
Śarvopādhi-vinirmuktam
quoted, 52
Śaśābindu, 198, 199
Śastra (Vedic scriptures). See: Vedas; Vedic literature; names of specific Vedic literatures
Śatadhanu, 220
Śatajīt, 191
Śatājīt, 210
Śatānanda, 145
Śatānika, son of Janamejaya, 171, 172
Śatānika, son of Nakula, 166
Śatānika, son of Sudāsa, 174
Satisfaction
lust blocks, 68–69
See also: Happiness; Peace
Śatkarmā, 186
Śatrājīta, 213
Śatrughna, 215
Śatvata, 210
Śatvata, 210
Śatānanda, 145
Śatānika, son of Kṛṣtimān, 141
Śatānī, son of Śatānanda, 145
Śatyahīta, 152
Śatyajīt, son of Kaṅka, 228
Śatyajīt, son of Sunītha, 177
Śatyaka, 213
Śatyaketu, 6
Śatyavatī, 160, 162, 163
Śatyeyu, 91
Śaunaka, 3, 171
Self. See: Soul
Self-realization
human life for, 15, 61, 76
politicians uninterested in, 15
sense gratification vs., 15
Self-realization
See also: Devotional service; God realization; Kṛṣṇa consciousness; Meditation; Yoga

Sense gratification
as nonsense, 41, 244
renunciation of, 70, 71
self-realization vs., 15
See also: Attachment; Bodily concept of life; Desire, material; Enjoyment, material; Happiness, material; Lust; Sex life

Senses
pure and impure, 52–53
See also: Body, material; Mind

Servants of God. See: Devotees

Service to God. See: Devotional service

Service to pure devotee, 135

Setu, 187, 188

Sex life
in atheist's Creation concept, 241
attachment to, 71–72
of Brhaspati & Mamata, 115, 116
devotee uninterested in, 71
family life as, 64
goats enchanted by, 61, 64
illicit, 108, 116
in Kṛṣṇa consciousness movement, 99
Kṛṣṇa consciousness transcends, 41
madness for, 41
materialists engrossed in, 61
religious, 36, 98–99
renunciation of, 66
transmigration caused by, 41
Vṛndāvana not for, 74
of Yayati & Śarmisthā, 35, 36
Yayati renounced, 56, 73
See also: Desires, material; Lust; Males and Females; Sense gratification

Śibi, 182

Siddhas defined, 192

Sin
activities incurring, 108
freedom from, 190

Śini, son of Anamitra, 213

Śini, son of Bhajamāna, 219
Śini, son of Garga, 136
Śini, son of Yudhājit, 212
Śiśupāla, 227
Śitādevi married Rāma, 97
Śiva, Lord
naked bathers saw, 20
Rantideva and, 131, 132
Snakes, Janamejaya vs., 170
Society, human
marriage in, 29
natural orders in, 88–89, 137, 243
Vedic principles for, 251–252
See also: Āryan civilization; Civilization, human; Varṇāśrama-dharma; Vedic culture

Sohañji, 193

Somadatta, 159

Somaka, 149

Somāpi, 154

Son(s)
father “becomes,” 102
father saved by, 103–104
illegitimate, 116
three classes of, 47
See also: Child

Soul
in body, 61, 75–76, 83–84
See also: Living entity; Souls, conditioned

Souls, conditioned
Lord’s compassion on, 238, 239, 240, 241
in māyā, 74
nature controls, 240
as released from bondage, 242, 243
suffering of, 239, 240, 241
See also: Animals; Human beings; Living entities; Soul

Sound, transcendental. See: Hare Kṛṣṇa mantra; Omkara

Speculators, mental
fall from Brahman, 240
See also: Jñānis

Spirit. See: Brahman (impersonal Absolute); Soul; Spiritual world; Supreme Lord
Spiritual life. See: Devotional service; God realization; Kṛṣṇa consciousness
Spiritual master, wife of, 72
Spiritual world
material world vs., 241
See also: Goloka Vṛndāvana; Vṛndāvana
Śraddhāvān bhajate yo māṁ
verse quoted, 65, 134–135
Śravanāṁ kirtanāṁ viśnoḥ
verse quoted, 85
Śrīdeva, 218, 233
Śrīmad-Bhāgavatam
hearing from, 15, 246
Kṛṣṇa’s form embodied in, 250
Vyāsa taught Śukadeva, 162
Śrīmad-Bhāgavatam, quotations from
on Absolute Truth, 191
on devotional processes, 85
on hearing Śrīmad-Bhāgavatam, 15
on Kṛṣṇa consciousness curing lust, 68
on liberation, 82
on Lord purifying devotee, 81
on material happiness, 244
on sankirtana-yajña, 108
on sense gratification, 244
on sinners surrendering to the Lord, 79
Śrījaya, son of Kālanara, 181
Śrījaya, son of Śūra, 221, 228
Śrūvatāṁ svā-kathāḥ kṛṣṇaḥ
verse quoted, 81
Śrūta, 234, 235
Śrūtadeva, 221, 225
Śrūtakārmā, 166
Śrūtakirtī, daughter of Śūra, 221, 226
Śrūtakirtī, son of Arjuna, 166
Śrūtasena, son of Bhima, 166
Śrūtasena, son of Pariksit, 170
Śrūtaśrava, daughter of Śūra, 221–222,
227
Śrūtaśrava, son of Mārjāri, 176
Śrūtaśrava, son of Somāpi, 154
Śtāndileyu, 91
Sthāne sthitāḥ śruti-gatāṁ tanu-vān-
manobhir
quoted, 15
Subala, 177
Subhadra, 231
Subhadrah, 168, 235
Sucārā, 215
Success
of life, 58–59
See also: Perfection
Śuci, son of Andhaka, 216
Śuci, son of Śuddha, 7
Śuci, son of Vipra, 177
Śuciratha, 173
Śudāmanī, 229
Śudāsa, son of Brhadhratha, 174
Śudāsa, son of Mitrāyu, 149
Śuddha, 7
Śudeva, 218
Śudhanu, 151
Śudhīra, 182
Śūdra (laborer)
Rantideva fed, 125
duty of, 243
Śudyu, 90
Suffering
of conditioned soul, 239, 240, 241
do devotees, Lord relieves, 245
from famine, 102
Kṛṣṇa consciousness relieves, 76
in material world, 239–241
of Rantideva for others, 123, 128–129
of Vāsudeva Datta for others, 129
Śuhma, 182
Śuhotra, son of Kṣatravrddha, 3
Śuhotra, son of Śahadeva, 167
Śuhotra, son of Sudhanu, 151
Śuhū, 218
Śukra, 139
Śukadeva Gosvāmī
birth of, 140
duplicate of, 139–140
Vyāsa taught Bhāgavatam to, 162
Śuka-kanyā identified, 140
Śukarmā, 215
Śukhinala, 173, 174
Śukrācārya
as brāhmaṇa, 17, 18
Supreme Lord

bodily beauty of, 248, 249, 250
Bharata achieved shelter of, 109
Brahman from, 192
cited on sex life, 98–99
compassion of, 238, 239, 240, 241
as controller of all, 238
as creator and annihilator, 50, 51
Deity forms of, 74
demons' infighting arranged by, 242, 243, 244
demons killed by, 245, 151, 252, 253
devotees of. See: Devotees
as everything, 50, 51
as father of all, 102
fools deride, 192
as greater than all, 238, 252
Hare Kṛṣṇa movement nondifferent from, 236–237
hearing about, 81, 85, 246, 247
in heart of all, 51, 191, 192
in humanlike form, 191, 192, 248
impersonal feature of, 248, 252
incarnation of. See: Incarnation of the Supreme Lord
inconceivable, 192
as known rarely, 191–192, 249
Kṛṣṇa as, 235, 248, 252
Kurukṣetra war arranged by, 245, 253
as līlā-puruṣottama, 251, 252
in living entities, 123, 124, 125
living entities contrasted to, 237–238, 239–240
living entities maintained by, 102
material energy of, 238, 239
mercy of
as Caitanya, 74
depending on, 30–31
on devotees & demons, 245, 252, 253
Lord's advent as, 238
as narākṛti, 248
om represents, 98
opulence from, 105
as personal, 248, 252
pleasure potency of, 240

Sukrācārya (continued)
as Devayāni’s father, 17, 28, 30, 31, 32
as Kaca’s spiritual master, 27, 28
misused mystic power, 64
priestly profession condemned by, 30, 31
Vṛṣaparvā and, 31–34
Yayāti and, 35, 36, 38, 39, 64
Śukrā defined, 64
Sukumāra, 6
Sumati, son of Dyumatsena, 177
Sumati, son of Rantināva, 91, 92
Sumati, son of Supārśva, 142
Sumitra, son of Śamika, 229
Sumitra, son of Vṛṣṇi, 212
Śunaka, 3
Sunakṣatra, 176
Sunāma, 218
Sunaya, 174
Sun-god
daughter of, 151
Kunti with, 223, 224
Śuni caiva śvapāke ca
verse quoted, 124
Sunītha, son of Santati, 6
Sunītha, son of Subala, 177
Sunītha, son of Suṣena, 173
Supārśva, 141, 142
Supersoul (Paramātmā)
as Absolute Truth feature, 191–192
Lord as, 191, 192, 237
Supreme Lord
See also: Supreme Lord, quotations from
as Absolute Truth, 51
activities of, 243–247, 248, 250, 251, 252, 253
all-pervading, 84
appearance (descent) of
as Caitanya, 236
as causeless compassion, 237, 238
purpose of, 238, 243, 252
time of, 236
as transcendental, 192
See also: Incarnation of the Supreme Lord
as asamaurdhva, 238
Supreme Lord

- purifying power of, 79, 81
- Rantideva perceived, in everyone, 123–125
- sacrifice to, 107
- Śukadeva assured by, 140
- as Supersoul, 191, 192, 237
- surrender to
  - dharma as, 240
  - liberation by, 79–80, 85
  - by Yayāti, 79, 80
- as transcendental, 192, 248, 252
- as Vāsudeva, 50, 51
- as Vedas’ goal, 241, 251
- worship of. See: Deity forms of the Supreme Lord; Sacrifice; Worship of the Supreme Lord
- Yadu devoted to, 43–44
- Yayāti realized, 80, 81
See also: Absolute Truth; Kṛṣṇa, Lord; Nārāyaṇa, Lord; Supersoul

Supreme Lord, quotations from

- on conditioned souls, 239
- on devotees as topmost yogīs, 134–135
- on father of all, 102, 103
- on Lord’s descent to earth, 236, 238, 240
- on material energy as insurmountable, 238
- on māyā, surrendered souls surpass, 133
- on rare soul realizing the Lord, 191–192, 249
  - on sage’s equal vision, 124
  - on thinking of Him always, 133
  - on Vāsudeva as everything, 50–51

Supreme Personality of Godhead. See: Kṛṣṇa, Lord; Nārāyaṇa, Lord; Supersoul; Supreme Lord

Śūra, son of Devamiśra, 220, 221
Śūra, son of Madirā, 231
Śūra, son of Vidūratha, 219
Sūrabhū, 219, 228
Suras. See: Demigods; Devotees
Śūrasena, 196
Suratha, 154
Surrender to the Lord. See: Supreme Lord, surrender to

Susānti, 144
Suṣeṇa, son of Vāsudeva, 235
Suṣeṇa, son of Vṛṣṭimān, 173
Sutaṇjaya, 177
Sutapā, 182
Suvaṁśā, 233
Suvaṁśa, son of Devaṁśavā, 228
Suvaṁśa, son of Kṣemya, 142
Suvaṛata, 177
Svāhita, 198
Śvāmī defined, 63
Śvaphalka, 214
Śvapna defined, 51
Śvarūpa-siddhi defined, 81
Śyāmaka, 221, 228
Śyenañjita, 138

T

Tadavadhī bata nāri-saṅgame smaryamāne

- verse quoted, 41, 71

Takṣa, 229
Takṣaka snake, 170
Tālajāṅgha, 196, 197
Tapasya
  - defined, 66
  See also: Austerity

Tapatī, 151
Tapo divyam putrakā yena sattvaṁ
  - quoted, 61

Tasmāt putra iti praktaḥ
  - verse quoted, 103–104

Tathā dehāntara-prāptir
  - verse quoted, 76

Tat tad evāvagaccha tvaṁ
  - verse quoted, 105

Teacher, spiritual. See: Ācārya; Brāhmaṇas; Spiritual master

Temples in Vṛnda-vāna, 74
Timi, 174
Titikṣu, 181, 182
Trance. See: Meditation; Yoga

Transcendentalists
  - truth partially known to, 191–192
See also: Devotees; Jñānīs; Yogīs
Transmigration of the soul
sex desire causes, 41
See also: Birth and death, repeated

Trayāruṇī, 136
Tribhānu, 189
Truth. See: Absolute Truth
Tumburu, 216
Tura, 171
Turvasu, 37, 44, 77, 188
Tuṣṭimān, 218

U

Udāksena, 141
Uddhava and Kṛṣṇa, 253
Udgrāyudha, 142
Ugra-karma defined, 244
Ugrasena, son of Āhuka, 218, 219
Ugrasena, son of Parikṣit, 170
Ulupi, 167
Uṇḍa-vṛtti defined, 30–31
Universe(s)
Bharata ruled, 112, 113
Lord maintains, 192
See also: Earth; Heavenly planets; Material world
Upadevā, daughter of Devāka, 218, 233
Upadeva, son of Akrūra, 215
Upadeva, son of Devāka, 218
Upananda, 231
Uparicara Vasu, 152, 160
Urine, bad son compared to, 47
Ūṛjita, 196
Uruvalka, 232
Urvasī, 145
Uṣāṇā, 200
Uṣika, 207
Uṣinara, 181, 182
Uttarā, 168

V

Vadanti tat tattva-vidas
verse quoted, 191
Vahni, son of Kukura, 216
Vahni, son of Turvasu, 188
Vaikuṇṭha. See: Spiritual world; Vṛndāvana
Vairāgya defined, 253
Vaiṣṇavas. See: Devotees
Vaiṣya
brāhmaṇa from, 137
duty of, 243
Vana defined, 57
Vanam gato yad dharim āśrayeta
quoted, 57, 67
Vānaprastha (retired life)
defined, 57
Vedic culture recommends, 113
See also: Retirement
Vana-vāsi defined, 57
Vaneyu, 91
Vaṅga, 182
Vara, 182
Vārṇas (social orders). See: Brāhmaṇas;
Kṣatriya(s); Vaiṣya; Śūdra; Society,
human, natural orders in; Vānāśrama-dharma
Varnāśrama-dharma
Godhead as goal of, 42
spiritual progress in, 43
See also: Society, human, natural orders in; Vedic culture
Varṣa, 233
Vasu, 233
Vasudeva
as Ānaka-dundubhi, 221, 230
birth of, 221
as Devaki's husband, 230, 235
as Kṛṣṇa's father, 218, 251, 252
sisters of, 221–222
wives of, 218, 230–235
Vāsudeva Datta, 129
Vāsudevaḥ sarvam iti
verse quoted, 50–51
Vasus, the eight, 235
Vatsa, 138
Vatsaka, 221, 229
Vedaś ca sarvair aham eva vedyah
quoted, 241, 251–252
Vedānta-sūtra, quoted on pleasure potency of
Lord & living beings, 240
Vedas
Krṣṇa as goal of, 251
See also: Vedic literature; names of specific Vedic literatures

Vedic culture
father & son in, 102
life's stages in, 57
marriage in, 17–18, 28, 29, 29, 29, 99, 104, 116
unwed mother in, 223–224
vānaprastha in, 113
woman protected in, 63
See also: Āryan civilization; Varnāśrama-dharma

Vedic literature
divorce nonexistent in, 104
humans enlightened by, 241
purpose of, 241
See also: Vedas; names of specific Vedic literatures

Vicitravīrya, 160, 162, 163
Vidarbhā, 203, 207
Vidarbhā, King of, 114
Vidhinā defined, 99
Vidhūta defined, 80
Viddura, 163
Vidūratha, son of Citraratha, 215, 219
Vidūratha, son of Suratha, 154
Vidyā-vinaya-sampanne
verse quoted, 124
Vijaya, 186
Vijayā, 167
Vikara defined, 29
Vikṛti, 208
Vilomā, 216
Vimūḍha defined, 244
Vinda, 227
Vipra, 177
Viprāṣṭha, 232
Vipula, 230
Virādrāja, 168
Viśada, 138
Viṣadgu, 198
Viṣṇu, Lord. See: Nārāyaṇa, Lord; Supersoul; Supreme Lord
Viśvāmitra, 95–96
Viśvanātha Cakravartī Śākura, cited on paramahamsa, 69–70
Viśvavēṣa, 139, 141
Viśvāmitra, 95–96
Viśvanātha Cakravarti Šākura, cited on paramahamsa, 69–70
Vitathā (Bharadvāja), 114, 116–118, 121
Vitihotra, son of Śukumāra, 6
Vitihotra, son of Tālajāngha, 197
Viyati, 14
Voice from sky, quoted on Duṣmanta, fatherhood & Śakuntalā, 102, 103
Vrāṭeyu, 91
Vṛddhasārmā, 225
Vṛjinavān, 198
Vṛka, son of Śūra, 221
Vṛka, son of Vatsaka, 229
Vṛndāvana
Krṣṇa in, 249–250, 251, 252
Krṣṇa meditation in, 74
Manipuri temples in, 168
offenses in, 74
See also: Goloka Vṛndāvana; Spiritual world
Vṛṣa, 228
Vṛṣabhā, 196
Vṛṣādarbha, 182
Vṛṣaparvā, King, 17, 31–34
Vṛṣasena, 187
Vṛṣṇi, son of Anamitra, 213, 214
Vṛṣṇi, son of Kunti, 208
Vṛṣṇi, son of Madhu, 197, 198, 215
Vṛṣṇi, son of Śātvata, 210, 212
Vṛṣṭimān, 173
Vyāsadeva
parents of, 162
sons of, 163
Śukadeva and, 139–140, 162
Vyoma, 208

W

Water
Rantideva gave away, 129–130
See also: Rain
Wealth
material vs. spiritual, 109
See also: Opulences

Weapon, brahmāstra, 169

Well
dark, family life compared to, 57, 66
in goat story, 58–62
Yayāti saved Devayāni from, 58

Western countries
devotees in, 246–247
old men in, 70

Wife (Wives)
husband's relationship to, 29, 64, 66, 104,
116
of Kṛṣṇa, 34
of ksatriya king, 34
of spiritual master, 72
See also: Marriage; Mother; Women; wives
of specific persons

Women
Caitanya avoided, 72
ksatriya and, 34, 36
men associating with, 71–72
men outnumbered by, 34
nature of, 24
protection for, 58, 63
unmarried, 58, 223–224
See also: Family life; Marriage; Sex life;
Wife

Work. See: Activities; Duty; Karma

World. See: Earth; Heavenly planets; Material
world; Universe(s)

Worship
to brāhmaṇas, 22
to demigods, 132
See also: Ritualistic ceremonies;
Sacrifice(s)

Worship of the Supreme Lord
by Yayāti, 51
See also: Deity forms of the Supreme Lord;
Sacrifice(s)

Y

Yadava. See: Yadu, dynasty of
Yadavahī mam cetaḥ kṛṣṇa-pādāravinde
verse quoted, 41, 71

Yadā yadā hi dharmasya
quoted, 76
verse quoted, 236, 240
Yadoḥ priyasyānvavāye
quoted, 44
Yadoṣ ca dharma-śilasya
quoted, 43
Yadu Mahārāja
dynasty of, 43–44, 190, 191, 197, 198
as Lord Kṛṣṇa's devotee, 43–44
quoted on renunciation, 42
as Yayāti's son, 37, 40, 43, 77
sons of, 191

Yad yad vibhūtimat sattvam
verse quoted, 105

Yāhān kṛṣṇa, tāhān nāhi māyāra adhikāra
verse quoted, 133

Yajña. See: Sacrifice(s); names of specific
yajñas

Yajñaiḥ sankirtana-prāyair
quoted, 108
verse quoted, 108
Yajñārthāt karmāṇo 'nyatra
quoted, 107

Yājñāvalkya, 171

Yamarāja (Dharmarāja), 103, 104, 165

Yam labdhvā cāparam labham
quoted, 109

Yam śyāmasundaram acintya-guṇa-
vārāpam
quoted, 192

Yāmunācārya, quoted on Kṛṣṇa consciousness
curing sex desire, 71

Yamunā River, Bharata's horse sacrifices at,
106–107

Yan maithunādi-grhamedhi-suhkhiṁ hi tuccham
quoted, 61, 64

Yantrārūdhāni māyāyā
quoted, 238

Yaśodā, Mother, 250

Yaśya prabhā prabhavato jagad-aṇḍa-koṭī
quoted, 192, 248

Yaśya yal lakṣanaṁ proktam
quoted, 137

Yatatāṁ api siddhānāṁ
verse quoted, 191–192, 249
Yati, 14, 15
Yavanas, 111
Yavinara, son of Bharmanasva, 144
Yavinara, son of Dvimidha, 141
Yayati, King
  brothers of, 17
  compared to bird, 79
  compared to goat, 58–66, 82
  Devayani and, 17, 25–28, 38, 39, 49, 58, 82, 84, 85
  exchanged age & youth, 45–48, 77
  happiness of, 48, 49, 52
  kingdom of, 16, 17, 77
  Lord’s association achieved by, 80, 81
  as Nahuja’s son, 14
  Puru and, 47, 48, 77, 78
  sacrifices by, 50
  Sarmistha with, 35, 36
  sex life renounced by, 56, 73
  sons of, 42, 43, 44, 77, 78, 180, 187, 188, 190
  Sukracarya and, 35, 36, 38, 39, 64
  surrendered to the Lord, 79, 80
  wives of, 17

Yayati, King
  as world ruler, 48, 52
  worshiped the Lord, 51
  as Yadu’s father, 40, 43
  Ye ‘haye ca papa yad-aprasrayasrayah
    verse quoted, 79
Yoga
  for God realization, 65
  See also: Devotional service; Krsna consciousness; Meditation
  Yognam api sarvesam
    verse quoted, 65, 134–135
Yogis
  highest, 65, 134–135
  as impersonalists, 192
  See also: Devotees
Youth (time of life)
  lusty desires in, 43
  by Sanatana’s touch, 156, 157
  Yayati exchanged, 45–48, 77
Yudhajit, 213
Yudhishtira, 165, 166
Yugandhara, 213
Yutayu, 176
Yuyudhana, 213